

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., JANUARY 1, 1844.

NO. 1.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

INTRODUCTION TO VOLUME XII.

Eighteen hundred and forty-four years, according to the common register of time, have now elapsed since the angelic messengers surprised the shepherds in Jewry, with the news of a Saviour's advent to our guilty world. A new, a glorious era was on that day begun on earth, worthy of the anthem which was sung by the heavenly choir. That Prince and Saviour's name was brought down from heaven, announced and interpreted by an angel, because his name expressed the work which he came down from heaven to do:—"For he shall save his people from their sins." Joy, love, and gratitude, swelled the hearts of Simeon and Anna, who long had waited to see the salvation of the Lord. Nor were these two devoted children of the Lord alone in their joys; for all who waited for the Salvation of God to come out of Zion, mingled with them in the transporting raptures of that grand event. The Saviour came; the heavens bore record that he was the Son of God. His star appeared in the eastern sky, and the wise men were guided by it to the humble birth-place of the King of Glory. Angels amazed looked on—beheld the condescension of the blessed Redeemer. From his manger to his cross, he was treated by the religionists of that age, as his truth and his people have been by the same class, from that period to the present time. Loaded down with reproach, slandered, derided, persecuted, and blasphemed, he was a man of sorrow and acquainted with grief. To do and to suffer all that was written of him in the law, the prophets and the Psalms, were his meat and drink, until he had accomplished all his Father's will; and then, with extended arms and bleeding heart, most solemnly declared "It is finished!" and gave up the ghost.

Sinking down under the load of the transgressions of his dearly loved people, he poured out his soul unto death,—was laid into his grave, and suffered his sepulchre to be watched by a guard of soldiers; but at the appointed morning unbarred the doors of death, and left the environs of the new tomb. Begotten from the dead, his Father recognized him, "Thou art my Son, this day have I begotten thee." He sought, he found; he made himself known to some of those for whom he

died, and gave them assurance that he was risen indeed, and become the First-fruits of them that slept. Henceforth he is seen standing in triumph upon Mount Zion as the Lamb that was slain, and saying, "I am he that was dead, and am alive; and behold I live for evermore, and have the keys of hell and death." Who that has tasted his love, felt the application of his atoning blood, been clothed in his spotless righteousness, can contemplate his advent, his life, death, and resurrection, and exaltation to the right hand of the Majesty on high, with cold indifference, or need the revolving wheels of time to bring about the season of the year in which it is customary to interchange congratulations, or wish each other

"A HAPPY NEW YEAR?"

Why should the enemies of our God, the persecutors of our Saviour Jesus Christ, the despisers of his gospel, and those who hate his people and his truth be more happy, that a new anniversary of the advent has arrived? It cannot be because, that, by the constant stream of time they are hurried on still nearer to the perdition of ungodly men; and certainly not because they feel an interest in the Saviour's cause, but it must be regarded as an evidence of the blindness of the state which they are in.

With this new year we are permitted to present our readers with a sheet of our new volume of the Signs of the Times. We need not recapitulate all the difficulties we have had to encounter, and all the labors and toils we have been sustained under; it is sufficient for the present to say, that, "Having obtained help of God we continue." Because our God changeth not, we are not consumed; and because his mercy endureth forever, we are encouraged to go on with our work.

At the commencement of our new volume, our brethren have a right to expect us to state what are our prospects, our views and our feelings in regard to our publication.

In regard to our prospects, we hope to be sustained, in a pecuniary point of view, by the liberality of our friends in patronizing us, by contributing as formerly to aid us in meeting the expenses of the work. We have not the ability to print and publish a sheet like this, semi-monthly, without the aid of our friends, nor do they expect it at our hands. It is for them we labor; for them we first engaged in the work, and when they think proper to withdraw their aid, the work must stop. We commenced our publication when there was no other publication of the kind in the field, and when there was not another brother of our order within our knowledge willing to hazard the expense of getting up such a publica-

tion. We advised with such brethren as we knew to be with us in sentiments, and they gave us all the encouragement they could to go on.

When the first meeting ever called by the Old School Baptists of the United States, was held at Black Rock, Baltimore co., Md., we attended, and by vote of that meeting, our publication was recommended to the favorable consideration of the Old order of Baptists throughout the country. It was exceedingly doubtful, however, at that time, whether a sufficient support could be obtained to meet one half the inevitable expense of the work: but with the assurance of our brethren that they would exert themselves to sustain us, we undertook: our brethren redeemed their pledge, and with the assistance of our enemies, whose violent opposition led them to publish us in their minutes and other publications, and thereby advise the oppressed among them of our undertaking, we were successful in our efforts. With much hard labor, indefatigable perseverance and strict economy, we struggled through the first three or four years of our toil, encountering the most severe embarrassments, until at length we had obtained a subscription list of nearly 3,000 names, and spreading over nearly all the states and territories belonging to our country. Our paper in the mean time had been the means of making the Old order of Baptists acquainted with each other, and of raising a formidable defence against the imposing religious inventions of those who bore our own name. Thousands who had felt themselves left alone in the field, and like the ancient prophet, had lamented that the Lord's altars were thrown down, his prophets killed and their own lives sought for, were hunted out, comforted and encouraged to buckle on their armor, and again face the enemy. From various causes, our list of subscribers is reduced to about 2,000, and of that number several hundred do not pay; some are supplied gratuitously, and others from inability or neglect, omit to forward their dues. The patronage of our order is now divided among several periodicals, which have been commenced subsequently to ours, and our opposition to certain heresies which have obtained in some sections of our wide spread country has also had a tendency to circumscribe our circulation. We do not wish to be understood as complaining of the existence of other papers in the field, far from it:—if the same cause in which we are engaged is subserved, if the same important truth which we have contended for is asserted, and defended, it is of very little consequence by whom. It was not for our convenience we were induced to embark in the work, and however much our embarrassments may be increased by the multiplication of periodicals, purporting to set forth the doc-

trine and order of Old School Baptists, we will cheerfully hail as welcome cotemporaries, such as contend for the faith once delivered to the saints. We feel a desire that brother Jewett may be sustained, as we feel convinced that his utmost energies are enlisted in behalf of Zion, and his periodical will exert a healthful influence on the Old School Baptist cause. The Primitive Baptist also publishes much solid truth, but (pardon us) we do think that a periodical purporting to present the doctrine of the Old School Baptists ought to be under the supervision of a member of our communion.

Of the "Western Predestinarian Baptist," we have hitherto forbore to remark; we have only seen a very few numbers, and have not been able to form so flattering an opinion of it as we could wish. The wide spreading heresy of what is termed the "Two seed doctrine," ought to receive no countenance from those who claim to be Old Fashioned Baptists. From the days of John the Baptist until the days of Elder Daniel Parker, the doctrine was unknown among the Baptists, and God has been considered the Creator of all things. We doubt not that many well meaning brethren have been drawn into the error, and some have withdrawn their subscriptions from our list because of our opposition to the new theory, and others because we have refused to suffer our columns to be filled with long articles written in defence of that absurd theory. We have been complained of bitterly as being unfair to oppose that theory and refuse its advocates the use of our columns for its defence. If the two seed doctrine had ever been held as a part of the faith distinguishing the Baptists of former ages, we should not feel at liberty to shut out the defence of its advocates; but as it is a new theory among those who claim to be Baptists, we treat it as we do the arminian, the Campbellite, and the Arian heresy. And if our course should subject us to the loss of all our subscribers, and in addition thereto to the loss of life itself, we cannot wink at, or in any manner, directly or indirectly, countenance what we conceive to be involved in that absurd doctrine.

We have no disposition to claim for ourself infallibility. None can be more sensible of the imperfections which mark and mar all that we say or do; but a sense of our weakness and liability to err, does not exonerate us from the responsibility resting on us to oppose what we know to be a departure from the simplicity of the gospel of Christ. Our desire is to contend only for the faith which was once delivered to the saints, both publicly and privately, in the pulpit and through the press; but for the ability to do so we are as dependent on God as are any of our brethren.

Finally, brethren, we close this introductory address by an

APPEAL TO YOU.

Are there not many among you, who by making a little extra exertion, could double or triple the number of subscribers in your respective neighborhoods, and thereby enable us to discharge all liabilities now standing against this establishment; and

greatly enlarge and otherwise improve our paper; and last, but not least, greatly enlarge the number of copies supplied to indigent brethren and sisters who love to read, and have not the means to pay.

We are far from believing that it is time to throw off our armor; the enemy still comes in like a flood, and it becomes us who have taken a stand against the delusions of the times, to deport ourselves as good soldiers of the cross of our illustrious Leader, and never yield one inch of ground to the common foe. "Put yourselves in array against Babylon, round about all ye that bend the bow; shoot at her, spare no arrows," is the word of our Commander. Let not a rag of her stolen livery remain to hide her abominable iniquity.— "Take away her battlements, for they are not the Lord's." And as we follow our Captain to the field of combat, let us cheer each other with words of comfort; not forgetting that we have some in our ranks who have been sorely bruised and wounded by the enemy; these need our care and sympathy, some young recruits also which the Lord is bringing in require to be drilled and encouraged. We have nothing to lose in this warfare, we have every thing to stimulate us to press forward.

"The weakest saint shall win the day,
Though hell and death obstruct the way."

We have the assurance of our God that the saints shall triumph through the blood of the Lamb and the word of their testimony. Onward, then, ye soldiers of the cross, to victory:—

"And when our General, Christ shall come,
With sound of trumpet, (not of drum,)
Then we'll march up the heavenly street
And ground our arms at Jesus' feet."

As for ourself, we hope that our eleven years' campaign has made us somewhat familiar with some of the devices of our old adversary, and some of the base trickery of his legions; we feel disposed with all the ability our Lord shall bestow, to stand to our post; and although "less than the least of all saints," record the progress of truth, and the exposure of error.

Circular Letter.

The Salisbury Baptist Association, convened with the Little Creek church, on the 21st, 22d, and 23d of October, 1843.

BELoved BRETHREN:—In addressing our associate epistle to you in accordance with former custom, we feel that in no period since the times when the saints were persecuted unto death, has there been a greater occasion than now for the followers of Jesus to be zealous in encouraging and strengthening each other to perseverance in the right ways of the Lord. In no period have these ways been more reproached than now, nor has there ever been before so general a combining and enlisting in confederacies to oppose and pervert the truth and ways of the Lord, and to supplant them with the devices of men. But, brethren, with all the encouragement others meet with in their multiplied and multifarious opposition, you who know the Lord have stronger grounds for a steadfast adherence to the truths and order of the gospel, than they can have for their opposition to them; for, 1st. You have been taught by bitter experience, what would have been the consequence

had you been left to a dependence on your own efforts for salvation, that you would still have been lingering under the curse of the law, because that law you have seen is holy, and yourself and your ways polluted with sin and depravity in those lessons learned under an application of the law. You and we were made also to know that had the determining point been in our wills, we had never been saved, for our wills were to have something of our own to recommend us to God's favor. How have we since been made to rejoice in knowing that God's eternal purpose in Christ Jesus alone, and not our wills, determined and secured our salvation, and prevailed to bring us off from our own ways, to submit to his will and to depend on his way to bring us to the knowledge and enjoyment of himself. Being thus brought to know that no human wisdom nor any created arm could reach our desperate case to bring salvation to us, and having seen in the light of God's word that all the sons and daughters of Adam, are by nature in a like case with us, we know that the salvation of any of them, must also be alone of the Lord. How then, brethren, can you and we, whilst we retain in remembrance the wormwood and the gall of our own experience in the effort-plan or doing system of salvation, go again with the multitude into that system, and unite with them in their attempts to pervert the truth and ways of the Lord, though reproach, we know, and perhaps ere long persecution awaits us for not uniting with them.

2d. Brethren, you and we know that the doctrine and appointments found in the New Testament are of Divine authority, that they are all of him with whom there is no variableness nor shadow of turning, and with whom all time is present now, whose doctrine therefore is immutable truth, and as precious to the believer of this age as to those to whom it was first declared; and whose ordinances are as applicable now to the wants of the disciples; to the state of the church, and to the accomplishment of God's purpose therein, as when appointed by our Lord in Judea; they are not like the institutions of the new gods that have come newly up, that have to be changed or new modelled every now and then to suit circumstances and the march of improvements. When we have read in the Bible of God's electing, choosing or predestinating to salvation in the light of christian experience, we have felt that it was God's word, that his Majesty was in the doctrine, and have realized its preciousness, though we could not comprehend its heights and depths. And altho' we have never been able to find in ourselves a reason why we should be the objects of God's love, yet we have known that it was not that we loved God, but that he loved us; not that we had chosen him, but that he had chosen us, that we were ever brought to know him, and to rejoice in the hope of his salvation. So when we first went to the New Testament to inquire what the Lord had appointed by which we might manifest our love and subjection to him, and read of the appointment of baptism, and of our Lord's being baptized of John in Jordan, we have received the assurance that such was the way to walk, and that it would be a glorious privilege to follow our Lord into the watery grave. So of the order of a gospel church, and of the ordinance of the communion of the Lord, as the Lord has given us to see that appointment in the word, so in reference to those whom the Lord of the harvest has called in to the work of the ministry, that they might know the Lord's will, and how and what to preach. The Apostles' doctrine has appeared as the all-important theme on which they wished to dwell; and their desire has been to know nothing among the people as the way and means of salvation,

save Jesus Christ and him crucified; and to be found like Paul conferring not with flesh and blood, and that their preaching should not be with enticing words of man's wisdom, but in demonstration of the Spirit and power: that so far as their preaching might be owned, it might be manifested as of the Spirit and power of God, and not as of their studied eloquence or address to the passions. Now, brethren, preachers or others, permit us to ask you in reference to your past experiences in these things, however different may be your present warmth of feelings and enjoyments from what they once were, have you in your latter experience found any defect in that doctrine on which you were made to hope for salvation, or in that order and those ordinances which you had received as the appointments of him who is infinite in wisdom and love? and whether, as you still read these things and hear them preached, you have not the witness in yourselves that they are of God? Shall we then, brethren, give up that which we know to be of God? that which alone has given confidence to our hopes, and firmness to our steps in going forward in the path of our Redeemer, for a system of doctrine and order which men have substituted in the place of what God has revealed, and this for the sake of pleasing men? No, brethren, we are persuaded better things of you, and things that accompany salvation, though we thus speak. But,

3d. This very agitation and activity which we see in the religious world; this running to and fro of many, this acquisition by them of numbers and worldly power, influence, &c., is but a fulfilment of the prophecies of scripture, and is therefore a confirmation of the truth of what is revealed therein: therefore these events, and the popularity thereof, instead of leading us off from the scriptures to follow them, rightly viewed, encourage us to cleave more closely and zealously to the doctrine therein declared; for just so certain as that we see God's prophecies concerning the exaltation, arrogance, pride, and rage of the man of sin, being now fulfilled, so certainly will that interest receive the awful downfall and destruction, and those connecting themselves with it experience the outpourings of the wrath of God, which he has denounced against it and them; and so certainly also will the true church and doctrine of Christ yet triumph and fill the whole earth, as declared in the scriptures. To be a little more definite on this point, we see manifestly the popular religionists of this day, engaged in exalting something else in the place of God, and as God, in that they are preaching for gospel the power of human effort, which God has never authorised the belief of, and practising ceremonies and plans which God instituted not. Now whoever or whatever presumes to bring in and regulate a doctrine and form as religion, is in truth worshipping the author of them as God:—the source of this popular system of religion, as God has not revealed it, can be no other than the man of sin which Paul describes in Thessalonians ii. 3, 8. It is no wonder that multitudes are at this day professing this popular religion, seeing that God has said that all that dwell upon the earth shall worship him, (the beast, another name for the man of sin,) whose names are not written in the book of life of the Lamb slain from the foundation of the world: and certainly if the worshippers of the true God are known by their professing the religion of which he is the Author, then the worshippers of the beast or his image are known by their professing the religion of which these are the authors. When we consider that God has further said, if any man worship the beast and his image, and receive his mark in his forehead or his hand, the same shall drink of the wine of the wrath of God, which is

poured out without mixture into the cup of his indignation. Rev. xiv. 9—11. We have great reason to adore the goodness of God in keeping us from being led away by the popular system of religion. Far better is it to bear the reproach, scorn, and persecution of these vain glorious professors, than to drink of the wine of the wrath of God. We not only see multitudes crowding into a profession without giving evidence of, or professing any greater change than a change of purpose, and many running to and fro and boasting of the increase of knowledge; but we also see many other indications of some great event being about to pass:—and, brethren, we not only see these things, but we also feel other intimations that the last grand effort of the wicked for the mastery is at hand, in that our Lord in his humiliation was made to say, when he the Head was assaulted by the Jewish anti-christ, This is your hour and the power of darkness; so his body, the church, is now being made to say under the reign of the present anti-christ, This is your hour and the power of darkness. Our own feelings as to the comfortable enjoyment of religion, or as to the manifested effect of grace in our hearts, and as to the strivings of corruption within, &c., constrain the belief that this is the hour of the power of darkness. And seeing the scattering of the sheep, and the great diminishing of the gospel churches and the gospel ministry contrasted with the boasted and rapid increase of the popular religionists, we have to say to them, This is your hour. In this scattering and diminishing of Christ's churches and ministers, we see manifested the purpose of God to give this man of sin an opportunity for his hour of boasted triumph, and also his wisdom and compassion in this order of things: in that whilst he will thus give this wicked, this interest reared up in opposition to the truth and spirituality of our Lord's religion, an occasion to display its pride, arrogance, and bitter enmity, and will keep in the field two witnesses, that is enough to bear a faithful and legal testimony to the truth of the gospel of Christ in such places as it is his purpose this testimony should be borne: yet that he is taking to himself from the evil to come, or leaving as yet uncalled by grace into the battle field, all of his, beyond a bare sufficiency to constitute these two witnesses, that is, to keep up churches in gospel order, and a gospel ministry for the bearing of his purposed testimony. Thus no more of God's children will be subjected to the afflictions of this hour of anti-christ, and the power of darkness, than is necessary for the accomplishment of his wise purpose. Besides, according to this order, the glory of the enemy's triumph in the estimation of those who will be spectators of the scene, will be greatly diminished in killing these two witnesses, or in putting down these few feeble and scattered sheep. Whilst on the other hand, their being again raised up in the face of this powerful enemy, will manifest that God alone hath done it, and therefore that the cause, as well as the power and the glory, is his. Surely wisdom and mercy mark all the ways and acts of our God. From a careful comparison, brethren, of what we see and feel in this day of darkness, with what is written in the scriptures, we see that instead of ground for dismay at these things, we have encouragement still to hold on our way, and to keep clean hands, hands unpolluted by any of the defilements of the man of sin, committing ourselves and the cause of God into his hands, with the assurance that he will order all things right, and that in the end his name will be glorified.

Since the last meeting of this Association, one has fallen asleep, as we trust, in Jesus, who has long been esteemed within the bounds of this association and elsewhere, as an able minister of

the New Testament, Elder STEPHENS W. WOOLFORD. Let us not, and let not his bereaved family sorrow for him, as others who have no hope.—The last circular of this association contains his last labor of love for the comfort and edification of these churches. May it be duly appreciated; and may the ministering brethren, as they find their numbers decreasing, accept as of increased weight his exhortation to them, committing the keeping of themselves and families to God, use increased exertions, labor and self-denial, and to look out and feed the sheep and lambs of Christ in their present lonely and scattered state.

May God grant to each of us grace to occupy faithfully our respective lots or stations in the house of God, and having on the whole armor of God, to withstand in the evil day, and having done all—to stand.

DANIEL DAVIS, Mod.
W. WOOLFORD, Clerk.

Corresponding Letter.

The Salisbury Baptist Association to the several associations with whom she corresponds, sends christian love.

BELOVED IN THE LORD:—We have been permitted by our covenant God to meet and enjoy another annual association, according to our usual custom; and were pleased there to meet with your messenger from Delaware. Your communications have been received with agreeable emotions of satisfaction; for what is so agreeable to the dear scattered flock of Christ, as when they can meet together in this dark day of error and delusion, and speak of the kingdom of God, and those things that concern the Lord Jesus Christ? This appears to be a time of anti-christian efforts:—while they cry, lo! here is Christ, or there; our Saviour has told us to believe it not: that if it were possible they would deceive the very elect. An Apostle cautions us that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive.

Brethren, while we have the word of God to direct us, and the Son of God to save us from sin, and the whole armor of God to defend us, in the language of one of old, one man of you shall chase a thousand. We have nothing to glory in, save the cross of our Lord Jesus Christ, by whom may the world be crucified unto us, we unto the world. Our meeting has been harmonious, and our interview distinguished by brotherly affection. We shall ever be gratified by the presence of your messengers, and desire a continuance of the correspondence that brightens the love and fellowship of brethren of the household of God.

We were sorry that we received no communication from Baltimore or Delaware River.

Our next Association will be held with the church of Christ at Broad Creek, Sussex co., Del.

DANIEL DAVIS, Mod.
W. WOOLFORD, Clerk.

[EXTRACT FROM THE MINUTES.]

"We lament the afflicting providence and loss, by death, of our brethren, S. W. Woolford and brother L. Henderson; also, brother Roberson of our sister Association, the Delaware. And while we would lament the loss we have sustained, we have reason also to implore the great Head of the church, that he would send others into the harvest to supply their places."

Communications.

FOR THE SIGNS OF THE TIMES.

Zoar, Erie co., N. Y., Oct. 10, 1843.

BROTHER BEEBE:—Through the kindness of God, I am yet a sojourner here below; and I remain, if I am not deceived, unshaken in my faith in the doctrine of God our Saviour, as it is revealed in the scriptures of divine truth. I am placed in the midst of workmongers who are crying, "Come and save yourselves from your sins, and we will help you!" as though salvation were of men, and not of God. But the scriptures inform us that "Salvation is of the Lord," and Jehovah has said, "I am God, and besides me there is no Saviour." The true children of God rely upon the sacred truths they are taught by the Holy Ghost, to believe that there is no other name given under heaven, or among men, whereby they must be saved; and that unto Jesus "Every knee must bow, and every tongue confess." With the Psalmist they can say, "Not unto us, O God, not unto us; but unto thy name give all the praise."—"Come near all ye that fear the Lord, and I will declare what he has done for my soul. He has taken me up out of the horrible pit, and out of the miry clay, and established my goings."—Therefore they feel disposed to trust in him, and in him alone, for he is their Shield and Buckler. How reasonable, that we should entertain such views of God, when we feel how deeply we were sunk in the gulf of our own iniquities; that we were like a child cast out into the wilderness, and left to the loathing of our persons, where there was no eye to pity, nor arm to deliver us. So helpless and weak were we, that we could not help ourselves; and, what is worse, we were ignorant of our dreadful situation,—for "The heart is deceitful above all things, and desperately wicked, and who can know it?" Not all the thunders of the Sinai law, nor the letter of the gospel can make him see his true state and condition until he is quickened by the Holy Spirit: nor can all the machinery of modern date awaken the dead sinner, or bring him to life. If all these things utterly fail to quicken, some may inquire what will produce the effect. I answer, that voice that call forth a dead Lazarus; that voice that arrested a persecuting Saul; even that which Paul called the power of God unto salvation unto every one that believeth. That voice through which the power is given to become the sons of God. If I have a right view of the subject, "By grace we are saved, through faith; and that not of ourselves: it is the gift of God. Not of works, lest any man should boast." We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Christ is all, and in all, to the children of God: he is their Wisdom, Righteousness, Justification and Redemption. In view of the indissoluble union of Christ with his people, the Apostle could with the greatest confidence challenge, "Who shall separate us from the love of God which is in Christ Jesus?" Let us then

press forward to the mark of the prize of our high calling of God in Christ Jesus, without fearing what men can do, for "If God be for us, who can be against us?"

May grace, mercy, and peace, from God the Father, and from our Lord Jesus Christ, be with you and all the afflicted and poor people of our God, is the sincere desire and prayer of your

Unworthy brother,

TIMOTHY TAYLOR.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I have just returned from Nettle Creek, where, on last Sunday, I had the pleasure of baptizing three persons, which make twenty three, that I have baptized at that place, since last May. The prospect for a large ingathering, appears very flattering, yet the matter is all in the hands of the Lord, and I am glad that it is so. Our congregations there are very large, solemn, and attentive. The leaders among the Methodists in that region have a great deal of trouble to prevent some of their members, from coming to hear me preach; but their efforts are unavailing. I have been told by several of their members that my preaching was a great comfort to them, and I have been invited by several of them to preach in their dwelling houses, which I am doing, every time I go to Nettle Creek. But I hope the Lord will never allow me to preach in such a manner as to please arminians. The Methodists in general, or at least, many of them say, that the doctrine I preach, came from hell, and will go there again. I believe that all the Methodists who feel good dislike my preaching, but there are those among them who say they feel bad, and they are the ones who come to hear me preach, and invite me to preach in their houses. It is a great deal easier for me to preach to people that feel bad, than to those that feel good, for, The whole need not a physician, and I have nothing else to preach, but Christ the great Physician.

From your unworthy brother,

SAMUEL WILLIAMS.

From the Advocate and Monitor.

BROTHER JEWETT:—In receiving your August number a few days ago, I see that Parson Benedict has not replied to my letter, only in an oblique way through his letter to you. It only remains for me to reply to him through the same channel by writing to you; unless I observe the taciturnity and neutrality, he would so kindly impose on me. Although you have promptly written nearly every thing, that I care to say on the subject of your correspondence, yet with your permission I will offer a little more.

I did not (as I stated in my letter to him) aim at general historical facts, such as he was likely to obtain from minutes, &c., but stated such things as he would not in all probability gather from general correspondence; nor did I design any thing beyond local information, as he had correspondents in the different parts of our state. But he

says my address 'is in a turgid style, bordering on the battering and bombast.' Now, Br. Jewett, had I used the term Brother in my address instead of 'Parson,' to which he so much objects, and had I said there was no difference between the O. S. and N. S. Baptists, but what could be put into a "nut shell," that it ought to be waved between us, and that it was high time for the O. S. to cease contending for the old *unpopular ways*, with a request for 50 copies of his history when published; then my letter would have been *weighty* and not 'bombastic,' *clear* and not 'turgid,' *conciliatory* and not 'bantering,' and something could have been gathered from it. But alas! I unfortunately used the term, the appropriate term, 'Parson'; and as you have very properly inferred, wrote too plainly for him; besides, he only has a "nut shell" for all such information as I gave him! He says, "The matter of dispute is all in a nut shell."—Strange notion indeed for a historian to entertain of the difference of opinion between the O. S. & N. S. Baptists! And what is still more strange and absurd, he says, *As to Baptism, all whom I recognize as Baptists, are alike and all agree. As to their different Creeds, it is the least of my trouble to obtain them.* Strange course this, something like a historian's pretending to write a nation's history, without giving any attention to its internal economy! What kind of a history will this be? Do we not see fore-shadowed a sickly pandect of Baptist history, with a 'nut shell' to obtain all difference of opinion among Baptists, and a swollen, half digested compliment to set forth the acts, doings, and efforts of the "many wise," the "many noble," and the "many mighty;" their numbers, their discoveries, their religious inventions, institutions, general charity and great compromise with all creeds and denominations? Shall we look for any thing beyond this? Should it turn out any thing more I shall be greatly disappointed.

I have all along had great misgivings about this work, that is to be palmed on the world as a general History of the Baptists; and my confidence is reduced to '5—8ths,' as the Parson thinks fit to express it, of even a reasonable expectation.

Yet, brother Jewett, after all it has been my wish to see the plain, weighty, scriptural objections of the Old order of Baptists to the idol-institutions of our day, set forth in that forth coming history; but I now despair of it, and in lieu thereof expect only to see a few garbles, perversions, and misrepresentations. Yet, after all, I rejoice that there are yet some channels open, through which the Old order of Baptists can still speak and be heard; and while I have my pen in hand, I will offer a few conclusions, aphorisms, or truisms, at which I have arrived by a course of prayerful and faithful investigation of the subject during the last ten years, which cannot be refuted so long as the authority of the word of God is admitted.

i. The Lord's way of calling, sending, directing and sustaining his true ministers, is fully set forth in his revealed word, so that his divine

course in these things may be plainly seen.

ii. Modern missionaries in their efforts to evangelize the world, go contrary to the Spirit and letter of the Lord's plan; therefore, their course is *anti-scriptural*.

iii. If they do not admit, that their course is *anti-scriptural*, they are bound to tell us what part of the primitive church went out into a distinct institution to form rules and regulations, devise plans and means for carrying out the commission given to the Apostles; to call, hire, and send out, and to appoint to a particular place or work; also, what were then the rates of preaching, i. e. how much per sermon, month, or year, was then given; and how many remained at home or at school for the want of employment or funds; and whether the evangelizing of the world was then estimated at 900 millions, or less.

iv. All know, that nothing of this kind can be shown in the word of God; therefore, all that can be said in behalf of such a course of things, in view of his word, is, that it is expedient in this day to adopt such plans and means—all of which then degenerates into human expediency, or rises into something superior to the Lord's plan, an improvement upon it, I suppose, in their estimation.

v. Not one instance can be adduced, in which the church of Christ was ever benefitted by altering, or substituting any thing other than the course or things the Lord has ordained. But very much good has been done by throwing out such things as have been instituted on man's authority, and rejecting such alterations as have been made for the sake of expediency; which principle of expediency may be seen in all the lineaments of anti-christ, as filled out by popes, bishops, and parsons.

vi. The errors of the Roman Catholics, may be most clearly seen by studying their abominable institutions, for which there is no authority in the word of God; likewise the errors of Protestants are more clearly seen by testing their adventitious institutions by that divine word; for religious error must have its institutions and ordinances, as well as truth.

vii. If all the institutions of modern missions, missionary plans, expedients and projects, with all their modern course which have no authority in the word of God, were cast out, retaining all for which there is such authority, modern missionaries would find themselves on the very ground now occupied by the Old order of Baptists, from whom they have departed through their human plans, institutions, and devices; which, as they multiply, go further and further from the true way.

viii. The words "Go Ye" must come to the hearts of the ministers, '*not in word only, but in power, in the Holy Ghost, and in much assurance,*' so as to extort the cry, 'woe is me if I preach not the gospel;' (not what will the society or church give me to preach per trip or year.) Then nothing but going by faith in the providence of God, and preaching his word, will satisfy the conscience and preserve the peace of mind of such an one; who

feels such obligation to be greater, than if he had been hired at the highest missionary rates; and his going forth is more prompt and energetic, the less he can see of earthly considerations as a moving cause.

ix. "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE," does not mean, that a part of the church should go out into an institution *devised on man's authority and judgment*, to call, prepare, hire and send out missionaries into all the world. But the church is to pray the Lord of the harvest to send forth laborers. And when the Lord says to any, "Go ye," not in word only, but '*in power, in the Holy Ghost, and in much assurance,*' then such laborers will go to the extent of his power, purpose and mercy, in such a case, even if it be unto the whole world; not for 'filthy lucre's sake,' but of a ready mind; not as relying on idol-institutions, but by faith in him who has said, "*Lo, I am with you.*"

x. When the blessed Lord commissioned his disciples to go and preach the gospel to every creature, he had a people among all nations, that he designed to bring in by the preaching of his word in power and demonstration of the Spirit. At no time since, has there been so general a gathering of the people of God out of all nations: and preaching in the power and demonstration of the Spirit, has been confined to comparatively a few, since then. Hence I infer, that those to whom the Lord has said, 'Go ye,' have not in his providence been sent so generally throughout the world since the days of the Apostles; neither has a similar providence been experienced by his ministers; yet the Lord has been with his chosen servants, all the while, in directing them in his providence to those places and countries where he would have his gospel preached 'in power and demonstration of the Spirit,' whither he went before them.

xi. The gospel was preached on the Lord's plan throughout the whole world, after the commission was given; but it was so done under his special care and providence; and if his plan does not carry it throughout all the world *now*, it is because his power and mercy are not put forth to the same extent, and not for the want of human power, human benevolence, and human institutions, as modern missionaries would have us believe. However, none dare deny, that the gospel under its greatest general dispensation, was withheld, at particular times, from particular countries.

xii. The gospel has not degenerated into the power of man, but is yet '*the power of God,*' and its goings forth are according to divine and not human power. Nor have its spiritual blessings degenerated into human benevolence; therefore it still blesses 'with all spiritual blessings,' according as the subjects were chosen in Christ before the world began, and not according to general benevolence. The blessings of the gospel are communicated, *after* having been 'made sure to all the seed,' the elect or chosen seed; not according as man's power, wisdom, or benevolence may devise,

but according to the course of God's grace and mercy on earth.

xiii. We are told, that if we wait for the operations of God's grace in this affair, the world will not be evangelized. Then I suppose, we are not to wait *in faith*, praying unto the Lord to send forth more laborers, and for putting forth his power and mercy according to the Divine plan, but must devise plans of our own, and carry them out by human power put forth through human institutions, on the principle of general, human benevolence, at the cost of those millions and means, that the scriptures know nothing of.

xiv. Thus we see, that the missionary course now pursued, is calculated to lessen our confidence in the Divine plan, to oppose the operation of faith in the providence of God, and to beget idolatry of heart in relation to the institutions and millions of gold and silver, that have been brought into requisition to subserve the world's plan. The 'Golden Calf' of Missionism has been fully set up, and much idolatrous worship has been offered up to it.

xv. Besides all the foregoing, the modern missionary spirit is decidedly Arminian in its course and tendencies—is disposed to compromise with all errors—is the bond of union for all the religious *shams and devices*. It matters not to this spirit, whether it goes forth through a Methodist, Presbyterian, Episcopalian, Pseudo-Baptists, or Roman Catholic, in evangelizing the world. All unite in their means of human power, gold and silver, put forth through human institutions. Their machinery may differ somewhat, but it is to be feared, that the same spirit works them all. Moreover, this spirit has so little fellowship for the Lord's way, so little regard for world-displeasing truths, that it seems to be on better terms with the world, than with the *unpopular* truths of the Bible, which it shows far more good will to pervert, than to defend. Another characteristic of this spirit is, that in its efforts to evangelize the world, it looks more to the world for help, than to heaven.

xvi. It is very strange to look back and see how much opposition and what little help primitive ministers derived from the world, and how much is now offered and given [professedly] for such service! Surely it cannot be the same gospel, but is '*another gospel,*' that the world has fellowship for, in like manner as have all its ministers.

xvii. Take particular, and unconditional election, the predestination and effectual calling of these, along with so many other things as most modern missionaries are wont to take, from the gospel, and connect all its blessings with time contingencies, free agency, and moral power, and the world will find no fault therewith; neither will Satan oppose a gospel of this kind, but on the contrary, will espouse its cause, transform himself into an angel of light, and raise up missionaries in all denominations to propagate it and bring all this world's *availables* to help it on.

xviii. How very different is the Lord's way in such things! how plain, and easy to be understood! "Pray ye therefore that the Lord of the harvest would send forth laborers." This is our

duty, a plain one. And when the Lord says to a "chosen vessel," "Go thou," in power and in much assurance, we are to fellowship the call, and give all the assistance enjoined in the word of God in helping such an one on his way, as the providence of God may direct. All such, but no others, have a right to "tithe the free will offering" of the saints, by preaching the plain word of God, that makes plain our duty in such cases. When the prophet complained that there was a deficiency of meat in the house of the Lord, he taught the plain commandments of the Lord; but did not, as modern missionaries do, in view of the remissness of the churches toward their ministers, get up a human institution with human plans and regulations to effect the object in view.

xix. It seems that the missionaries with all their moral machinery, arminian institutions, and millions of gold and silver will turn the world pharisaical at least; for the spirit of missionism delights in all its kindred arminian institutions; and the great general spirit of pharisaism takes them all under its fostering care, casts aside the Lord's plan as to having his-gospel preached, and institutes another predicated on mundane powers. It takes the subject of *Temperance* in hand, forms an institution in its behalf and enacts laws more rigid and prohibitory, than those of the Bible; and were Christ now on earth, would, as before, call him "a wine-biber and a glutton." For the very same spirit, that called him such 1800 years ago, is now on the earth, ready to reproach any who may make even a Bible use of wine; for it has said, that it is wrong to use it at all! What if one should now convert 50 or more gallons of water into wine at a wedding, and eat and drink with publicans and sinners? Would he not be called by the temperance societies a wine-biber and a glutton? The Pharisees of old affected to be offended at the lawful use of wine and they now do the same thing, showing plainly what spirit they are of.

xx. The different denominations go out of their churches to unite with the world in a higher grade of morality, as is enjoined in its temperance societies, than is enforced in their churches! Thus pharisaism in her institutions affects to go beyond what the different denominations have in their churches.

xxi. Are the Baptist, Methodist, and Presbyterian churches, formed and governed as is pretended, by the word of God, so remiss on the subject of temperance that one needs to go out of them into a temperance society in order to practice temperance? Or, if it be, as is said to unite with the world on that subject, why institute a higher grade of temperance there, than in the church? Because I suppose, the church is to be governed by the word of God, but the temperance society by the enactments of men, which say it is wrong to use wine at all, notwithstanding the Bible example to the contrary.

xxii. "Every plant which my heavenly Father hath not planted shall be rooted up," still remains

a solemn truth and sweeping commentary on all the proud doings of ancient or modern pharisees. But how consoling the thought that every plant, which our heavenly Father hath planted, shall not be rooted up; and that even now there are many such "trees of righteousness, the planting of the Lord, that he may be glorified." Thus our "star of hope still beams, night as it is." True "the howl and wail of mighty winds is passing by" before the "deep tempestuous force" of which the very church seems to tremble, as it were; but only seemingly so, for her foundation is "deeper than the earth and higher than the heaven."—And all opposition to her, fearful and terrible as it may seem, is only "working to prescribed issues," that will strangely, mysteriously, and powerfully subserve her spiritual interests, under the hand of HIM, who has set limits to all opposing forces.

Were it not for these and similar conclusions, my brother, "this mad world might have its way" in all religious affairs. But as things are, I will continue to speak out, feeble and unheeded as my words may be.

With sentiments of brotherly regard I remain,
Yours truly,

J. M. WATSON.

Oct. 3, 1843.

EDITORIAL.

New Vernon, January 1, 1844.

CHRISTIAN EXPERIENCE.—Experimental religion is becoming more and more unpopular, with the work-mongeral religionists of the present time. Very little or nothing is said on this all important subject in the discourses, or through the presses of the modern fashionable professors of religion. How true are the words of our Lord! "Ye cannot serve God and Mammon." The doctrine of Christ and the inventions of men can never harmonize. The worshippers of mammon, while they pretend to see a virtue in money, or human works to save sinners from the wrath to come, can entertain no just conceptions of the value of a Saviour's blood and righteousness, nor of the absolute necessity of the Spirit's work in regeneration. For every one that can at this day be found reiterating the words of Jesus, "Ye must be born again," twenty, we presume, may be found crying, Ye must give your substance for the conversion of the world. If those who appeal to your pockets for the salvation of sinners really believe the doctrine which they make their unceasing theme, they cannot but regard regeneration by the Spirit of God as an unimportant thing. Who that believes what Daniel Dodge asserted a few years ago before the Philadelphia Association, viz: That our money may be invested in a stock that will ensure in this life a hundred per cent, and in the world to come life everlasting, [!!!] can regard the blood of Christ as possessing the only power which can possibly save a guilty sinner from eternal perdition, and the name of Jesus as the

only name given under heaven, or among men, whereby we must be saved? According to the new religious theory, if a man will give his money to support the unscriptural inventions of professedly religious men, though it be to aid in operations in open hostility to the doctrine of Christ, he is considered pious, and if he will connect himself with the various anti-scriptural societies, he is considered a suitable person for church membership. If we are supposed to be wrong in this conclusion, we would desire to be informed when, where, and by whom any such person has been rejected, who has manifested a disposition to be connected with any of the popular churches of our age.

One of the preachers of our acquaintance said, when requested to relate his christian experience, that it was so long ago he had forgotten the particulars of it. Another said, in a public discourse, that the notion entertained by some people that we must experience a certain exercise or change, was a falsehood coined by satan to cheat men out of their souls, and added—"When Christ called Matthew he did not wait for any such change, but immediately followed him. Such are the sentiments with which the modern pulpits ring in regard to the work of regeneration. But christians are not to be brow beaten out of what God has taught them. They speak, (upon the subject of the new birth, at least,) what they do know, and testify what they have seen.

With what satisfaction do the children of God, from time to time, recall to mind the first exercises of their mind when quickened by the Holy Ghost. They do not forget the time of the worm-wood and the gall, their souls still have them in remembrance, therefore they have hope.

In regulating our subscription books we have dropped from our list some of our delinquent subscribers, among whom there may be some who have paid to our agents and who would wish to have their papers continued; such are requested to advise us of the fact, and all shall be made right. We have also very probably retained on our list, some who wish to have their subscription discontinued; if so they will please inform us immediately, by returning this number, with their name and the name of their post office, and state written on the margin and then wrapped up in an envelope and directed to "SIGNS OF THE TIMES, New Vernon, N. Y." Or, if this be inconvenient, let those who wish their papers stopped, refuse to take them out of their post office, and it will then be the duty, according to law, of their Postmaster, to inform us immediately. We hope, however that the number of those wishing to discontinue, may be small and that each will feel the obligation devolving on him, to see that all arrearages are paid, at the time of discontinuing.

From the "Baptist Record."

"HISTORY OF THE BAPTISTS.

The Rev. David Benedict, Postmaster, Pawtucket, R. I., is about to revise and publish the History

of the Baptists in America and throughout the world, in a large octavo volume of 600 pages or more, bound in cloth at \$2.25 per copy—in leather at 2.50. It will also be issued in numbers periodically for those who prefer this form.

The work will contain the substance of his former work, published more than thirty years since, with a continuation of all historical matters down to the present time. The History of the various sects of Baptists in the valley of the Mississippi, will be written by the undersigned, by request of Mr. Benedict. To give a brief sketch of every association, a file of Minutes of each, or an outline in manuscript, is indispensable. The writer has in his possession all from that section that has been sent to Brother Benedict. But he would remind brethren in that field still to furnish such matter as is wanting to a complete, yet brief history of each association, and send it to him at his residence, *Rock Spring, Illinois.*

J. M. PECK."

REMARKS.—After our solemn protest, in which we were joined by many of the Old School Baptists, against having our history written for publication in the proposed history about to be published by Mr. Benedict, by John M. Peck, it appears by the above article that John M. Peck is actually employed by Mr. Benedict for the purpose of writing "the history of the various sects" including the Old School of course, "in the valley of the Mississippi." As much justice might be expected if satan should undertake to chronicle the history of Christ and his gospel. A more unsuitable person could not be bribed for all the anticipated proceeds of Mr. Benedict's speculations. Mr. Peck cannot give a true account of the Old School Baptists, without contradicting what he has formerly published of them, and of this fact Mr. Benedict is duly advised. After all his pretended fairness we would not be surprised if even the "Address of the Old School Baptists," which was adopted by a large meeting at Black Rock, Md., setting forth the reasons which impelled us to withdraw our fellowship from those Baptists who had left the ancient faith and order of our denomination, should be withheld from his pretended history.

Mr. Benedict informed us by letter that it was his intention to publish the history of our order as compiled by Old School Baptists; should he do this we will not complain. But to employ a man whose calumny has been wantonly uttered again and again, against our order, and as frequently refuted; and that too after being advised of the facts in the case, is sufficient to establish the character of his publication.

We commend to the perusal of our readers, the letter of brother Watson, on page four. It is a well written and able production; his twenty-two specifications of difference between the old & new orders of Baptists, cannot be gainsayed.

"THE POLEMIC" is the title of a paper published at Wilmington, Delaware, by Elder A. Earle, "devoted chiefly to free discussion." We have received the first three numbers, which are well filled with sound arguments in favor of the Bible as a complete and perfect rule to the children of God on the subject of temperance; it is of course op-

posed to the doctrine of total abstinence societies. Such a paper, judiciously conducted, cannot fail, we think, to do good. The public mind requires to be disabused upon the subject. The Polemic is a semi-monthly sheet, about the size of this paper. Terms, one dollar per year, in advance.

FREE AGENCY! Mr. Sands of the "Religious Herald, of Richmond, Va., has served up to his readers part of a sermon, said to have been delivered in South Carolina, by Wm. B. Johnson, D. D., in which the doctor professes to have proved clearly that man is a *free agent*, and at the same time, that God is a sovereign!! The logic by which the doctor has attempted to prove both sides of this palpable paradox, is this;—

"In considering them separately, each may approve itself to every mind; but in attempting to reconcile them SERIOUS DIFFICULTIES MAY ARISE. From our inability to reconcile these two points, we may be tempted to reject the one at the expense of the other, or to reject both."

Thus, although the learned doctor virtually admits that the two points are at antipodes with each other, yet he contends that they must be received and believed by those *free agents* who cannot reconcile them, and the way to do this thing is to believe them one at a time, as it is beyond our capacity to believe both at the same time.

The mode of proving that man is a free agent is as queer as that of disposing of the glaring inconsistency of his theory:—

"Not free, what proof could they have given sincere,
Of true allegiance, constant faith and love,
Where only what, they needs must do, appeared,
Not what they would; what praise could they receive?
What pleasure I from such obedience paid,
When will and reason, (reason also is choice,)
Useless and vain, of freedom both despoiled,
Made passive both, had served necessity,
Not me."

Ergo, the doctor draws the conclusion that this world must be peopled with free agents, or with absolute slaves; bound fast in the chain of fate, of absolute incompetency to deliver himself from its iron mandate. What a fine thing it is to be a doctor! Truly these things are hidden from babes, and sucklings, and revealed to doctors!

Hereafter we will attempt to prove that such a thing as a *free agent* cannot possibly exist in heaven, earth or hell. Angels, men or devils, to be *free*, could not be accountable to God, nor to any other power, for their conduct; and if *free*, they are not amenable. *Agent*, when the term is applied to any created being or thing, signifies an actor for, or in reference to, another; he cannot be free and at the same time an agent.

MOORE'S LETTERS CONTINUED.

LETTER IX.

MADAM:—Having seen that the mercy of God cannot be reconciled to the doctrine of conditional salvation, we will now bring it within the view of his divine pre-science, and enquire how far it will bear a comparison with this delightful perfection of the supreme Sovereign of heaven and earth. By the divine pre-science, we under-

stand that perfection of the pure nature by which the Lord is qualified to comprehend the vast ocean of his immense glories, in all their divine fulness, extent, and harmony; and consequently he must be qualified to comprehend the state and situation of all his creatures in heaven and earth, so completely that their present state and final end must be known with a certainty that can never be frustrated by any law of his nature, nor any act of his sovereign will: nor will it help the cause of conditional salvation to say, he may, but will not see the final end of all his creatures, since we have already proved that all with him is one eternal now. And should we once admit that all his own perfections and purposes are not continually before him, we may with equal propriety conclude that none are, unless we can suppose that he can suspend the operation of any or all of his divine perfections, and call them into action again at his pleasure: and if he can suspend the influence of any divine attribute, he may by the same rule suspend them all, and finally cease to be, altogether. A supposition that the mind starts from with trembling horror. And from this unchangeable knowledge, it must follow that the salvation of all his saints is continually before him; nor is it possible that any thing can render that contingent which his divine pre-science has made certain: it therefore follows that the doctrine of conditional salvation cannot be true: "All things stand naked and open to the eyes of him with whom we have to do." Heb. iv. 13; 2 Chronicles xvi. 9; Zechariah iv. 10. The doctrine of conditional salvation, while it supposes that the final end of all things is not within the divine pre-science, operates to the final destruction of that religious respect that the Lord claims as his sovereign prerogative. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv. 10. And moreover, we are told that the true worshippers worship him in spirit and in truth.

But why should we pray unless we believe he knows our wants? And why fly to his throne in time of danger and distress, unless we believe he knows our situation, and is able to afford the relief wanted? Universal conditional salvation therefore cannot be true, since it stands opposed to the divine pre-science, and goes to leave it quite uncertain to God himself, whether any of the human family will be saved or not; after all the displays of his sovereign mercy to a lost world. It contradicts the whole current of divine revelation, and drives the wretched to final despair, seeing it leaves it quite uncertain whether his distress is known to God or not, since he may or may not know the situation in which he stands; yea, may have no knowledge of his circumstance whatever. And it will admit of some doubt, if we deny the absolute certainty of the divine pre-science, whether wicked men may not take the liberty to sin, since there is a possibility that their crimes may escape the divine scrutiny. As there is an uncertainty as to the final end, why not the same as to the present state? we may therefore conclude, that a system that stands thus opposed to the divine glory, contradicts his word, leaves the wretched to despair, and may encourage the wicked presumptuously to sin, cannot be of God. And if the divine pre-science is admitted, it is equally impossible that the doctrine of conditional salvation can be true.

May the Lord teach you to believe that his eyes are ever on you, and that all your wants are before him; and from his gracious hand may you always find a rich supply of all the blessings necessary to the life that now is, and to that which is to come.

I am yours,

Most affectionately, &c.

POETRY.

FOR THE SIGNS OF THE TIMES.

Franklin, Warren co., O., Dec. 6, 1843.

DEAR BROTHER BEEBE:—Having to write to you on business, I have concluded to send you the following lines composed by brother Joseph Tapscott, which are at your disposal.

SAMUEL WILLIAMS.

Through troubles and sorrows, I here have to go,
Ease of body, and comfort of mind, seldom know;
But coldness and hardness and darkness of mind
Are truly my lot the most part of my time.

In this wilderness, now almost thirty years
Since I saw myself lost, I have travelled in fears;
And oft been molested by fierce beasts of prey,
Yet has Judah's lion still guarded my way.

My heart so deceitful, so proud, and so vain,
Circumspection of life I cannot attain;
With light conversation I'm daily beset,
Under trials, I'm prone to repine and to fret.

Like Jonah, I think I do well to complain,
Then I have strong fears that I'm not born again;
Was I born of God, it appears then to me,
Resigned to his will, I at all times would be.

To my room like a dungeon again I'm confined,
Half distracted with pain, all confused in my mind,
If to thy holy temple, O God, I would look,
The foe then suggests "The Lord has thee forsook."

If I strive to go forward, I can't see Him near,
If backward I go, 'tis approaching despair;
On my Beloved I strive for to lean,
Unbelief, the white devil, will creep in between.

But why thus indulge in my grief, and complain?
Through great tribulation, the crown we shall gain;
If 'chose in the furnace, I there must be tried,
And, bless his dear name, be there purified.

Is it so, does the Lord in his goodness design,
By his rod, me to humble, my soul to refine?
The thought seems to cheer me, my hope seems to bound,
My heart seems to melt and the tears do run down.

I now chide my heart, that the Lord would distrust
And own my afflictions are needful and just,
That he for my profit a "needs be," hath seen,
And feel they are light, when compared with my sin.

My soul, then take courage and trust in his grace,
His love is the same, though he hideth his face,
To those it is given, on Christ to believe,
For his sake to suffer; all such he receives.

Now in tribulation I feel to rejoice,
With his people to suffer affliction, my choice;
Though to walk on the water too weak and afraid,
But when Christ holds my hand, I find I can wade.

Ye poor and afflicted, then trust in the Lord,
His promise and oath do secure your reward;
Though we believe not, yet he faithful remains,
Yesterday, today, and forever, the same.

O Zion, thy God is thy refuge and strength!
His love! who can tell of its breadth and its length?
From everlasting it is, (who can it comprehend?)
Unto everlasting, and world without end.

When through the dark valley of death you must go,
You need fear no evil, he'll guide you safe through;
His rod, and his staff, you to comfort, await;
And, precious to him is the death of his saints.

Though the earth from its centre removed, may be,
And mountains be hurled to the midst of the sea,
The waves thereof roar and swell with the shock,
Yet Zion is safe on Christ Jesus her Rock.

And when the last trumpet all nature shall shake,
And the strong voice of God the dead shall awake,
And heaven and earth pass away at his nod;
With Christ, the saints' life is still safe, hid in God.

The bride now looks for him, he soon will appear
With angels attended; the time's drawing near
Then the redeemed millions with him shall ascend
And with him reign forever and ever, AMEN.

"I would not live away."

"I would not live away; I ask not to stay,
Where storm after storm rises dark o'er the way;

The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer.

I would not live away, thus fettered by sin,
Temptations without, and corruption within:
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears.

I would not live away, no, welcome the tomb,
Since Jesus hath lain there, I dread not its gloom,
Then sweet be my rest till he bid me arise
To hail him in triumph, descending the skies.

Who, who would live away, away from his God,
Away from you heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains
And the noontide of glory eternally reigns?

Where the saints of all ages in harmony meet
Their Savior and brethren, transported to greet,
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

OBITUARY.

Pleasant Grove, Lunenburg co., Va., Dec. 5, 1843.

DEAR SIR:—I have the painful task to say to you that my friend, and neighbor, WILLIAM THOMSON died, on Monday, Nov. 27th., about one o'clock. He was about 72 years of age. He has left a widow, Mrs. Frances Thompson, and family, to mourn and grieve for the loss of such a kind husband and humane master. He had no child, but he had a train of connexions and friends to lament their loss. A better man, we think, never lived here; he was one of the oldest members in old Mehernin church, but said he could not stand the doctrine, and had withdrawn from them. He was a great lover of your paper, the Signs of the Times; I have seen him shed many tears while reading them. He said the truth he loved, and there he could find it, and in his Bible. His illness lasted about five or six weeks, and when he was taken down, he said he should never get up again, and was willing to go if it was his Master's will. He dreaded nothing after death. His disease was a stroke of the palsy.

If you think proper to place any of the above in the Signs, do so, in a form that my suit you. A more pious man's name I think never was placed in your paper; he loved the truth and the gospel.

I am yours respectfully, &c.

JOHN EUBANK.

ORDINATION.

Derbyville, O., Dec. 6, 1843.

BROTHER BEEBE:—On the fourth Lord's-day in November, brother Asa Ellis, of the Paint Creek church, was ordained to all the functions of the gospel ministry, by the laying on of the hands of the presbytery, consisting of Elders Moore, Reeves, Baker, and Ambrose, who were called by the church for the purpose. It was an interesting time; brother Ellis is a promising young man, a preacher of the Lord's own making; the gospel he preaches is the best recommendation we can give.

GEORGE AMBROSE.

RECEIPTS.

Col. Harvey Cadwell,	N. Y.	\$2 00
Peter L. Travis,	"	1 00
Nathan Slawson,	"	1 00
Doct. G. W. Beal,	"	5 00
Noah T. Terry,	"	2 00
Mrs. Howell,	"	1 00
Wm. H. Uptegrove,	"	1 00
Gabriel Everett, (omitted before,)	Pa.	1 00
John Carson,	"	5 00
Abner Doty,	"	1 00
Rudolph Rorer,	Va.	1 00
Elder A. Booten, for J. M. Pearson,	"	1 00
F. W. Thornton,	Ky.	6 00
Elder Thomas P. Dudley,	"	10 00
Elder S. Williams,	O.	3 00
Amos Williams, Esq.,	Ill.	6 00
A. Eastland,	Mi.	5 00
Elder C. Spuydam,	N. J.	3 00
Total,		\$55 00

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Barritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner; and brethren A. Preston, J. Holmer, George Leevies, R. McKindly, Jethro Oates.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Conterman, James M. Clarkson, Esq., John Lawew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, George Clay; and brethren Thomas J. Wright, C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Wallis.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. John Strickler, Michael Soveredge.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitler, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y.

Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, Wm. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., JANUARY 15, 1844.

NO. 2.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

Mount Pleasant, Va., December 27, 1843.

DEAR BROTHER BEEBE:—As I felt my heart glowing with love for the dear brethren and sisters where I have been journeying the two years past, I have concluded to address them, through the medium of the Signs of the Times, under the idea of a general epistle.

And hereby I write to the brethren scattered abroad in Virginia, Kentucky, Tennessee, Indiana, Ohio, Maryland, Pennsylvania, Delaware, and New Jersey. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

Dearly Beloved in the Lord,—I cannot flatter myself that I shall ever again see your faces in the flesh; I am now in the sixty-seventh year of my age, and for the last two months have been much afflicted with asthma and influenza combined, so that I have been prevented from travelling much from home: but the blessed gospel of the grace of God is as dear to me as ever, and nothing is more delightful when my gracious Master is pleased to grant his presence, than to feed the lambs and sheep, holding out to them the gracious promises of the gospel to encourage them on their pilgrimage: and the more especially as the present time is a time of great darkness and delusion. For there are many that have a zeal of God, but not according to knowledge; for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. But I am bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. Nor have I any greater joy than to hear that the children of the kingdom walk in the truth: therefore I stir up your pure minds by way of remembrance; as you know that your body is the temple of the Holy Ghost which is in you, which ye have of God, and you are not your own, for ye are bought with a price; therefore glorify God in

your body and in your spirit which are his: for as a manifestation of his glory he hath chosen you in Christ before the foundation of the world, that you should be holy and without blame before him in love: having predestinated you unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made you accepted in the Beloved. Brethren, you are not the children of the bond-woman, but of the free; stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled with the yoke of bondage, either of Judaism, or the modern popish inventions. I exhort you, that you should contend earnestly for the faith which was once delivered to the saints, and that you carefully and prayerfully search the scriptures, for in them ye think ye have eternal life, and they are the only sure guide in faith and practice. You know it is written, that whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin: for God hath given unto you exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And, God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, you might have a strong consolation, who have fled for refuge to lay hold on the hope set before you. Therefore, brethren be not soon shaken in mind, nor be troubled, for if God be for you, who can be against you: be strong in the Lord, and in the power of his might; put on the whole armour of God that you may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness in this world, against spiritual wickedness in high places; wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand fast in one spirit with one mind, striving together for the faith of the gospel. And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you, of salvation,

and that of God, for dear brethren, Greater is He that is in you, than he that is in the world."

Now, dear brethren, I am admonished by my little sheet to draw to a close, having said a few things according to the word of God, for the comfort and encouragement of the despised followers of the Lamb, that you in all your trials, tribulations, and temptations, have the precious assurance that from the fulness of Christ, all we have received grace for grace. By grace are we saved. How precious did that grace appear, the hour we first believed:—

'Twas all of his grace we were brought to obey,
While others were suffered to go
The road which by nature we chose as our way,
Which leads to the regions of wo.
Farewell, brethren in Christ, the Lord be with you all, AMEN.

THOMAS BUCK, JR.

FOR THE SIGNS OF THE TIMES.

Near Fairfax C. H., Va., Dec. 18, 1843.

BROTHER BEEBE:—The day in which we live presents many things of an alarming character; but the Lord knows how things will terminate. There seems to be very few who are travelling in the good old ways, compared with the great number who profess the name of Christ. Many who once professed to be old fashioned Baptists have departed from the faith, and have given heed to seducing spirits and doctrines of devils: these truly appear to be the greatest enemies of the Old Order of Baptists that we at this time have to contend with. But let us not be discouraged, for we know that there is but a little flock recognized in the scriptures, unto whom the promises apply. The Lord is faithful to his promises, and he will cause all things to work together for good to his people. If we should be persecuted unto death, through the supporting grace of God, we shall be sustained. Let us therefore bear with patience all the trials we may have to encounter, knowing that if we are Christ's, unto us it is given, on his behalf, not only to believe on him, but also to suffer for his sake. Let us therefore rejoice that we are counted worthy to suffer for his sake. Let us consider him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds.—The doctrine of Christ will never be received by the foolish builders; by them it will be rejected and despised, for it is a stone of stumbling and a rock of offence to them that stumble at the word, being disobedient, whereunto also they were appointed. But dearly beloved brethren, the Lord has not appointed us unto wrath, but to obtain salvation through our Lord Jesus Christ, if we have been taught by his Spirit to know ourselves as

poor, lost, condemned, and helpless sinners, and to give up all hopes of being saved by our own works and by faith to receive Christ as the only Way, Truth, and Life.

When I compare the experience of those who have seen themselves utterly lost and helpless of themselves, with the scriptures I am constrained to believe them to be the only people that know and love the truth: but when I compare the testimony of those who profess to have been converted at protracted meetings, with the testimony of those whom the Lord has called by his grace, I am constrained to consider them as poor deluded souls. I had a conversation with one who professed to have been converted at a camp-meeting of the Radical Methodists. She seemed quite exalted, and at first seemed to talk very well; but in speaking of the way in which she believed sinners are to be saved, she was altogether in the dark: she said *they must work for religion the same as we work in our corn fields for corn!* I told her that there had been no disposition in any natural creature, since the fall of man, to seek after the Lord. I left her after telling her that we must be brought to see ourselves lost. I have since heard that an Old Fashioned Baptist passed by her house, on which occasion she said, "Away with you, Old School Baptists; don't bring your doctrine here."—From this we may see that the experience and faith of the two are altogether different, and in opposition to each other. Those whom the Lord has called by his grace from darkness into his marvelous light, and those whose carnal passions have been wrought upon, can never unite.

Brother Beebe, this is the first I ever attempted to scribble for publication. I send it to you, such as it is. Do with it as you please. I would have written something for the Signs long ago, but, being a poor scholar, I feared that I might do more harm than good. I am connected with the Old School Baptist church at Pleasant Valley, Fairfax co., Va., with which church I have had to suffer much, from unreasonable persons, who have gone out from us. I sometimes feel glad that I am permitted to suffer persecution. I am not ashamed to own the doctrine of the Old School Baptists, for I believe it is everlasting truth, and will ultimately triumph over all opposition.

Dear brother, myself and companion have been called to feel and mourn the loss of one of our children; a daughter aged 8 years, 11 months, and 26 days. She was taken from us very suddenly, on Saturday the 21st of November last, after an illness of about nine days; caused, as we suppose, by poison. Her death occurred on the day of our meeting at Mount Pleasant. I had made preparation to go to meeting, not knowing how low she was, but on examining, we were surprised to find her so near her end. I hastened to the Court House to procure some article for her; but before I returned she had breathed her last. This was a very unexpected stroke upon us, but it seems that the Lord is admonishing us by repeated afflictions that this world is not our home. I hope that all our trials are working for our good.

Our esteemed brother, Elder Trott, preached to us on the occasion, from the cheering words in Hebrews xii., part of the 5th, together with the 6th verse. The subject, I trust, will be long remembered by myself and family.

✂ I wish you or brother Trott to give your views on 1 Timothy, ii. 4.

LLOYD KIDWELL.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—In contemplating the strongholds of error to which rational beings are continually prisoners, I am almost led to conclude that the strongest fetters which bind the human mind have their origin in a wrong application and misunderstanding of the scriptures. Those who are dead in trespasses and sins, imagine themselves secure under the adamant slab of the ten commandments, which I do not believe has ever sheltered them, either by its injunctions or requisitions; for Jesus became the end of the law for righteousness to them that believe, and hath by one offering forever perfected all them that are sanctified. There is an unspeakable beauty in comparing spiritual things with spiritual things, and beholding the truth as it is in Jesus. I trust I have learned by the mysterious leadings of the Spirit, that truth is the only strong tower wherein the saints of the Most High can rest secure from the assaults of sin or floods of false doctrine. The decalogue was given exclusively to national Israel, and its duration, in letter, was throughout their generations; and was predictive in all its requirements, and was coupled with the prophets until John, whose mission was to point unto him in whom both the law and the prophets should concentrate.

The burden of prophecy from Adam to Zechariah foretold the coming of Christ in the flesh.—The demands of the law being perfect, holy, and spiritual, predict the righteousness of Christ being imputed to those who are born of his Spirit: hence Jesus quotes from the law, and he doubtless knew the use of it, saying, "Thou shalt love the Lord thy God with all thy might, with all thy mind, and with all thy strength." On this prediction, or declaration of Jehovah, hangs all both law and prophets: and hath he spoken and shall it not stand fast? yea, verily. Then, as the letter of the law was given to fleshly Israel, and restricted to their generation, so the holiness which the letter requires is wrought in none other than spiritual Israel, by their Head, who identified himself with us in the flesh, possessing power to meet the strongest demands of death, and take up his life again: and has identified us with himself, in spirit, and hath made us partakers of eternal life, together with his divine righteousness. It is as inconsistent with truth to attempt to establish a righteousness before God, by practising the Mosaic code, as it would be to resort for salvation from the death passed upon us in Adam, to the burning of sacrifices, and predictions of a Saviour to come. But our righteousness must exceed that of the Scribes and Pharisees, or we cannot be saved.

Then let us receive the law and the prophets as God's witnesses; the latter testifying of the sufferings, death, and resurrection of his Son; the former, of his imputed righteousness to his saints; for he worketh in us, both to will and to do. The whole record that God hath given of his Son, I conceive to be for the special instruction of his saints. I once thought that the Bible was given unto the world, by the kindness and condescension of Jehovah, as a kind of probationary standard, around which all intelligent creatures might, by the exertion of their natural powers, rally for safety and salvation. But I have learned otherwise. While on this subject, I will try to state in some degree the manner in which I was brought to see the folly of the above mentioned theory; and also try to give the reason of the hope that now serves as an anchor to my soul. I shall briefly pass over my first religious impressions, for they were early, numerous, and frivolous, and originated only in natural sympathies, until about the age of fifteen. I was by a circumstance in Providence caused to reflect seriously upon the frailty of all created things, particularly the uncertainty of life, mortality of the human family, &c. The deep felt event to which I allude was the death of a beloved father: upon those reflections I resolved to forsake the things so transitory, and place my affections on things substantial and eternal; for I verily thought that I could; having been so instructed by those who professed to be preachers of righteousness. But in my first efforts I found many intervening difficulties, such as a dread of being considered a religious dupe, or judged, by the sensorious, a hypocrite. I also had to contend with a strong relish for the fleeting pleasures of the world, which I considered my grossest sin; for I had not as yet beheld the deceitfulness of my depraved heart. I nevertheless did strive in good earnest; for, in getting religion, I did not mean to do the work in part, I resolved to make a whole robe, of which I should not be ashamed. But I soon found with astonishment, that my broken resolves were like to make but a tattered garment; yet I still labored, nothing doubting, to acquire what I had thought to be so easily attained. I endeavored to mend the most visible vacant places in my garment by acts of kindness to the wretched and destitute, and my means being scanty and limited, I would frequently make personal sacrifices to that effect; for what would not a man give in exchange for his soul? But to my surprise and utter confusion, the rents grew more visible and more numerous, and there remained a lack of joy and consolation, which I had expected to derive from the course I had adopted. However, I endeavored to warm myself by the fire that I had kindled, and fain would be comforted by the supposition that God would accept my best efforts, and all would be well with me eventually. But this vain hope was of short duration, for I was suddenly taken with a strange sensation in my head, such as I never before experienced, from which I became frightened, and thought that I was going to die, which caused me to sum up my

righteousness for a support in that critical hour. But when I had obtained the sum total, (for I found it was requisite to keep an account, lest my propensities to sin should counterbalance my good deeds,) when I was about, as it were, to lean upon them, this query was thrust into my mind,—Can you embrace death? which caused me to tremble and fear exceedingly. I found there was something as yet lacking, which I resolved to supply by a more rigid course of self-denial; for I had no knowledge of righteousness and salvation beyond the power of self. On attending meeting the next evening, the pulpit was occupied by a stranger, whose text read as follows, "Blessed is the man whom thou chocest, and causest to approach unto thee." Psalms lxxv. 4. I perceived the text was rather across my track, but the comments of the speaker vexed me sorely. After the meeting was dismissed, I asked a young member of the church with whom I was intimate, if she believed the sentiments advanced that evening; she said she did, and further, observed that she thought it was the best sermon that had been preached in that meeting-house within three months. I answered her with indignation of feeling, and told her that it was inconsistent with justice on the part of God toward the human family; which assertion she repulsively warded off by asking me whether I did not believe when God created the human family he knew their destiny. I deeply felt the force and tendency of that searching question, although I replied to it from the pride of my heart, and said peremptorily, God did not know who would be saved or who would not, that was a matter for time to reveal. But I shall never be able to describe the heart-felt conviction and shock of horror that immediately seized my senses, and made plain to my corrupt mind the blasphemy of that assertion. Yet notwithstanding the resistless struggle in my soul, I contended long and warmly with my friend, and told her during the contest that if all the people in the United States should swear that the doctrine of election was true, I would not believe it. She seemed to pity me, and told me in a tone of kindness that I could not believe from external testimony, neither would it avail me any thing if I did; but God was able to convince me, and she trusted he would. I felt to despise her pity, and told her my course of life was as moral and upright as hers; fearing at the same time her arguments were true. She admitted my claim to good morals, and we debated no more on the subject. But the conflicting points were still continued in my mind. The fearful sense of the sovereignty of God destroyed all confidence in my former hope: I began to see that the doctrine, which I had so bitterly protested against was God's eternal truth; and my case was rendered painfully hopeless from an evident enmity in my heart to that truth, even a hatred which I, to my surprise and astonishment, could not subdue nor control. The secret thoughts and unconquerable corruption of my heart proved a continual and more weighty burden than all the external sins I had ever committed. I thought there were no sufferings like unto mine;

I could realize nothing in my exercises but rebellion, despair, and hardness of heart. I thought that unto those whom God designed to save he granted repentance and forgiveness of sin. I fain would have repented, but the sinful effusions of my heart prevented me: therefore I concluded that my aversion to God's having mercy on whom he would, and hardening whom he would, was the unpardonable sin; and supposed that I was given over to hardness of heart, and the torments of hell had already commenced in my person. Language is inadequate fully to portray the depth of misery through which my soul was brought during the last week of struggle, without hope. There was one occurrence I thought to omit, but my impressions prompt me to state it; doubtless, it will be discredited by many. On Friday night of the above mentioned week, in the greatness of my distress and bitterness of despair, I inadvertently exclaimed in an audible voice, My heart is so hard that grace can make no impression upon it! The exclamation was immediately followed by an indescribable thrill of extacy that actually pierced for the second and third times through my apparently calloused heart. I hoped for a moment that it was an evidence that the Lord would subdue my rebellion, and I should yet be numbered with the subjects of his grace. But I still lacked the assurance of the faith that works by love and purifies the heart; and was still the same sin-burdened creature—still unreconciled to God, and in a few minutes began to draw different inferences from that manifestation of his power, and was again the prisoner of dark despair, until the Sunday following, at afternoon service. The text on that occasion was, "Blessed are they that mourn, for they shall be comforted." I ventured to hope from the text that the Lord would send, through the speaker, some comfort to me. But my hope was soon cut off; for the first remark upon the text was that there were different kinds of mourning; devils, he said, may mourn, because the decrees of God were irrevocably fixed. I at once conceived that to be my sort of mourning, and thought that there was no more a ray of hope for me. My mind was so absorbed that I heard no more of the sermon: but while I was sunken deep in the horrible pit of despair, it pleased God to reveal unto me his Son, even Jesus, in his humiliation in the garden of Gethsemane, praying if it were possible that the cup might pass from him, and never until then had I repented from a sense of the goodness of God. I was caused at once to realize my interest in that painful intercession; I could look by faith on him whom I had pierced, and mourn. I had hitherto sighed to sigh, and mourned to mourn, but now tears flowed more freely from joy and contrition, than they had ever done before from fear of torment, and my soul was filled with joy that passed all understanding. I can say truly that I was led by a way that I knew not.

Thus I have endeavored to tell some of the dealings of the Lord with me: but there remaineth much of my sorrow and rejoicing yet untold.—

My feeble powers are quite incompetent to set forth the deep leadings of that Spirit which leadeth into all truth. My daily experience proves to me that salvation is not of him that runneth, but of him that calleth. Nor can I, who for three tedious years had been building a scaffold on which to stand before the Lord, which the hearing of one gospel sermon had razed to the ground, yea, sunk it beneath, insomuch that its timbers all vanished, trust in any other than him who hath the words of eternal life; he who ever liveth to intercede for his people. Then let us endeavor to cast our care on him who careth for us, his grace is sufficient for us, and as our days, so shall our strength be: he will sustain and present us spotless before his Father's throne. I know whereof I affirm in this matter; God hath given in the scriptures of inspiration a testimony of his designs unto the sons of men,—they also contain the record of his Son, and by the light of the Holy Spirit, which taketh of the things of Jesus and sheweth them unto us, we are enabled to live by faith in his righteousness. The contents of the holy scriptures I conceive to be wholly for the edification of the saints, and not as some suppose them, an instrument to alarm and scare up the world to a state of hypocrisy; it is the Son that quickeneth whom he will; a sense of the flames of hell never can melt or quicken a heart,—even a sense of God's justice does not reconcile the sinner to him, but the indwelling of the Spirit, when the soul is born of God, throws back the rich effusions of love to him from whence it came; and when we have passed from death to life, the scriptures bear testimony to the leadings of the Spirit. The bread of life belongs alone to the spiritual family, therefore it is not proper to give the children's bread to dogs, nor can the word of God be promiscuously applied to the world, without handling it deceitfully. Do we not continually behold, in the course of our acquaintance with mankind, much piety and pretended reverence for the Bible? But when these pious characters hear the saints bear testimony to the doctrine contained in that book, they so highly profess to revere, they will spurn it, and reproach us. It contains no food for the self-righteous, although they claim it; they can worship their god more freely without it. The Bible is to the kingdom of anti-christ, or unto the unregenerate world, as unadapted to their use as the ark of God was to that of the Philistines. The messages of God both in the Old and New Testaments are delivered to special characters and classes, either to the chosen of God collectively, or the saints individually. It has pleased God in the order of creation to bring forth both a natural and spiritual family, and the things of the Spirit are designed for, and discerned only by them that are spiritual. It is consistent then to render to Cæsar only the things that are Cæsar's, and unto God the things that are God's. For "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Psalm cxv. 16.

Yours affectionately,

P.

FOR THE SIGNS OF THE TIMES.

Darien, Genesee co., N. Y., Dec. 18, 1843.

BROTHER BEEBE:—I have been acquainted with your little sheet, the Signs of the Times, ever since it came into existence, and I can truly say it has been a source of consolation and instruction to me. I have frequently felt a desire to contribute a few lines to its pages, but from a sense of my own weakness and inability, I have hitherto deferred it; but I have been led to think, as it is intended to be a medium for correspondence, among the scattered flock of Christ, the few who have been preserved by the power and grace of God from bowing to the image of Baal; and perhaps some of the feeble among them might throw in their mite, as their communications are sent to the weak as well as to the strong. I have observed there were but few female contributors, and that has tended to discourage me. I have finally concluded to write a few lines to brother Beebe, and leave him to do as he may think proper with it. I wish to express my gratitude to God for having in providence opened such a medium of correspondence, and for having made him the instrument of raising such a beacon. May the Almighty arm of Jehovah be his support, and enable him to continue his labors of love and usefulness. It is most certainly needed in these dark times. Notwithstanding the great prevalence of error and delusion with which we have to contend, I see no cause for discouragement; God's arm is not shortened that he cannot save, nor is his ear heavy that he cannot hear. I do feel assured that all things pertaining to his children are in his hand, and shall be conducted to a most happy issue; and here I am willing to leave the result,—praying that we may all be kept humble and at his feet, and by grace enabled to walk in the pathway of holiness.

M. S.

FOR THE SIGNS OF THE TIMES.

Sing Sing, N. Y., Dec. 26, 1843.

BROTHER BEEBE:—I am an Old School Baptist, and suffer for it now, by being excluded from the Baptist church in this place for my sentiments: but this makes no difference whatever in the sight of God. I have the evidence within that I am a child of grace, and an heir of the kingdom, being redeemed by the precious blood of Jesus Christ, and translated from satan's kingdom into the kingdom of God's dear Son. He has taken my feet from the horrible pit and miry clay, established my goings, and placed my feet upon the Rock of eternal ages. And, blessed be his name, although I am excluded from the church here, yet I believe my name was written in the Lamb's book of life, from everlasting; for the Lord often holds sweet communion with my soul, from off his mercy seat, and enables me to live by faith upon the Son of God. Sometimes I am in the same spirit that Elijah was, when he thought he was left alone, but the Lord told him he had reserved seven thousand that had not bowed to Baal; and I find there are a few names, even in Sardis, that have not defiled their garments. The Lord still

has a tried and afflicted people that trust in his holy name. I was in New York city a few days ago, and became acquainted with a friend who lent me a copy of your paper, the Signs of the Times. I had often wished for some such paper, to advocate the cause of Jesus Christ—to earnestly contend for the faith once delivered to the saints. I am but an humble individual; but I believe the Lord is preparing me for working in his vineyard. I have been led to write verses and other things which may be of some little good to some of the Lord's family, and as you invite the assistance of brethren, I have sent a few pieces for insertion, if they prove acceptable: if so, I will send more when I have opportunity. Do not answer till the January number, as I shall then take the paper.

Praying that God may bless you in your labors,
I remain,

Yours,

JAMES MANSEY, JR.

FOR THE SIGNS OF THE TIMES.

Elkton, Todd co., Ky., Dec. 23, 1843.

DEAR BROTHER BEEBE:—Having to write to you on business, I have concluded to send you a few lines for insertion in the "Signs," if you please.

To every common observer of the present day, (but more especially to the children of God,) the times appear indeed portentous; not on account of an actual revolution in the religious world, but of a crisis which seems to announce such an event as not very far distant. When we take a retrospective view of those affairs, we indeed see that the poor, despised, flock of God have ever suffered under the iron hand of persecution; and when we ask ourselves the question—Why? the answer is plain; because the true church of God has ever refused to amalgamate herself with the abominations which exist in what are falsely called religious societies. We need only refer to the days of old, to see how it was then; the true Israel of God suffered at that time from false prophets and teachers various afflictions and persecutions: indeed, it was so much the case that we hear one of the Lord's prophets crying out in this language: "Lord, they have killed thy prophets, and dug down thine altars, and I am left alone; and they seek my life." But then the Lord had not left himself without a witness; for, in reply to the prophet, he says: "I have reserved to myself seven thousand men that have not bowed to Baal!" What a glorious consolation, my brother, that the Lord's people are kept by his power, and that he has promised to be with them even unto the end of the world! But in coming down to modern days, we still see the same spirit pervade, and no matter whether Jew, Catholic, or Protestant, whichever predominates in power, is sure to commence a crusade against the Lord's people. In proof of this the scriptures of divine truth abundantly testify what the church suffered under the Jewish dispensation, and what it was to suffer under the Catholic dynasty. All those things have come and are still coming to pass, as we see the amount of blood-

shed and persecution under the infamous reign of Catholicism, from its ascendancy in Britain until its downfall there as an established religion. Witness the bloody Bonner and Gardiner, sentencing the lambs of God to be *roasted alive* for their adherence to the cause of their great Master! Nor, brother Beebe, does the persecution stop with Catholicism: no sooner had the Protestant Party, (as they are called,) obtained the ascendancy, than all were compelled to bow their necks to the yoke of bondage put upon them by a bigoted and avaricious priesthood; no person's property or life was safe who refused to be taxed to pay their priest! Thus has persecution extended the gospel more than all the missionary societies in the world; but as regards either Catholic or Churchmen's possessing the religion of Jesus, is no longer a doubt with me. They may be classed in the language of Paul, as *Having a form of godliness, but denying the power thereof*. While speaking on the subject of the Episcopal church of England, I think the words of Mr. Selden, one of their own writers, are so very applicable, that I cannot forbear making use of them; he says—"The church of England is a great, venerable estate of the realm, an integral part of the body politic, having no necessary connexion with christianity." And I would add, that I have no doubt as to the truth of his assertion. Thus we see that each and every party, (I mean of nominal professors,) is arrayed against the people of God; they are branded with names too numerous to mention, and many to obscene to appear in print: nor is this all,—their very lives would also be in peril were it not for the laws of our republic, which, (God be thanked,) do not admit of an established religion in the present day. The arminians are united in one solid phalanx against the true church of God, striving to put her down, no matter in what way, so that they can accomplish their object. Poor, deluded creatures, if it were possible for them to destroy the Lord's people, they could no longer exist; for when the last of God's elect shall be called in, then will the end come. But let us rejoice, my brother, that the Lord is God, and will do all his pleasure; that "Surely the wrath of man shall praise him, and the remainder of wrath he will restrain." And let us be content to know that all things work together for good to them that love God, to them who are the called according to his purpose. But my sheet is nearly full, and I must come to a close. I will endeavor to resume this subject in my next.

I remain your unworthy brother in the bonds of the gospel,

JOHN H. GAMMON.

FOR THE SIGNS OF THE TIMES.

"Comfort ye, comfort ye my people, saith your God: speak ye comfortably to Jerusalem;" &c. ISAIAH XL. 1.

And what is so well calculated to comfort the children of the kingdom as the word of God and the testimony of Jesus? In the words above quoted we see who is the speaker and who are the subjects of address: "Comfort ye my people saith

your God." These words were addressed by the prophet to ancient Israel, for they were a chosen people, as is evident, for says the inspired penman "Thou art an holy people unto the Lord thy God; the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth. This national holiness consisted only in a ceremonial holiness, or external righteousness, peculiar to that figurative dispensation. It is evident the address was applicable to spiritual Israel, and to them only; and not to that people as a nation, for they are not all Israel that are of Israel; and though the number of the children of Israel be as the sands on the sea-shore, a remnant shall be saved according to the election of grace.—Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. This seed is said to have been chosen in Christ before the foundation of the world; predestinated unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his will. This people, saith the Lord, have I formed for myself; they shall shew forth my praise. Again: In the Lord shall all the children of Israel be justified, and shall glory: Not of the Jews only, but also of the gentiles: for, saith Jesus, Other sheep have I which are not of this fold, them also I must bring, and there shall be one fold and one Shepherd. He has broken down the partition wall that was between us, and slain the enmity, and of the twain made one new man, so making peace. To such, then, as are looking to Jesus, and whose hope is predicated on the merits of his blood and righteousness, and whose faith is founded alone on his finished salvation, the Holy Spirit says, by the prophet, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem," &c. Did the prophet direct them to the god of means, to give up their heart, repent and believe, and so make their peace? No: this would have been cold comfort to a poor, sin-burdened soul. His language is, Cry unto her that her warfare is accomplished; that her iniquity is pardoned: and shows us by whom this warfare was accomplished. Who, says he, is this that cometh from Edom, with died garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save; I have trodden the wine press alone; &c. Jesus hath trodden the wine press of his Father's wrath alone; he has satisfied all the demands of Justice; he has restored the honor of his Father's violated law; he has conquered every enemy, and ascended up on high: lead captivity captive, and given a promise to his people that they shall sit with him on his throne, even as he has, evermore, and set down with his Father in his throne.

The design of the writer is to speak experimentally on the trials and afflictions of the children of God, and bring to view some of those great and precious promises which are recorded in the Book of God for our comfort and consolation.

For a number of years past, the saints have experienced a time of trial: iniquity has abounded,

and the love of many has waxed cold; and they that would resist the evil, have made themselves a prey: but, says Jesus, In the world ye shall have tribulation, but in me ye shall have peace: be of good cheer, I have overcome the world. But I hear some complaining of darkness and barrenness of soul, saying—O, that it were with me as in days past, when I feasted on the rich bounties of my Saviour's love; when I heard the gospel which exhibited the Saviour in all his fulness, just suited to my situation; then I could say with the Psalmist, Bless the Lord, O my soul, and let all within me bless his holy name; for he hath covered me with the robe of his righteousness; he hath clothed me with the garment of salvation: yea, my mountain stood strong, I thought I should never be moved. But thou didst hide thy face, and I was troubled. Now when I read the scriptures, or hear the gospel preached, its sound reaches my ear, but it does not seem to effect my heart; I cannot enjoy that satisfaction in prayer I once did; I cannot sing so as to make melody in my heart to the Lord, for my harp is hung upon the willows, and I feel as if I were in a strange land. I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: but "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him." Hear what the Lord says for the encouragement of his saints,— "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Again: "They shall dwell on high, their place of defence shall be the munition of rocks; bread shall be given them, and their water shall be sure."—O believer, what can afford such comfort to thy soul as those exceeding great and precious promises founded on the immutability of the eternal God, and adapted to every circumstance and situation that thou mayest be in, while on your pilgrimage here below? "When thou passest through the waters, I will be with thee; through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee." Say to them that are of a fearful heart, Be strong, fear not, for he giveth power to the faint, and to them that have no might, he increaseth strength. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I will not forsake them. I, even I, am the Lord, and beside me there is no Saviour; fear not, for I have redeemed thee.

I know, says one, all the promises speak comfort to the children of God; but, I fear I am not one of that number, for there remains so much carnal nature, that the world with its fascinating charms engrosses my mind, and my thoughts are like the fools eyes, roving to the ends of the earth; and I have so little strength that I fall a prey to every enemy. In a word, when I would do good, evil is present with me: I am constrained to

cry, O wretched man that I am, who shall deliver me from the body of this death? Paul's only hope for deliverance was, through Jesus Christ, his Lord; and where else can you and I, dear brethren, expect to find it? For he was anointed of the Father, to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that are bound, to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Now, says the Apostle, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.

The above was mostly written some time ago, merely to give vent to the feelings and thoughts of my own mind; but if you should think, brother Beebe, that it would be of any use to the people of God, it is at your disposal.

SILAS D. HORTON.

P. S. We would observe, for the comfort and encouragement of the friends of Zion, that the Lord has turned our mourning into joy; he has appeared recently in his glory, and in his majesty, in this place; he hath put joy and gladness into our hearts, more than the men of this world enjoy when their corn and wine increase. There is not the sound of hammer, or any tool of iron heard in this work; it is entirely free from all the inventions of men and is evidently the work of God, fulfilling his own promise; "The ransomed of the Lord shall return, and come to Zion," &c.

May the blessings of his grace continue to fall as the rain, and distil as the dew, upon every department of Zion, until all the ransomed of our God shall be gathered into his fold.

S. D. H.

Walkill, Jan. 1, 1844.

EDITORIAL.

New Vernon, January 15, 1844.

District School System in New York—District School Journal—Infringement of religious rights—Mr. Boyd's Address, and partiality for the "purer days of New England," &c. Mr. Adam's presentation to the Congress of the U. S. the petition of citizens of Illinois, praying for religious enactments, &c.

There are some indications of a near approach of "perilous times" for those who adhere strictly to the doctrine and precepts of the gospel as the rule of their faith and practice. The cloud has, for some time past, been gathering darkly and densely above and around us, and now seems almost ready to burst upon us in dreadful fury. Its murmuring thunders are beginning to be more and more distinctly heard, and its vivid lightnings to flash fearfully in our eyes.

We cannot do justice to the subject under consideration, without touching upon subjects which bear affinity to the political concerns of our coun-

try, but in their political bearings we shall not discuss them. Men of diversified and conflicting political connexions and creeds are alike involved as actors in these movements, which we believe deeply concern the vital interests of the Sion of God. The insatiable greediness of the popular fanatics of modern times, to seize and make religious stock of every thing, which by fraud or force comes within their grasp, has received some attention in former articles published in this paper. Would to heaven the story had already been fully told, and we had nothing to add to the records already made: but every revolution of the wheel of time develops some new display of the workings of the *man of sin*; this "son of perdition, whose coming is after the working of satan, with all signs and lying wonders, and with all deceiveableness in them that perish." Our state was considerably agitated not long since upon the subject of our common district schools, and memorials were poured in upon our legislature by wholesale, praying for legislative protection from the Catholic influence, which Protestant religionists apprehended our schools were threatened with. Laws were finally passed to reject from our schools sectarian books, &c., all having in view to answer the desires of petitioners, but to the great dissatisfaction of the Catholic citizens of our country. Every intelligent disciple of Jesus, and every well-wisher of our republican institutions, must see the propriety of separating sectarian religious influence from our common schools; the Christian knows that the things of the Spirit of God can only be taught by the Holy Ghost, and the enlightened statesman knows that it is anti-republican, and subversive of rights, guaranteed to every citizen to make our common schools the channel through which to communicate sectarian religious influence to and upon the unsuspecting minds of our children. But instead of being satisfied with the provisions of the law to disconnect the schools from sectarian influence, those who were so loud and zealous in crying out against Catholic influence, are now as busily engaged to convert our school system into an engine of intolerance, and to make them subserve their sectarian purposes, as though they had been blind and passive in regard to the Catholics. But if chains of dire oppression are to clank around our necks, what will be the difference to Old School Baptists whether they be forged by a Catholic or Protestant smith? There is at this day scarcely a standard book in common use in our district schools, that is not strongly impregnated with sectarian doctrines; and these doctrines are so interwoven with all the elementary studies in our schools, that we must relinquish our right to a share of the School Fund, or suffer our children to drink in the poisoned draught. If the old Westminster, or the Episcopal catechisms are not now taught generally in our schools, such lessons as they have falsely called "the Apostle's creed," "forms of prayer," with "grace before meat," and "grace after meat," with a large assortment of "Now I lay me down to sleep," &c., all of which has a direct tendency

to lead the pupil to believe, with such sectarians as hold the heresy, that they are capable, in their unregenerate state, to offer prayers and devotional exercises to their Creator which he will regard with approbation. These may be considered trivial matters; but are not these instructions in the very face of what God has said in the volume of divine revelation? And is it a light matter to tax the people of America to support schools in which is taught that which every soul that has been taught of God, knows to be in plain contradiction of his word and Spirit?

In connexion with the foregoing remarks, would it be unpardonable for us to inquire into the propriety of robbing the common school fund, to pay large sums from it annually to literary and theological colleges, for the training up amongst us of a political and religious aristocracy? Have not the Catholic citizens of our states the same right to complain of appropriations to support Protestant sectarianism, as the Protestants had in the opposite case? None can more unqualifiedly deprecate the heresies of Catholicism than we do; but we equally loathe the same heresies among Protestants. If we must be sacrificed, it is of very little consequence to us who shall be the executioner.

In the present organization of our district school system, we have a state superintendent, and county and town superintendants, amounting to a "standing army," to be fed out of our school fund, and, as we intend presently to show, to be used as pliant tools in the hands of religious fanatics and clerical demagogues, for the removal of the battlements of our civil and religious rights: and besides these, a code of laws sufficiently ample for the government of a state, and so complicated as to require an attorney in each district to expound them.

The process by which all this machinery can be attached to the popular car of religious speculation, is simple and easy. A periodical publication, called the "District School Journal," is attached to the system, ostensibly, for the purpose of publishing the laws in relation to schools, but in reality embracing the belchings forth of the anti-Christian and anti-republican doctrines of the rulers of the darkness of this world. One district in this town has been recently informed by Samuel Young, Secretary of state, and superintendent of common schools, &c., that he had appropriated six thousand dollars annually for copies of this District School Journal to be sent to every district in our state; and that the clerk or trustees of each district were by law required, under the penalty of heavy fines, to pay the postage, take from their post office, carefully preserve, and at the end of each volume cause them to be bound and placed in the school library, and that they were authorised by law to reimburse the expense by taxing the inhabitants of their respective districts for the amount. To show what the people are to be legally taxed, and compelled to pay for, we copy the following extracts from the "District School Journal," vol. ii. page 42, which may serve as a specimen:

"It cannot be denied that the influence of private select schools has been found to be injurious to the reputation and patronage of our common schools. But in a free country like this, where enterprise and talents are encouraged; and where every individual seeks a fair compensation for his labor, no one can fairly object to the establishment of private schools; nor can any be censured as anti-republicans for the encouragement of these, if suitable public provision is not made for a safe and thorough training of children in the district schools; and especially since religious and moral culture has been so generally excluded from the latter, through sectarian jealousies or infidel opposition. In the purer days of New England, when her clergymen visited the schools and afforded them the encouragement of their presence and counsels, they flourished and were respectable. But long since, the people, not in New England only, but generally through the United States, have contracted such an apprehension of danger from clerical influence, that no minister of the gospel feels at ease in crossing the threshold of a common school, least some bigoted sectarian, errorist, or infidel, should slander him, as prosecuting some sectarian enterprise. Hence, unfortunately for the interest of common schools, some of their best friends, those who feel as deeply as any for the welfare of children and youth, whose professional duty is to train the immortal mind to pure and elevated action, are excluded from rendering that aid which experience has shown to be almost indispensably necessary to the prosperity of the common school." * * * * *

"To secure these results in a high degree, he (the teacher) should enter into, and practice the saying of Dr. Dwight, 'he that makes a little child happier for half an hour is a co-worker with God.' It has also been well remarked, that *no one can be happy as a teacher* who is not prepared to devote all his powers to the performance of his duties. Fellenburg does not ask too much in requiring 'a vigilance that never sleeps, a perseverance that never tires.' The motto of Luther, 'work on earth and rest in heaven,' must be the motto of every faithful schoolmaster, and he who is not prepared to live and act in this spirit, had better leave the service to warmer hearts and nobler minds. He should teach, not for pecuniary reward chiefly, but for usefulness."

These extracts are from part of an address delivered by J. R. Boyd, Principal of Black River Literary and Religious Institution. The speaker in the above extract charges our misgivings to jealousy, &c., but is there no cause for jealousy when we discover so much union of interest between the clergy and the statesman? The clergy can make the politician popular, if the politician will reciprocate the favor; the former will manage the ballot box by their influence, if the latter will cause their will to be done in the legislature. To enable them to make good this sort of contract or covenant, it becomes the designing politician to give the clergy as free access as possible to our schools, and to all the fountains of intellectual training,—and as far as possible contribute to their popular influence. It has always been the settled maxim of all who deserve the name of Christians, that the religion of Jesus Christ requires nothing from the rulers of the earth, but simply to be let alone.

While the Legislature of our State is already, to some extent at least, committed upon the subject of appropriating the people's money, without their consent, and in the face of the constitution, to the patronage of religious interests; and that too, in a manner eminently calculated to elevate the Arminian, or work-mongering sects, at the expense, and to the direct oppression of those who are governed in their faith and practice alone by the scriptures, the Congress of our nation is called upon gravely, to pass laws which would, if passed, extinguish the last spark of our boasted religious liberty, prostrate to the dust the fair fabric of independence, and build up an hierarchial despotism upon their ruin. Hierarchy and monarchy are

limbs of the same beast, and always go together; none can ask for the former without desiring the latter. The petition presented to the House of Representatives, on the 11th ult., by Hon. J. Q. Adams, from citizens of Illinois, embraces the following, as stated by Mr. Adams himself—viz: First, "Praying that Congress would pass some law confessing our national sins." Some laughter was excited, whereupon Mr. A. said: "Sir, this petition comes from 228 respectable people of Illinois. It is no idle paper, and ought to be treated with respect." The second prayer was, that Congress would pass a law acknowledging the dominion of Jesus Christ! The third prayer was that Congress should pass a law defining what the law of God is: and the fourth prayer was, for such amendment of the constitution as would secure to all the people of the United States the self-evident truths of the Declaration of Independence,—the right of life, liberty, and the pursuit of happiness. If our Congress should attempt to define, by enactment, the law of God, would they not also be required to provide some law to enforce obedience to the law of God according to the definition so established? And how could this be done, without stoning to death the offender? Are the citizens of Illinois prepared to be circumcised, and to engage in the performance of all the precepts which were once obligatory upon the nation of Israel, and which were never adapted to, nor by divine authority enjoined upon any of the gentile nations of the earth? Can the legislatures of our States, or of our nation, define to us the relationship between us as creatures and God as our Creator, and the necessary obligations devolving upon us, without lording it over the consciences of a very large portion of the citizens whom they represent, and from whom they have derived their power for other purposes? Is our legislature composed of men, who, from their experimental knowledge of God, are more competent to define divine things, than others are? The kingdom of Jesus Christ is a spiritual kingdom; it is not of this world, and the king has taught his subjects to acknowledge his dominion in such language as this, viz: "Thine is the kingdom, and the power, and the glory, forever, Amen." We cannot say the kingdom is Christ's and the power belongs to Congress. Congress has been harassed for years past to define to us the law of God in part, if not in full: it has been called upon to define a sabbath-day, and to establish by law the religious opinions of a portion of the citizens of our country, and compel a compliance on the part of others at the edge of the sword.

One remark more and we will dismiss this subject for the present. This loathing of freedom and of the civil and religious rights of mankind, and this sighing after hierarchy, despotism, and bloodshed, (for bloodshed is involved in the petition,) was never heard of from the settlers of our western states, until they had been corrupted by the influence of modern missionaries; and the whole fanatical movement in Ill., may, in our candid opinion, justly be charged to the spirit and doctrines of modern missionaries.

MOORE'S LETTERS CONTINUED.

LETTER X.

MADAM:—We will now turn our reflections from the pre-science of God, to the consideration of his divine purposes, which are rather effects flowing necessarily from the fountain of all perfection, than any essential principle comprehended in his essence; notwithstanding, it is impossible but that an all-powerful, all-comprehending mind should purpose some great and important end.—By the purposes of God, we understand the pleasure of his will in the works of nature, providence, and grace, with the final end of all his works.—But his purpose in the manifestation of his grace in Christ Jesus, shall be the subject of our present inquiry. The apostle has marked out the path, and stated the subject with such exactness, that taking him for our guide, we shall certainly find the object we search for. "Who hath saved us and called us with an holy calling, not according to our works" (or certain conditions fulfilled by us) "but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. Here the apostle takes notice of the purpose of God as concerned in the salvation of sinners; this purpose must in the nature of things, either depend on the sovereign will of God, and so remain firm and unshaken, or it must depend, for the accomplishment of the design proposed, on the will of frail creatures, fallen and depraved; and then of consequence it must be quite uncertain and doubtful. But we have already shown that with God there can be nothing contingent; all events in time and eternity are with him as infallible as his own eternity; and as certain as the glories essential to his divine character,—and whether you suppose that his divine purposes depend on some foreseen good thing, which secures the salvation of one man, while the want of those good things leaves others to perish; or whether you suppose the sovereign pleasure of God makes the distinction, it is quite the same as respects the certainty of the thing proposed, and stands equally opposed to the doctrine of universal conditional salvation.

For while some are accepted under the consideration of some foreseen good qualities, the others are as fully rejected for the want of that which gave the preference to those who stand on saving ground; and as the divine prescience cannot be deceived, the number of those who shall be saved, and the number of those who are finally to perish, are quite as certain as if fixed by the most immutable decree that ever proceeded from the eternal throne. Nor will it help this matter to say those who are rejected might have had the acceptable qualification, if they would have sought attentively, since it was foreseen they never would seek, or have the things necessary to their salvation; and according to Mr. Westley, "are predestinated to eternal damnation, according to the foreknowledge of God, for their disobedience and unbelief." See *Methodist former confession of faith*. And it will be very difficult, if not impossible, to prove that God has, or can make that or this, the condition of any thing's coming to pass that his divine prescience has seen will never take place.

The doctrine of universal conditional salvation is therefore at war, at open, manifest variance with the divine purposes of God, whether taken agreeably to the Apostle, "not according to our works," or agreeably to Mr. Westley, "according to our works, and represents the awful God, as acting in all the displays of his grace in the salvation of sinners, without any purpose or design whatsoever, and consequently it must remain, even with God himself, uncertain whether one soul of the human family will ever get home to glory, after all his counsels, manifestations, and revelations;

yea, after all the painful sufferings and sorrows of the Son of his love. It would be well for those who plead for universal conditional salvation, and ridicule and anathematise the doctrine of particular redemption, to remember in those warm and zealous moments, when they offer to engage for the salvation of any that hear them, provided they will but pray once or twice a day for a week or two, that for aught they can tell, some more or less of those disobedient unbelievers, that are predestinated to eternal damnation may make a part of their audience, and that it is impossible the divine prescience can be deceived; and that it might be well for them to enquire, while they ridicule others for a mote in their eye, whether there is not an awful beam in their own; and the darling of their hearts is at open war with all the perfections of that God, whom they profess to preach and believe in: and while the doctrine of universal conditional salvation holds the Lord Jehovah up to view as a weak imperfect being, as acting in the stupendous plan of redemption, without any fixed purpose, or even knowing where the end will be, it represents him in some instances as armed with awful cruelty, and withholding from his creatures the means he had appointed, by which to afford them the opportunity of accepting or rejecting this offered salvation; multitudes of the human family never having heard of Christ, or salvation by him in any way; while it is acknowledged that to believe is the condition of salvation, at least in part: and how can they believe on him of whom they have not heard, the Apostle himself seems at a loss to know.—Faith comes by hearing, and hearing by the word of God; and how can they believe on him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent. And the gospel is the power of God unto salvation, to every one that believes. Rom. x. 14, 15, 17. & i. 16. And at the same time he informs us that he was forbidden to preach the gospel in Asia, and that he attempted to go into Bithynia, but the Spirit suffered him not. (See Acts xvi. 6, 7.) How can all this be reconciled to the doctrine of conditional salvation, when the means, by which faith and repentance are invariably produced, are withheld by the positive command of God himself.

Has the Lord Jesus given his blood to save poor sinners, and will he withhold from them the less blessing, the blessing of the gospel, that only reveals the saving benefit of his atoning blood?—will you, who are so kind as to give me a glass of wine, refuse me a cup of cold water? Surely not. And when we add to all this, "He that believeth not shall be damned," does not the doctrine of universal conditional salvation represent the unchangeable glories of the everlasting God in a very unfavorable light! And how shall we go to his throne of grace, without we believe he knows our wants? and if he knows them at the present moment, they must have been forever present with him; his divine comprehension being at all times the same.

May his sacred eyes be with you, and on you, and all your wants, spiritual and temporal, be supplied from his rich bounty, and sovereign grace. Yours, &c.

OBITUARY.

DIED, near this place, on Thursday morning, the 11th inst., Miss AZUBA EVERETT, aged about 35 years. Miss Everett was a daughter of the late Ephraim Everett, and sister of our brother, Oliver Everett. It is supposed that the fever of which she died, is the same by which so many of Deacon Finch's family have been swept away. Brother Everett and wife are also sick with the same.

New Castle co., Del. Jan. 2, 1844.

BROTHER BEEBE:—I write to inform you of the death of my aged mother, Mrs. MARGARET McCRONE, who departed this life on the 29th ult., aged 82 years. Her health had been very delicate for some time, but we did not apprehend that her indisposition was any thing more than the common infirmity of old age, until within a few days of her departure, when she told us that she would not survive her illness. She closed her eyes in death at a quarter past 2 o'clock, A. M., of the date above mentioned. You, brother Beebe, have had a long acquaintance with her, and with my father and family,* and will please to give notice, through the Signs of the Times, as you may think proper. My father feels his bereavement very sensibly; but the Lord has given him strength to bear the stroke with christian fortitude, and a becoming resignation to the Divine will. He has now numbered about 85 years—his common health is still good: he says he is looking for the day of his departure, which must be near at hand; but feels disposed patiently to await the Lord's time.

My mother said that her work on earth was done, and that she knew in whom she believed. In this full confidence in her blessed Redeemer, she fell asleep in Jesus without a struggle or a groan.

I feel very much tried while writing this. Farewell: May the God of all grace support you through this dark and cloudy time.

Yours, in hope of eternal life,

JOHN McCRONE, Jr.

* We have enjoyed a very pleasant acquaintance with the family of brother McCrone, for more than twenty years; have often been kindly entertained at his house. We still recollect of the kind sympathy of this departed mother in Israel, for us, when through the agency of the false hearted S. R. Green, then holding the office of pastor of the Wilmington church, many were led to persecute us. On that occasion, this sister, with her family, was unremitting in her offices, and although a score of years have intervened between that and the present date, disclosed the hypocrisy of our antagonist, and satisfied all parties of the unrighteousness of his wicked course: yet nothing, to our knowledge, has ever interrupted, for one moment, the friendship which has existed between brother and sister McCrone and the writer of this note.—Ed.

Hyde Park, Dutchess co., N. Y., Jan. 1, 1844.

I write to inform you of the death of our beloved sister, ELIZABETH CARPENTER, who fell asleep on the 11th ult. This sister has been a member of the Pleasant Valley church for about 40 years. She had uniformly manifested an unwavering confidence in the faith of the gospel, even in the midst of all the trials through which the church of God has passed during the last twenty years. She was one of the few who withdrew from the church when the New School doctrine and order were introduced. She has been a constant reader of the Signs from the time she first became acquainted with them. By request, I preached at her funeral from Isa. xl. 8.

Our aged sister has left a numerous train of descendants to mourn the loss of a praying mother, two of whom are of the same faith in which she lived and died. It is the request of her friends that this notice be published in the Signs of the Times.

Your brother and companion in tribulation,
TITUS BISHOP.

Dorel, Dec. 18, 1843.

BROTHER BEEBE:—It has fallen to my lot to record the death of sister JANE, the widow of brother Benjamin Moody whose obituary was published in the Signs, and Monitor in 1839, or 1840.

The spirit of sister Moody took its flight, and left the

remains of clay, which had nearly all wasted with consumption, on the 15th inst., about 1 o'clock, A. M., aged 36 years, 11 months, and 15 days. And she has left behind two children, now without father or mother, except God, who is a father to the fatherless. Sister Moody was, according to the flesh, a sister of brother Gilbert Chamberlain, whose obituary was also published in the Signs.—Also a member of the church in what was called Asylum. One who was supported by grace to endure the shock caused by the division which took place between the Old, and New School Baptists.

The subject of this memoir was naturally of a modest, and rather a timid appearance, especially in the presence of ministers, and older brethren, and was not supposed to possess native powers of mind, or discernment in doctrinal points above mediocrity, until since the beginning of her last illness, through which she passed amidst all her pains of body, lingering for several months, with quite uncommon patience, and with very extraordinary manifestations of the power of grace, in confidence in, and the enjoyment of the love of the gospel which we preach.

The doctrine of discriminating and reigning grace, in its various parts, was the common theme of her conversation. And her ideas were communicated with such confidence of the truth, and eternal reality of them, and so clearly and distinctly painted and with such emphasis, as to astonish many who visited her. Hoary hairs and ministerial character seemed not in the least to divert her, or to bring any damp upon her spirit, though they might widely differ in their views, from her. And while the brethren and sisters, (of our order,) who, from different neighbourhoods, called to visit her enjoyed a feast of fat things in her company; some were almost ready to blush to hear a feeble modest female so bold in exhibiting the sentiments which had long been a comfort to them, yet they dared not communicate them with the clearness and confidence that she did.

Thus the doctrine that was her comfort and theme in life, as flowing from the throne of God, through Christ the Lord, was her support in death. Blessed are the dead that die in the Lord.

Yours, as ever,

HEZEKIAH WEST.

N. B. Elder Rowland wished you would notice the demise of his second daughter, who died on the 5th or 6th inst., with the inflammatory rheumatism, enduring about 16 days most distressing pain.

She was in her 15th or 17th year, and had lived like many others of her age, but manifested deep compunction in her sickness. She was, as the rest of us are, in the hand of a just and merciful God, who has a perfect right to give and to take away, and to do what he will with his own.

H. W.

MARRIED.

At New Vernon, on Tuesday, the 2nd inst., by Elder G. Beebe, Mr. JAMES G. GRIFFIN, to Miss CAROLINE, daughter of Amos Baker, of Deerpark.

On Thursday, the 4th inst., (near this place,) Mr. SAMUEL BEYEA, to Miss PHEBE JANE COMFORT, youngest daughter of the late John Comfort, all of Mamakating.

RECEIPTS.

NEW YORK.—Benson Tuthill, 1; Joel R. Williams, 1; John Burroughs, 1; David Everett, Sen. 1; S. Cotton, 1; Elder Reed Burritt, 5; Jonathan Vaughn, 5; Elder D. E. Jewett, for Deacon I. Sperry & John Grout, Esq., 2; Daniel Williams, 1; Elder A. Harding, 1; A. B. Buck, Esq. for Wm. Smith, 1; P. Rogers, 1; E. West, Esq. 1; Deacon S. D. Horton, 1. \$23 00

KENTUCKY.—George Kelley, 2; John Gonterman, 5; E. S. Brown Esq., for A. Van Meter & others, 5; Amos Fox, 1. 13 00

CONNECTICUT.—J. H. Hubbard, Esq., 2; J. R. Gay, 1; Eld. A. B. Goldsmith, 2. 5 00

MISSOURI.—J. B. Harrison, 2; J. McGill, Esq., 1; Eld. H. Louthan, 5. 8 00

INDIANA.—George O. Hendrix, 5; D. Johnson, 1; Eld. M. W. Sellers, 1. 7 00

Thomas Lavinder, Sen., Va. 1 00

Aaron Nichols, N. H. 5 00

Mrs. Sally Sargent, Del. 1 00

Jacob Wooten, " 1 00

Miss Ann Graham, Pa. 1 00

Matthew Glasgow, Mi. 5 00

E. R. Seely, Ill. 1 00

Eld. B. G. Avery, Mass. 1 00

Miss F. L. Greene, " 1 00

Asa Richmond, O. 5 00

Dea. I. T. Saunders, " 5 00

Total, \$79 00

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilnot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Danpe, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner; and brethren A. Preston, J. Holmer, George Leever, R. McKindly, Jethro Oates.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Dennis, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, George Clay; and brethren Thomas J. Wright, C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Waller.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Thralekill.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spittler, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephonah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 1, 1844.

NO. 3.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., Jan. 1, 1844.

BROTHER BEEBE:—I once thought that I had no wish to live only to serve and enjoy God and his people; and I hope the principle has not wholly left me yet; though my feelings are much altered from what they were then. But as I have been almost confined to my home for several days, with the rheumatism, I wanted to be doing something; for the living, you know, are all that can work to advantage, the dead cannot: for as the dead know nothing, so they can do nothing, in the sense in which they are dead; or nothing but dead works. So, as I wanted to be busy at something, at intervals from keen distress, I took up the 53d chapter of Isaiah, and compared it with other passages,—and so I began.

The 53d chapter of Isaiah compared with passages in different places in the testimony of God, by the Evangelists, Apostles, and Prophets; with some few remarks.

Isaiah liii. 1, "Who hath believed our report? and to whom is the arm of the Lord revealed?" compared with John xxxvii. 3—"But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake: Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" In Matt. xi. 25, we find an answer: "Jesus said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things" (the things reported by the prophets respecting the kingdom, coming, person, work, suffering, doctrine, and glory of Christ,) "from the wise and prudent, and hast revealed them unto babes." And we learn by whom the arm of the Lord was revealed, (Matt. xvi. 17:) "Jesus said, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it" (that Christ was the true Messiah,) "unto thee, but my Father which is in heaven." Also John i. 6—9, speaks of John the Baptist being sent to bear witness of Christ, "the true Light, that all men through him might believe." And the 10th and 13th verses, "He was in the world, and the world knew him not: he came to his own, and his own received him not: but as many as received him,

to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Verse 2d, "For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him," compared with Matt. xxvii. 39—44—"And they that passed by" (when he hung on the cross) "reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said: He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth." Surely they saw not his beauty—they did not desire him.—See also Matt. xiii. 57, "They were offended in him; but Jesus said—A prophet is not without honor save in his own country, and in his own house." Though the Jews saw him as a man, and did see him do many mighty works, they saw no beauty in his doctrine, they had no appetite for the spirituality of his kingdom, nor delight in the riches of his grace, more than many flaming professors of religion have at the present day. The doctrine of salvation by grace alone, and that according to God's unchanging purpose, was loved as little by learned pharisees then, as now.

Verse 3d, "He is despised and rejected of men; a man of sorrow and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not," compared with Matt. xxvi. 56—"Then," (as Jesus was taken by his enemies,) "all the disciples forsook him and fled." Though we find Peter following afar off, yet he hid his face, he denied that he knew the Man. And also Luke xxiii. 18—21; "And they," (his enemies,) "cried out all at once, saying, Away with this man, and release unto us Barabbas. Pilate, willing to release Jesus, spake again. But they cried, Crucify him! Crucify him! See also Acts iii. 14, 15; "But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you, and killed the Prince of life." The Jews, then, preferred rather a murderer released from punishment, than not to have Jesus crucified; and so do the popular religionists at this time. See John xii. 39—41: Ah, "They could not believe, because Esaias said again, He hath blinded their eyes, and hardened their heart;

that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias when he saw his glory, and spake of him." Next, compare Heb. iv. 15, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin." How kind! what a great mercy, that Christ our High Priest and Advocate should suffer being tempted; that he might from experience know how, be able to, succor them that are tempted. See also Heb. ii. 17, 18.

Verse 4th, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted," compared with Matt. xxvi. 37, 38; "And he took with him Peter, and the two sons of Zebedee, and began to be very sorrowful. Then saith he to them, My soul is exceeding sorrowful, even unto death." See also Mark xiv. 33; and Luke xxii. 44: "And being in agony, his sweat was as it were great drops of blood falling down to the ground."

Verse 5th, "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed," compared with 1 Peter ii. 24, 25; "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed: for ye were as sheep" (not goats) "going astray; but are now returned unto the Shepherd and Bishop of your souls."—See also John xiv. 27, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Eph. ii. 14, "For he" (Christ) "is our peace."

Verse 6th, "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all," compared with Luke xv. 4, 5, (see the lost sheep,) and with xiii. 10, "For the Son of Man is come to seek and to save that which was lost." Also Matt. xv. 24, "I am not sent but unto the lost sheep of the house of Israel." And with John x. 16,—"Other sheep I have, which are not of this fold;" (which were among the gentiles,) "them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Also 1 Peter iii. 18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God." And Rom. iv. 25, "Who was delivered for our offences, and was raised again for our justification."

Verse 7th, "He was oppressed, and he was af-

flicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." We learn from Acts viii. 35, that Philip, from this text, preached Jesus to the eunuch. Hence we conclude that it is incontrovertably true, that it respects his sufferings for, or instead of his people.

Verse 8th, "*He was taken from prison and from judgment, and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was he stricken.*" Acts viii. 33 reads "In his humiliation his judgment was taken away," &c., and we think, refers to his being condemned at Pilate's bar, when the judgment of Pilate was, that he was an innocent man, as is perfectly plain from his declaring that he found no fault in him, and sought his release. But the outcries of the Jews prevailed, and the judgment of Pilate, that he had done nothing worthy of death, which yet stands recorded on the docket, was taken away; and he gave sentence against him, and delivered him to be crucified. See Matt. xxviii. 11—26; Mark xv. 4—15; Luke xxiii. 1—25; also, Dan. ix. 26: "Messiah shall be cut off, but not for himself."

Verse 9th, "*And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*" Compare Matt. xxvii. 57, and on; "A rich man, Joseph of Arimathea," laid the body of Jesus in his own new tomb. Also with 1 Peter ii. 22, "Who" (Christ) "did no sin, neither was guile found in his mouth."

Verse 10th, "*Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand,*" compared with 2 Cor. v. 21, and others: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Heb. ix. 24, "For Christ is not entered into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us." Next, Heb. x. 4, and onward, "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sins thou hast had no pleasure, which are offered by the law; then said I, Lo, I come, to do thy will, O God.—He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ, once for all." Again: see chapter ix. 25, 26; "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year, &c., for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Psalm xxii. 30, "A seed shall serve him; it shall be accounted to the Lord for a generation." Matt. ii. 15, where he is spoken of as seeking "a goodly seed."

They are also in Isa. vi. 13 called, "The holy seed." Romans ix. 8, "The children of the promise are counted for the seed." But, it is asked, "Who shall declare his generation?" Answer, God shall declare it. See Gal. iv. 6, "Because ye are sons," (not to make you such,) "God sent forth the spirit of his Son into your hearts, crying, Abba Father." Thus God by sending the Spirit of Christ into their hearts declares his generation. His days were prolonged far beyond the wish of his enemies, for they could not take him until he had finished the work his Father gave him to do, or until his hour was come. John vii. 30, "Then they sought to take him; but no man laid hands on him, because his hour was not yet come."—Also, xvii. 4, "I have finished the work which thou gavest me to do."

Verse 11th, "*He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities,*" compared with 2 Timothy ii. 19, and others; "Having this seal, the Lord knoweth them that are his." John x. 14, "I am the good Shepherd, and know my sheep." Verse 3, "The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." Heb. iv. 13, "All things are naked and open to the eyes of him." He knows whose iniquities he bare; he knows the sheep for whom he laid down his life; he knows them that he purchased with his blood: and knowing all things, knows which are his sheep, so he knows who to justify: and he justifies them by his grace, by the faith of himself, by his blood, and from all things from which they could not be justified by the law of Moses. See Rom. iii. 22—30; & v. 1—9; Titus iii. 7; and Acts xiii. 39.

Verse 12th, "*Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors.*" That all mankind were spoiled by sin, is perfectly clear to every sober, candid mind, from Romans v. 12, and much more testimony than is needed here: "By one man," (Adam,) "sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned." The destruction of the old world by the flood, and the cities of the plain by a shower of fire and brimstone, and the universal reign of sin unto death, over all sex, ages, and conditions of creatures, proves as with the light of a sunbeam that all are spoiled: and their being taken captive by satan, who claims them as the spoils of war, presents their case helpless, and hopeless, unless a Saviour interfere on their behalf. They are all servants of corruption: "For of whom a man is overcome, of the same is he brought into bondage." 2 Peter ii. 19. And we learn from Romans vi. 16, that men are the servants of them that they obey: and we find all men naturally walking in obedience to their master, the devil; who holds them in captivity under the power of sin. But God will appear for the deliverance of his chosen; as he gave Christ

a people, chose a people in him, whom Jesus engaged to redeem and save. The prophet, in view of the sequel, personating the Father, says: "I will divide him a portion with the great." To choose from a mass, is to take a part, and leave a part: and among the many circumstances on record illustrating the point, see Romans ix. 13,— "Jacob have I loved, but Esau have I hated."—That Christ had a people given him, see John xvii. 2, "That he should give eternal life to as many as the Father had given him." And verse 6, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me." The character with whom Christ has his portion divided, is very great. He is called the king over the locusts that come out of the smoke that arose out of the bottomless pit. Rev. ix. 11. The prince of this world. John xii. 31. The prince of the power of the air. Eph. ii. 2. The god of this world. 2 Cor. iv. 4. And may be represented by Job's leviathan, Job xli. 34, as "king over all the children of pride." He is not only great, but Christ found him strong; and so he represented him as a strong man armed. Luke xi. 21, 22: "When a strong man armed keepeth his palace," (the heart of the natural man,) "his goods are in peace:" (unbelief is, and always was a part of the devil's goods,) "but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Christ is stronger than the king over the locusts, the children of pride. He is represented as the "Man of God's right hand, the Son of Man, whom he hath made strong for himself." Psalm lxxx. 17. Yea, he appears to be ranked as "Fellow with the Lord of hosts." Zech. xiii. 7. "In him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. He is therefore fully competent to divide the spoil with the strong—overcome him, take from him the portion divided to himself, bring up his prisoners from the pit, open the prison doors, bring them that sit in darkness out of the prison houses, and save to the uttermost all that come unto God by him. See Isa. xlii. 7; Zech. ix. 11; Heb. vii. 25. "Because he hath poured out his soul unto death," compare with Phil. ii. 8, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." And John x. 17, 18, "I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." See also Mark xv. 37, and John xix. 30, "And Jesus cried with a loud voice, and said, It is finished! and gave up the ghost." "He was numbered with the transgressors." He was crucified between two thieves: here he was numbered with the transgressors. He was reviled, mocked, and called a deceiver: thus he was numbered with transgressors. He was Surety of a better, i. e. the New Testament, which was better than the Old, as that was ready to vanish, and was taken away, that the second, or new one might be established. As Jesus was Surety for them that

were embraced in that new, or better Testament; and they being transgressors, he was numbered with them, as their Head, Friend, Brother, Captain, and Deliverer through and from death. And did bear their sins. Solomon said, (Prov. xi. 15.) "He that is surety for a stranger shall smart for it." As Jesus was Surety for his people when they were strangers to him, he had to smart for it.—So "He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting." Isa. l. 6, compared with Matt. xxvi. 67, 68: "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?" See also Luke xxii. 63, 64.

Having passed briefly through the comparing the 53d chapter of Isaiah, and having found all the principles of it answered in direct reference to the person, character, doctrine, work, sufferings and victory of Christ, What reason is there to doubt the full accomplishment of the division by him, according to the portion given him? and on what other principle can the fulfilment of prophecy be accounted for, only on the ground of God's absolute predestination of all things? And as the whole plan was in perfect view with all and every circumstance connected therewith, so Christ appeared, "in the fulness of time," completely qualified for the redemption of his portion, and divided the spoil: and neither angels or men, either good or bad; no, not the ministers of Christ, nor anti-christ's ministers, with all their singing, praying, groaning, preaching, and witchcraft, and all the excitements they can raise at camp or protracted meetings, with all their abilities, either natural or acquired, with all their schools and tools, anxious benches and submission chairs, with all their coaxing and hoaxing, all their scolding and driving, all their sighs and tears, all their cries and fooleries, with all the converts they make, shall ever be able to add, or diminish in the least degree, or make any alteration from the first line of division drawn in the infinite mind of him that said, "I will divide him a portion with the great." Wherefore lift up your heads and rejoice, ye that weep and mourn for sins, Christ your Saviour is stronger than the strong man armed. He has opened the way of redemption through and from death, and the grave. Yea, himself is the Way, he has risen triumphant, and is gone home to his Father, and your Father; to his God, and your God. We know that our great High Priest is accepted, while we hear the sound of the bells upon the hem of his robe, and eat the fruit, the pomegranates, which signifies the sound and fruit of the gospel. And if the High Priest was accepted, so were those he represented in his offering. Christ was the First Fruit of them that slept, and if the First Fruits were accepted, the harvest was ensured.

If my brethren take as much comfort in reading, as I have in writing this, in the midst of much pain, and many afflictions, they will not regret their time.

I still remain an unworthy servant of servants,
HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

Warminster, Buck's co., Pa., Jan. 4, 1844.

DEAR BROTHER WEST:—We have been, in what has been our Bethel, refreshed in our souls by your preaching; we have been edified and comforted by your pen through the Signs and Monitor, and thank God and take courage, that even in these times there remaineth a few according to the election of grace, of the Lord's faithful witnesses, who are indeed the precious sons of Zion; comparable to fine gold: although esteemed as earthen pitchers, that give the trumpet a certain sound, when the tribes of Israel prepare themselves for battle.

This is to request you, or any of the Old School brethren, (yet we desire especially of you,) to give your views through the Signs and Monitor, on the subject of Baptist churches renting their pews, of hiring their preachers by the year, for a stipulated sum; of allowing every man and woman in the congregation to vote for preachers, for one dollar per year, and churches being so chartered by legislative authority as to give to the members of the congregation the right of setting, as moderator, to decide who shall preach and who shall be silenced, while the congregation by their overwhelming vote determine the question. As it is, all professed Baptists are not agreed on these subjects: we want the views of some of our elder brethren. Will you and other brethren, without delay, favor some who hope and trust they love God and Zion, with your sentiments on these topics?

May grace, mercy, and peace, rest on all who love our Lord Jesus Christ.

THOMAS HELLINGS,
JOHN SUTCH.

FOR THE SIGNS OF THE TIMES.

Wardensville, Hardy co., Va., Jan. 17, 1844.

BROTHER BEEBE:—Having to write to you on business I have thought proper to drop you a few lines concerning those things which are precious to God's people. It appears to me that there is nothing that so much delights and cheers the son or daughter that is "born not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever," as to reflect that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy:" and that his hope of life eternal beyond the Jordan of death is based upon the everlasting love of him "who worketh all things after the counsel of his own will." Eph. i. 11. And, that the foundation of his salvation, and his being called to a knowledge of it, is all "according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. We read that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his:" and that the Lord hath laid the foundation in Zion, that it is a sure foundation, that it is a stone, a tried stone; a chief corner stone, and that he that believeth thereon shall not be confounded. So we learn from the word of God, that *only* infalli-

ble rule given to mortals, that God lays the foundation for the salvation of his people:—that it is a sure foundation, and Christ tells Peter, "Upon this Rock, (meaning himself,) "I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 18. That he has given to his sheep eternal life, and they shall never perish; and all his promises are yea, and amen, to the glory of God. And can any believer in Christ doubt for a moment that any of the promises Christ has made for the comfort and consolation of his people shall ever fail? If he is not able to make them good, then he is not worthy of praise and adoration from the redeemed of the Lord, "Who of God is made unto us wisdom, righteousness, sanctification, and redemption" says the Apostle Paul. Also, that this same Jesus was delivered for our offences, and raised again for our justification, and that, he that knew no sin, was made sin for us, that we might be made the righteousness of God in him. And therefore as believers in him we are justified from all things from which we could not be justified by the law of Moses: "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Rom. iv. 15. "Being justified by faith we have peace with God through our Lord Jesus Christ:" and Christ is the Author and Finisher of our faith, so the whole plan of salvation is complete and finished in him, leaving no room for the ransomed of the Lord to slide and slip into irrecoverable ruin, "for known unto God are all his works from the beginning of the world;" and the means by which the soul is brought to the knowledge of the truth, and the end to be obtained, is all of God. God creates his children in Christ Jesus, and *preserves* them in Christ: they are not left to themselves to stand or fall by obedience to law, for by the deeds of the law shall no flesh be justified. Peter tells us that we are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Now if our glorious inheritance is reserved in heaven, and we are not our own keepers, but are kept by the power of God, then does it not clearly appear that we are in the hands of a covenant keeping God, and that all things in any wise connected with our salvation are ordered in all things and sure?

I submit these things to your consideration and disposal. That the servants of Christ may be enlightened with wisdom from on high, to declare all the counsel of God acceptably to him, is the sincere prayer of your brother in Christ,

JAMES DUVAL.

FOR THE SIGNS OF THE TIMES.

Near Smyrna, Del., Dec. 28, 1843.

BROTHER BEEBE:—If one so poor and weak as myself may claim such relationship, my sheet is not full, and why should I send it to you nearly blank? Perhaps you may say, "Spare your ig-

norance and say no more." But we read that the strong should bear the infirmities of the weak, and I hope you will bear with me if I say a word in regard to my experience.

When I was about fifteen years of age, (for until that time I have no recollection of any uneasiness as a sinner,) I heard these words preached from, by Doctor James Jones, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." When he spoke of the necessity of the death of Christ to redeem his people, I thought it was wrong that so good a being should die; but I could not think that it was for me. Education had taught me that I was bad, but it could not be for me: healthy and strong as I was, I could not be in need of medicine. True I felt a little strange, but I had no fear of death; but, What must I do? I tried to read, but all was dark. I went to another meeting, where the preacher told me I must work; to this I willingly assented, but I did not know what to do. They said I must read, and pray, and go to meeting; this I had already done, but could not perceive that I was profited by it. Where the fault was I could not see. I concluded that I must do greater works, and more of them, as I thought something must be done, and that I could and would do it, if I could get fixed to work right. I performed many kinds of work; but my burden grew still heavier; the more I read, the more my condemnation appeared: still my darling *works* I could not lay by. I verily thought they would save me. I sometimes thought my garments were, at least, as white as those of my neighbors and why I could not get along as well as they, I could not tell. Their faces appeared to shine; but I thought if they felt as I did, they could assume more than I could. I tried to shake off my impressions, for I would not have had any one to know it. I had plenty of shame, such as it was. I continued a long time in this way; sometimes I got upon my knees to pray, thinking that I would not rise until I felt better, but the flesh called for relief. Again I would go to meeting, with a determination to hear every word, but when meeting was out I scarcely knew what was the text. My mind had been roving like the fools eyes, when, *by chance*, (for so it seemed to me,) Elder Thomas Barton came into the vicinity, and preached from the words, "The true tabernacle, which the Lord pitched and not man." That sermon nearly destroyed all my works. I was nearly done; but I must not tell any one how *little* I felt. I tried to throw it all away; my burden was very great, but I would shake it off, and try vain amusements and join the giddy throng, and try to be like them. I assumed all I could; but when I was alone such was the awful state of my mind, I envied the very brute creation, for I thought the birds and beasts were more happy than I was. The thoughts of death had become dreadful, and I was almost or quite in despair. Sometime after this my steps were directed to attend meeting at Cow Marsh. I went with a sad countenance and a heavy heart. Elder John Miller preached. The hymns he of-

fered seemed to point out my case; but when he read his text, the words which Nathan said to David seemed applicable to me, "Thou art the man." He went on and told the congregation, as I thought, all that ever I did. Not a patch of all my self righteousness was left, when he had concluded his discourse. My heart was subdued; Jesus Christ appeared on the cross dying for sinners; dying that sinners might live; making the law honorable, and saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." How sweet, then, were the promises; and how did then my heart burn within me! My burden was gone; I was still and quiet, willing to be any thing or nothing, if I could but win Christ. But I am too fast: the text was, "They that be whole need not a physician, but they that are sick," and truly I was sick. But to return: Every thing appeared to be new; the earth, the trees, and every thing; all seemed to be peace, quietness, and assurance forever. But this pleasing calm was of short duration; doubts and fears soon began to arise, and I feared that I had been mistaken in my hopes, and that if I were to unite with the church I should only bring a reproach upon the cause: but to keep away from their meetings I could not, I found so much *good feed* there. I went on for nearly four years, feeling that I was not worthy to join the church, for if I were worthy, I thought I would feel so.

I attended the Delaware Association the last time it was held at London Tract, Pa. There I met with sister Trott, who, on being informed that I was not a member, said, "If ye love me, keep my commandments." She seemed to look at me with such affectionate earnestness, as to awaken peculiar emotions. But I could make her no reply. I went to the meeting house, reflecting on the subject; you preached from a portion of the seventh chapter of Proverbs: you spoke of the many snares and traps which the *strange woman* had laid in the corners of the streets to allure the unwary; when these words seemed to be forcibly applied to me, "Come out of her my people." I felt that I was denying him whom I loved above all others: but I felt so unworthy, how could I dare think that I was a child of grace? when these words came forcibly to my mind, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness:" and who could be intended by *us*, but Christ and his believing children? Did I believe? Yes: Jesus is the Son of God. I felt willing to confess him before the whole world. I thought if I lived to reach home, I would go before the church, but not in my own strength, for I had learned that I had none. Six weeks elapsed before an opportunity was presented; but I had no rest, and during the last two weeks, I thought I should not live until the time of the church meeting. When the time arrived, I was prevented, by a storm, from getting to meeting until the doors were closed. I felt as though I could wait no longer. The next morning was lovely, and the day was clear and beautiful, and something seemed to say to me, All is well. I went forward, and was received; and

I think I never took a more delightful step in my life, than when I stepped into the water, and when I came out I went on my way rejoicing. I have travelled on with the little flock in love and fellowship ever since; but

"Sometimes my faith's so little I think I'll lay it by,
Sometimes it is sufficient, if I were call'd to die."

May the God of Israel guide and keep you, so that the enemy may not get an advantage over you, is the desire of a poor weakling,

ANN GRAHAM.

FOR THE SIGNS OF THE TIMES.

Zoar, N. Y., Jan. 12, 1844.

BROTHER BEEBE:—As I am about to remove from this place back to my former place of abode, I wish you and all my correspondents to address me at Boston, Erie, co., N. Y., where I hope to again annoy anti-christ according to the ability which God shall give me.

Please give this notice a place in the Signs that my friends may know where to address their letters, and where to call on me, whenever they may sojourn in that region of country.

Yours,

TIMOTHY TAYLOR.

FOR THE SIGNS OF THE TIMES.

West Florence, O., Jan. 6, 1844.

ELDER SAMUEL TROTT is requested to give his views on 1 Corinthians viii. 39, (last clause.) And also on 1 Cor. xiv. 34, 35.

NATHAN R. KELLEY.

ORDINATION.

From the Primitive Baptist.

For the information of brethren I would mention, that the Associational meeting in Bowdoinham was very agreeable and more fully attended than had been expected. On Sunday, Sept. 17th, in the presence of a large and attentive audience, our young brother, Joseph L. Purinton, was set apart, by ordination, to the work of the Ministry. Sermon by Elder Philander Hartwell on the occasion, from 2 Tim. iv. 2, "Preach the word."—Prayer, at the laying on of hands, by Elder Joseph Bailey; charge by Elder Daniel Whitehouse; right hand of fellowship by Elder J. A. Badger.

HEZEKIAH PURINTON.

Richmond, Me., Oct 1, 1843.

EDITORIAL.

New Vernon, February 1, 1844.

"WHEN GREEK MEETS GREEK, THEN COMES THE TUG OF WAR."

The writer of a circular upon the subject of Ministerial Education, published in the "Michigan Christian Herald," by the committee of the State convention, makes use of the above quotation, in showing up what he conceives to be the necessity of making the Baptist Ministry familiar with the Greek language, in order that they may compete successfully with their learned opponents of other denominations. How various and discordant are the reasons assigned by the advocates of a man-

made ministry, for their preference of human above divine qualifications for the ministry. At one time we are told that our version of the scriptures is so imperfect, that a thorough knowledge of the original text is indispensably necessary in order to produce unanimity of sentiment; and to know the original text we must of course understand the languages in which they were at first written, to wit: The Hebrew and the Greek: and not unfrequently in the same treatise we are told that they have to contend with learned critics, and therefore we must meet them Greek to Greek, and Hebrew to Hebrew, or we cannot do them battle. Now both of these arguments cannot be good for the purposes intended, even if either or both of them could be established in point of truth: but we propose to show that neither of these positions are tenable. A collegiate or classical education never has led to unanimity of sentiment, or we should not find, as now we do, giants of literature distributed among almost every religious sect in existence. So far to the reverse of this, there are very few religious sects, heresies, or speculations, which may not be traced back to some profoundly learned man. We might here name a catalogue of them, such as Luther, Calvin, Cromwell, Wesley, Priestly, Gill, Fuller, &c. Why so much discord among these worldly wise men, if much learning tends to unanimity? If a thorough knowledge of the original language in which the scriptures were written, will enable men more readily to understand these scriptures, why were not the Jews, who understood their own language, the first to understand what the prophets had written? And why was the gospel, as preached by Paul, and his brethren in the primitive church, foolishness to the Greeks? The truth is, the gospel of Jesus Christ is, at this day, as great a stumbling block, and as great foolishness to our Hebrew and Greek scholars, generally speaking, as it was in the Apostolic day to the Jews and Greeks; because it has seemed good, in the sight of God, to hide these things from the wise and prudent, and to reveal them unto babes. No man can therefore admit that the scriptures are truth, without denying that human wisdom or education can assist its possessors to understand, from the scriptures, the things of the Spirit; things which cannot be known only as they are spiritually understood, by a spiritual people, or a people born of the Spirit of God.

Neither is human erudition the armor in which the battles of the Lord are to be fought; for then would God have chosen the mighty, the learned, the wise, the noble, and the great; but this the Apostle expressly declares was not the case. Paul was himself a learned man, but his learning did not make him acquainted with the spirituality of the scriptures, for he *was not taught it but by revelation*. When it pleased God who separated him from his mother's womb, to reveal his Son in him, straightway he conferred not with flesh and blood; and his speech and his preaching was not in the language which man's wisdom teacheth; that the faith of his brethren should not stand in the wisdom of men, but in the power of God."

Examine the history of the church of God in all ages of the world, and tell us, if it be true, that the cause of truth has been defended by the learned and the wise of this world. In what college did Moses, and Aaron, and Joshua, and Sampson, and Gideon, and Daniel graduate? What were the classics of David and of all the prophets of our God? In what seminary did John the Baptist study Latin and Greek; and what human training caused him to leap at the salutation of the virgin Mary? What was the education of the Apostles of the Lamb of God? In what chapter of holy writ are we informed, that, when the foes of Zion perceived that the Apostles were learned men, they took knowledge of them that they had been with Jesus? So far as divine revelation extends, the testimony of Paul is sustained, that God has *chosen* the foolish and the weak things of this world, to confound the wise. This was not from necessity, but choice: for God was as able, if it had been his pleasure, to call learned men as fools to the work; but that would not show that the excellency of the cause was of God. A bad cause may often be made to appear very plausible when defended by the eloquence and the talent of the learned and the mighty; but when the learned and the mighty are driven from the field by the unlearned, the artless and the simple, the excellency of the cause is made more prominently to appear.

Now let us review the retrospect we have taken of the history of the children of God, and inquire who have uniformly been the enemies of the truth of God? On this branch of sacred history, let the modern disciples of Gamaliel feast their vanity. All the magicians who opposed the word of the Lord by Moses, were *learned men*! All the astrologers and soothsayers of Babylon were *men of education*! All the prophets who were fed at Jezebel's table, were learned at the expense of the crown. The Scribes, the Pharisees, and the Sadducees, who constantly opposed and persecuted the Son of God, were all learned men. Pilate, who condemned to be cruelly scourged, insulted, and crucified, one in whom he could find no guile, was able to write a superscription to place above the head of Zion's King, in Hebrew, Latin, and in Greek, where human literature, when religiously employed, is generally placed. An orator of distinguished talent was hired to impeach an Apostle of the Lord Jesus, before Felix, the Roman governor, and learned men have flourished among the principal Pagan, Papal, and Protestant persecutors of the people of God, from that time to the present. In what part of divine revelation is the church of God taught to trust the defence of the cause to the learning and the talent of men? is it where God has said, "Cursed is man that trusteth in man, or maketh flesh his arm?" The people of God shall dwell as towns without walls; for God himself shall be a wall of fire round about them, and a glory in their midst.—And is not our God a sufficient Refuge for his people? He is our Shield, our Defence, our Strong Tower, and our Avenger. Are we not

safe without the armor of Saul? "Walk about Zion, tell her towers; consider her palaces, and mark well her bulwarks, that ye may tell it to the generations to come." He is indeed our Hiding Place, our Covert from the storm, and he is unto us as rivers of water in a dry place, and as the shadow of a great rock in a weary land. The place of Zion's defence is the invincible munition of rocks; the Eternal God is her Refuge, and underneath are the everlasting arms. He rideth upon the heavens in her help, and in his excellency on the sky. Who is like unto thee, O Israel, a people saved by the Lord?

But it is said, "When Greek meets Greek, then comes the tug of war." The perversion of this motto, from its original application to Grecian chivalry, to make it apply to the lilly-fingered and effeminate production of modern academies and colleges, is no greater than the perversions which such writers usually make of the scriptures when they take occasion to refer to them. It would be curious enough to witness the *tug of war* when the aristocracy of religious learning compare their notes. How often they have been called into the field like horses trained for the turf, or like *game cocks*, to contend for some premium offered for a tract. There have we seen Greek to Greek, and there the tug of war. Greek has met Greek at the Congress Hall, at the commencement of almost every session to contend for the chaplency, and there have we witnessed the tug of war.—Where rich congregations, splendid meeting-houses, and heavy salaries have been in the market, there has been a *tug of war*; there Greek and Greek have dressed themselves, (not in thunder, but) in smoke, and fought with zeal worthy of a nobler cause. High offices of honor, trust, and emolument, in modern voluntary religious associations, fat missionary fields, and lucrative agencies, have often brought Greek to Greek, and there has been the *tug of war*.

But when have men, distinguished for their literary attainments, been assembled for the defence of the doctrine of divine sovereignty, against the attacks of arminian workmongers? When and where have they ever been known to advocate unpopular truth against popular error? Reader, have you ever seen the powers of darkness rally against the little flock of Jesus? have you seen them in deadly strife? then have you marked on the part of Apollyon a collection of wealth, talent, and learning; and on the part of Zion, the poor, the obscure, the unlearned, and the unpopular. On the one side you have seen the Davids, and the Goliaths on the other. — Those on the one side boasting in human power, and ability, and learning, and those of the other, discarding all confidence in the flesh, and, in the name of their God, setting up their banner. The help which the church of God derives from State Conventions, Education Societies, and other humanly devised worldly religious institutions, is very similar to the aid which the cause of truth has been favored with by popish inquisitions, racks, tortures, gibbets, flames and fagots, for the extermination of heretics and heresy.

From all such helps every devoted soul shall pray "Lord deliver us." In reference to the pretended object of the Michigan Baptist State Convention, in calling for money to make Greeks of those *agonizing young men*, whom, they say, *are panting to do good*, and whose souls burn within them to preach the gospel, and who are so inflammable and likely to be burnt up, as to extort from the convention the pathetic cry, "Brethren, shall we let the internal fires consume them?" In reference, we say, to the object of the convention, it is the most flimsy and hypocritical that we have ever heard of, viz: to defend the Baptist denomination from the learned trickery of the Pedo Baptists, and thus to keep up our denominational distinction, &c. Is their a rational being in our country who does not know that the greatest pretenders to learning among the Baptists, are invariably among the very first to join affinity with the leading spirits of antagonistical denominations? Are not the leading actors in all the worldly institutions of our times, such as National Bible, Missionary, Tract, Sabbath School, Abolition, and Total Abstinence Societies, in which the various, *ring, streaked and speckled* professed denominations are united with the world, educated men? Do not those Baptist preachers who have learned the science at college, interchange with preachers of the Methodists, Presbyterians, and other opposite denominations, following around, and hailing them as brethren, and paying more respect to one of them than to a dozen of the poor brethren of the Baptist order? It cannot be denied; and yet they have the affront to ask us to educate their beneficiaries, in order to defend the distinguishing points on which we differ from our neighbors. Who by learning the Latin or Greek language can better understand that Christ's kingdom is not of this world, and that the subjects of his government are required to become a separate and distinct people? Who that has been taught of God, and can read the English version of the New Testament, needs a Greek Lexicon to define the language that enjoins on all who love our Lord, to follow him in baptism? Our version of the scriptures has been scrutinized by the best linguists of all the conflicting denominations, and the result of all their criticisms is before us, in plain English. Where then is the necessity of spending our time, and the people's money to acquire a knowledge of the dead languages? If these sprigs of scholastic divinity, who study the science of sermonizing at colleges and theological schools, were qualified to do all their preaching in the Greek language, their hearers generally would not be profited by it. It is all a mistake to suppose that the defence of gospel truth, gospel rites or ordinances, requires any other ability than that which God giveth. We have men enough among us who have never seen the interior of a college, who, with the scriptures in their hand, and the grace of God in their hearts, could set the world on fire, while one of our college-bred dandies would be lighting his match! It is a gross impeachment of the wisdom of God, to say that those whom he has called to the work, need to be

trained by the wisdom of men, for the work whereunto he has called them. It is his exclusive province to call and to qualify *whom* he pleases and *as* he pleases; and all whom he has thus designated are required to preach *as with the ability he giveth*. How presumptuous, heaven daring, and insulting to the divine majesty for man, in the pride of his vain heart, to attempt to improve what God has done. May not the works of God, in creation and providence, be as easily improved as his works of Grace? Why not, then, try the powers of human sufficiency upon the natural heavens, polish the sun, hang out a greater number of stars, forbid the waning of the moon, and increase her lustre until her radiance shall surpass the brightness of the sun, as far as it is supposed the wisdom of men excels the wisdom of our God? Why not improve the fixed laws of nature, annihilate the covenant which God has made with day and night,

"Make frightened rivers change their course,
And backward hasten to their source?"

Alas for the vanity of the human heart, thus to contend with God! If human wisdom and power can neither improve nor change the principles of nature, why should it be thought that the spiritual things of God are more susceptible of human improvements? High as the heavens transcend the earth on which we tread, do all the thoughts and ways of God transcend the vain, illusive, and arrogant thoughts and pretensions of the human heart.

For want of time and space, we must defer further remarks on this prolific subject for this time. In our next no. we propose to copy the Circular of the Michigan Convention, from which we have copied the motto at the head of this article, and review it in its parts, comparing them with the testimony of the Bible. We think it will be no difficult task to drag to the light and show up the hypocrisy, covetousness, and abomination of the leading arguments made use of in that document, to persuade men to support a learned religious aristocracy in Michigan.

"WHAT IS TRUTH?"

"Pilate once asked Christ this question, and frequently has it been repeated since that time, and answered in accordance with men's own opinions, without respect to Bible truth, every one turning to his own way, one setting up one system, and another setting up another; one preaching politics, and calling them truth; another preaching moral culture, and calling that truth; another preaching the free-will of man, moving him to "turn religious," and calling this truth; whilst the truth which Christ and his disciples preached is very seldom heard of. So that, in this dark and cloudy day, this day of awful departure from truth, when truth is apparently falling, when it is tarnished and attempted to be explained away, the poor weakling in the family of God is sometimes at his wit's end to know, and is again and again constrained to inquire, Where and what is truth? For the comfort of such, we will to the law and the testimony attend, and try to answer the question; and may the Spirit assist and apply it to the heart, and thus give his testimony to it.

The Bible truth is characterized by three things. First, it centres in Christ; for he said, "I am the Way, the Truth, and the Life." That cannot, then, be spiritual truth which does not centre in him, and which does not exhibit him. Therefore, a preacher without Christ cannot be a man sent from God; a sermon without Christ cannot be a sermon of the Spirit's enditing; for he is all in all in the Bible, and it is the Spirit's work, him to preach and glorify. He is *all* in the promises, *all* in the doctrines, *all* in the Father's purposes, *all* in the salvation of the church, and *all* in the songs of the redeemed. When I wish, therefore, to know whether this or that is truth, I must inquire if Christ shines forth in it, if it exhibits him who is the brightness of the Father's glory; and if he is not there, it may be natural or moral truth, but it is not gospel truth, nor truth to benefit and feed the soul, not the truth of salvation's glorious theme. The promises of God's word centre in Christ, for they are all yea and amen in him; and if they are not spoken in connexion with the name of him who fulfilleth the promise, they possess no life, no power, no sweetness. The doctrine of grace centres in him. Speak we of election? This centres in him, and is truth; for he was chosen as the Head of the church, and all the members were chosen in him: "According as he hath chosen us in him before the foundation of the world." Speak we of adoption, as sons of God? It is written, we "are predestinated to the adoption of children by Jesus Christ unto himself." So that this is truth. Speak we of redemption? "We have redemption through his blood;" not through our obedience and striving. Speak we of justification? We are justified by his righteousness being imputed to us; in that we stand accepted, and it is made manifest to us through faith. And if we speak of calling, it is written, "The eyes of our understanding being opened, that we may know the hope of his calling." So that divine truth is altogether in Christ. It is all in him, and through him, and by him, and for him. Yea, we are his workmanship, created in Christ Jesus unto good works.

These are doctrines which give great offence to the carnal mind, and dead professors make them the subject of ridicule, and call them unreasonable nonsense; but this is only proving the Scriptures to be true; for it is written, "The preaching of the cross is foolishness to them that believe not."

But if the inquirer should still object, the free-will scheme sets forth doctrines opposite to these, and yet seems to support them by scripture, and how am I to know which is right? I answer, Secondly, That is truth which liberates the soul; for Christ says, "The truth shall make you free." Here, then, the point to come to is that to which Paul came: Do the doctrines we believe stand in the wisdom of man, or the power of God? If the former, they will only reach the head; but if the latter, they will influence the heart. If we believe them merely because some favorite minister speaks them fluently, then we are deceived; for nothing will stand but that which is, of God.—That which is brought home with power and sweetness by the Spirit, is truth; and when it is so brought, it comforts the mind, cheers the heart, and imparts freedom to the soul. Therefore, if I wish to know the truth of the doctrine of election, it must be by the Spirit bringing it home in sweetness to my soul, having made me feel that without it I am undone forever, and assuring me of personal interest in it, which proclaims God choosing his people to eternal life from before the foundation of the world, and making them secure in Christ; and thus believing, I enter into rest, and possess that peace of mind, that liberty of soul, which cannot possibly be experienced by those who

think that none are chosen, but that all may come if they like, and that after that, all may fall away again. Such are in darkness and bondage all their life; therefore, their doctrine cannot be truth, for it liberates not the soul.

If I know any thing experimentally of the doctrine of pardon and redemption, through faith in his blood, it is because the Spirit has brought to my soul an assurance of pardoning love, by the application of the blood of sprinkling, saying, "Thy sins are forgiven thee." Thus the doctrine of special redemption is truth, because it liberates the soul, whilst the doctrine of universal redemption is false, because its tendency is to make the poor sin-burdened soul miserable.

Again: If I speak experimentally of the sweetness of imputed righteousness, which some call imputed nonsense, it is because the Spirit teaches me I have no righteousness of my own, and, therefore, if I get to heaven, it must be by the righteousness of another, even Christ; and the Spirit having convinced me of my own unrighteousness, and of Christ's righteousness, he has thereby given me a true token of my interest in him who is "the Lord our righteousness," which assurance imparts a composure of mind which they cannot possess who think heaven depends in part on their own doings, and strivings, and prayers; therefore, the doctrine of imputed righteousness is truth (Rom. iv. 6,) whilst all self-righteousness is sin, and all who die trusting in it will see publicans and harlots enter the kingdom before them.

[CONCLUDED IN OUR NEXT.]

MOORE'S LETTERS CONTINUED.

LETTER XI.

MADAM:—Having made some little inquiry relative to the divine perfections, as they are concerned in the salvation of sinners, and shewn that however popular the doctrine of universal conditional salvation may be, that it is notwithstanding manifestly at variance with all the adorable perfections of the supreme Deity, we shall next proceed to inquire whether it is possible that the sacred scriptures can, when properly explained, countenance this doctrine or not. It will be confessed that the scriptures are nothing more or less than expressions of the Divine will, and when fairly understood, must convey the knowledge of the truths they contain correctly; and it must be acknowledged, that when truth is not known as it really is, that it is not understood in any degree; there being no medium between truth and falsehood whatsoever, truth being a certain something, and nothing else. And it is further acknowledged, that the scriptures cannot contradict themselves, but that they harmonise and agree uniformly, without the least jar or confusion: and we have formerly observed that they comprehend two cardinal points, on which all the rest depend, or to which they refer to a greater or less degree: and these two leading principles can never be brought together, so as to incorporate the one with the other; nor is it possible that the law can change: no—not by any act of the divine will itself; so that it can cease at any time to require a perfect conformity to the divine will: neither can the gospel, by any principle whatsoever, take the nature of the law.

By the law, we conclude that every binding principle is established; and by the gospel, the purpose of God in the salvation of sinners is expressed: nor does the gospel bring any binding principle with it, when abstractedly, or singly considered. It is true, it sometimes points out the manner in which duty ought to be performed, but all obligation to the performance of duty grows out of the law, "Thou shalt have no other God before me," extends through time and eternity, and

binds all rational intelligencies to constant, perpetual obedience.

The federal constitution is the supreme law of the land, but the acts of Congress point out the manner and measure of duty to the citizens; and the gospel, in some instances, points out the manner of duty, but the law gives it the binding influence it holds. And should we suppose that the gospel brings any obligation with it, that was unknown to the law, and the violation of that obligation will involve us in guilt, then we must certainly perish; for there is nothing in the sacred scriptures to justify our concluding that Christ died for sin committed against the gospel, which grows out of his dying love. And if there are any sins against the gospel, he must have died for them, or those who are guilty of sinning in this way, must perish forever. And besides, it is a contradiction to reason and common sense, to suppose Christ died for sins committed against the gospel, since the gospel itself has its foundation in his dying blood. And when the gospel is supposed to be offered on terms and conditions to sinners, these terms have their binding influence either from the law or the gospel; and if it does not arise from the law, it could not have any influence, or be any way expiated by the death of Christ, who is said to have redeemed us from the curse of the law; but no mention is made, or the least hint given, of any satisfaction made for the breach of any gospel precept. And if binding obligations grow out of the law, and we are bound by the law to the performance, and this performance is made the condition of our salvation, then we are to be saved by the works of the law, or by a work done in obedience to the law, which is the same thing; which doctrine contradicts the express declaration of the Apostle: "As many as are of the works of the law are under the curse." Gal. iii. 10.

But I expect the advocates for conditional salvation will not contend that our salvation depends on any thing done in obedience to the law in a proper sense; but that the gospel requires those things that are the conditions of our salvation, from some principle inherent in itself, without any reference to the law in any respect whatsoever.—To understand this subtle mode of reasoning, we must conclude that the old law is done away altogether, and some new obligation is introduced: but we have already shewn that all obligations to obedience must flow from either the law or the gospel; and if the law is done away, and some new principle established, and the violation of this new principle will expose us to the same final sufferings we were liable to by the violation of the old law, I see no advantage gained by the change. But it may, notwithstanding, be necessary for us to inquire, whether it is possible that any new law can take place, or not; and wherein this new law differs from that which is supposed to be taken away? The law, as explained by our Lord Jesus Christ, required that we should love the Lord our God with all our heart, soul, mind, and strength, and our neighbor as ourselves; and if the new law requires any thing less, it differs very materially from the old law; and the former law must have required either too much or too little, and in either case it will involve a weakness in the divine Legislator. But his unchangeable excellencies forbid us to believe that more or less can be required, than completes conformity to all his moral perfections; nor can those perfections require any thing, at any one time, that they do not require at all other times.

Laws among men may be amended or wholly repealed, owing to their weakness and imperfection; but we have never heard of any law being repealed or amended, while in the estimation of the legislator it possessed every possible good already; and

the Apostle says of the law of God, (that very law that is supposed to be repealed,) "That it is holy, just, and good;" and adds, "The law is holy, and the commandment holy." Romans vii. 12. Now if this law is done away, for what reason? and what must the law given in the room of this be? If any such law exists, it must be neither holy, just, or good, for if it is possessed with these qualities, it is the old, and not a new law; and if it wants any or all of these excellencies, it is no longer the law of God, but the offspring of a vain imagination.

But when we suffer ourselves, with the friends of conditional salvation, to believe that there has really been a repeal of the original law, and that a new one has been introduced in lieu of the former, are we to understand that any transgression of this new law will expose the offender to any penalty, as the effect of his rebellion against the dignity and authority of this law? And if we are to suppose the penalty to be either more or less, must not the transgressor remain forever under the vengeance inflicted, since Christ being raised from the dead dieth no more? Death can have no more dominion over him: and if it is possible for any to sin where his blood will not apply, they are gone forever without hope; and if it will require the merit of his blood to deliver from the guilt contracted by the violation of this new law, then there can be no advantage gained by all this go-about business, since his precious blood delivers from the curse of the former law, and nothing less will do under the latter one: and if sinners are not under guilt some way or other, and such a degree of guilt as leaves them exposed to divine wrath, why do gentlemen who plead for universal conditional salvation denounce hell and damnation against sinners so freely from the pulpit? It was a maxim with the Apostle, and given in advice to Timothy, "Rightly to divide the word of truth:" and it would prevent much confusion in preaching, if we were to observe the same method; and those that attend to hear us preach would be much better informed with respect to the real situation in which they stand. But when our condemnation as sinners is supposed to arise from some obligation growing out of the gospel, and our salvation on something done by us, neither law nor gospel is well understood; and when the trumpet gives such an uncertain sound, it is difficult, if not impossible, for any to be prepared for the battle.

The finest harpsichord that ever was touched by a lady's fingers, never delights our ears, but when there is a distinction of sounds; and the glorious gospel loses all its beauty and excellency, when it is so mixed and mingled with law principles and terms and conditions; in other words, that it is not possible to comprehend whether we are to be saved by grace or works. It most evidently appears therefore that universal conditional salvation involves a principle that the sacred scriptures, taken generally, know nothing of; denies that men and women are by nature children of wrath, on account of the breach of the divine law; transfers the guilt of sin to the breach of some gospel precept; and establishes a principle the sacred writings know nothing of: nor is it possible they can know of any ground of condemnation to sinners, but what arises from the breach of the law; nor of any mode of reconciliation to God, but what the gospel reveals. May all the guilt you have incurred by the breach of the first, be entirely obliterated through the atonement the last reveals

"VA. TRACT SOCIETY.—Will the many friends of this Society who have books in their hands, or moneys belonging to the Lord, dispose of the former as soon as possible, and send the latter with all despatch, to George Steele, Treasurer. There are many contributions which are yet only on paper, will not the friends reduce them immediately to a specie currency?—W. C. CRANE." Rel. Herald.

OBITUARY.

DIED, very suddenly, in this town, on Thursday evening, the 18th inst., Mrs. LUCINDA, consort of our brother, Daniel Harding, and daughter of Mr. Joseph Beakes, of Wallkill, aged,

Sister Harding was a worthy, highly esteemed, and greatly beloved member of the New Vernon church.—About one year ago she was brought down to the border of the grave, inasmuch that all who saw her seemed to despair of her recovery. During that sickness her mind was tranquilly stayed upon her God, and she was enabled to give the most satisfactory assurance of her complete readiness to put off the body of flesh, and put on her garments of immortality. Such was the happy state of her mind, that the writer of this feeble tribute to her memory, on visiting and conversing with her, felt assured that in her case the bitterness of death was passed, and that her winged soul would soon take its rapturous flight to the bosom of her God and Saviour. She said on one occasion, that she had no desire to recover, no fears of death; but she had, in contemplating the subject, been led to inquire in her mind, how the soul was conveyed from the body to the inheritance in glory; and while musing on the subject, there appeared to her mind a heavenly chariot, which seemed to be designed for the conveyance of her ransomed spirit up to the courts of her eternal home. Never in our recollection did the death of a saint appear to us more delightful than on that occasion. But to our great joy and disappointment, her sickness at that time was not unto death, but to the glory of God, she was raised up again to apparent health.—During the past year, among other things which she was raised up to witness, her companion has experienced the joys of pardon and reconciliation by the blood of the Lamb, and on a profession of faith in the blessed Redeemer, has been baptized into the same church of which she was a member. She has left three small children, the youngest of whom is only a few weeks old.

On the day preceding that of her death, we were providentially at her house for about two or three hours; at this interview she conversed as usual upon the subject of religion, of the revival now in progress in the churches of this vicinity, and spoke of anticipating the pleasure of attending the church meeting at walkill on Saturday, (which was the day of her burial,) to hear the experience of young converts who wished to follow their Lord in baptism.—On the day following, she arose in the morning apparently in usual health, but soon after complained of pain in her head, and early in the afternoon her head became so distressed that she laid down, and seemed to fall asleep. At about 4 o'clock, P. M., it was thought from her appearance advisable to awake her; this was done with great difficulty, when it was found that she was senseless; she only uttered a very slight groan. A physician was immediately called in, and every effort was made for her recovery, but all in vain; and at about 10 o'clock, P. M., the redeemed spirit stepped into that chariot of which she had enjoyed such a delightful view twelve months before, and was borne away to fairer mansions in the world of glory.

Jackson, Susquehanna co., Pa., Jan. 20, 1844.

DIED, in Clifford, Pa., Dec. 28th, Mr. JOHN WELLS, consort of our sister, Anna Wells, aged 55 years. He was enabled to bear his severe illness without murmuring; regarding it as an expression of the pleasure of God, and as coming from his hand, he seemed perfectly resigned. He was a kind and amiable husband, an affectionate father, and lived beloved and respected by a large circle of friends.—He never made a public profession of religion; but he expressed a hope in God, some weeks before his death, which remained as an anchor to his soul, while his body was enduring the most severe and racking pain. He expressed no desire to recover from his sickness; but waited with the most unshaken confidence, the Lord's time. He has left a widow and ten children to mourn his absence. May the Lord who is the God of the widow, and a Father to the fatherless, sanctify this afflictive stroke to the surviving friends and relatives.

ARNOLD BOTCH.

POETRY.

The following verses, which have before appeared in the Signs of the Times, are again inserted by the request of several of our friends. The original first four verses, we believe, were composed and sung at the parting of three christian Indians.—Ed.

The Parting Friends.

"When shall we all meet again?
When shall we all meet again?
Oft shall glowing hope expire,
Oft shall wearied love retire,
Oft shall death and sorrow reign,
Ere we all shall meet again.

Though in distant lands we sigh,
Fare'd beneath the burning sky;
Tho' the deep between us rolls,
Friendship still unites our souls;
Still, in fancy's wide domain
Oft shall we all meet again.

When our burnish'd locks are gray,
Thin'd by many a toil spent day;
When around this youthful pine
Moss shall creep, and ivy twine,
Long may this lov'd bower remain:—
Here, may we all meet again.

When the dream of life is fled;
When its wasted lamp is dead;
When in cold oblivion shade,
Beauty, wealth, and fame are laid;
Where immortal spirits reign:
There, may we all meet again.

There shall we all be at rest,
Leaning on our Saviour's breast;
There shall we forever be
Gazing on the DEITY;
There shall we the LAMB adore,
There shall we all part no more."

RECEIPTS.

NEW YORK.—Henry P. Roberts, \$1; Mrs. R. Horton, 1; Jacob Winchel Jr., 4; Lewis Bouton, 1; Eunice Abbott, 1; E. West, Esq., 1; S. Parsons, 1; Eld. M. Salmon, 3; George A. Chamberlain, 1; Tuston Moore, 1; Wm. A. Sayer, 1; J. Carpenter, 1; Charles Woodward, 1; Barnabus Horton, 1; Samuel Mead, 2; Eld. T. Taylor, 1; Eld. D. E. Jewett, 1; Eld. E. S. Raymond, 5; Col. N. Beyea, 1. \$29 00

VIRGINIA.—M. P. Lee, Esq., 5; Mrs E. Snead, 1; Eld. S. Trott, 5; Dea. James B. Shackelford, 6; J. R. Burner Esq., 1; Capt. Henry Fairfax, 5; Eld. James Duval, 8; A. L. Gardner, 1; Mrs. C. E. Larue, 1; Richard Berry, 5. 38 00

KENTUCKY.—Wm. McGinnis, and J. Conrad, 2; J. Rouse, 1; C. Mills, 3; Wm. Guinn, 1; Johnson Watts, 1; James F. Kelley, 1; Isaac N. Guthrie, 3; J. Rouse, 1; Eld. J. H. Walker, 9. 22 00

OHIO.—Robert Donham, 1; Thomas Chenoweth, 1; Eld. C. Kaufman, 2; Nathan R. Kelley, 3; Eld. Benjamin Stites, 1; Abel Donham, 1. 9 00

GEORGIA.—Eld. J. J. Battle, 5; George Leeves, 5; George Leeves, 1; Eld. W. C. Cleveland, 7; Wm. Bennett, 1. 19 00

NEW JERSEY.—Wm. Marsh, 1; Thomas Graves, 1; Mrs. Barney Stearns, 1; Mrs. Rebecca Lawrence, 1; Thomas Beardsley, 1; Mrs. C. Hammond, 1; Dea. J. Clay, 1; Dea. M. Northrop, 2; Nelson W. Hoyt, Esq., 3. 12 00

PENNSYLVANIA.—Bernard Vanhorn, 5; N. Gorsuch, 2; J. D. Hulse, 2; James Wells, 1; H. Lowery, 1; Miss Elenor Wells, 1; Elder Arnold Bolch, 5; Samuel Sherwood, 1. 18 00

W. E. Williams, Mi. 5 00
Leonard Crosby, " 1 00
Wm. F. Kercheral, Mo. 1 00
James Lownds, Md. 5 00
Lewis Barrett, " 1 00
Samuel Pierce, Jr. Vt. 1 00
S. Whipple, Mass. 1 00
I. Loomis, " 1 00
James Broders, Ia. 1 00
Isaac Wooten, Del. 3 00
Wm. L. & J. H. Carpenter, Mich. 3 00
Amos Holmes, Esq., " 5 00
Alexander McIntosh, D. C. 4 00

Total, \$180 00

NEW AGENT.—Eld. Samuel Cauldwell, Cedar Grove Mills, Rockbridge co., Va.

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt, and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, Jacob Keller, F. T. Webb, Robert C. Leachman, James Duval; and brethren Charles Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner; and brethren A. Preston, J. Holmer, George Leeves, R. McKindly, Jethro Oates.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobald.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Wallis.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Thralekill.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitler, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 15, 1844.

NO. 4.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Having been led recently to speak from Isaiah lviii. 13, 14, I was somewhat impressed, from reflection on the subject, with a sense of the great extent to which I, and perhaps most of us, fall short of the gospel standard, of holiness to the Lord; at any rate my judgment was convinced on the subject. As to feeling impressed with its importance, or with the beauty and excellency of *walking after the Spirit, and not after the flesh*, I do not feel as I would wish. But whatever may be my own, or the feelings of others on the subject, an examination of it, as presented to view in that text, and illustrated in the New Testament, may not be unprofitable to me or my brethren.

The words of the text are these: *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.*

By the Sabbath here, I think the gospel Sabbath evidently intended, as there are requisitions mentioned concerning it, such as are not named in the fourth command, or by Moses, in reference to the seventh-day Sabbath. Whilst a fresh zeal is now being manifested in enforcing an observance of the Jewish Sabbath, in a transposed state from the seventh to the first day of the week, surely we who have a hope of having been delivered from the bondage of the law, may well be engaged in inquiring and doing what the Lord requires of us, to honor him, and that rest which he gives.

I have formerly given through the Signs, my views of the seventh-day sabbath as being typical of that rest which the believer enjoys through faith in the Lord Jesus Christ, as showed in Heb. iv. The text now before us is, in my estimation, a confirmation of those views. They were briefly these: 1st. That as Israel were required to keep

the seventh day holy, as a rest, in acknowledgment of God's having finished the work of creation in six days, having made all things very good, having given to man and beast for meat that which he had caused the earth spontaneously to produce, thus himself making ample provision to meet every want his creating power had produced, so Christ also having finished the work of redemption; having brought in everlasting righteousness; made an end of sin, removed the curse, and provided an ample fulness to meet the wants of every sinner, who, under a sense of his guilt and ruin, is drawn to him for salvation, and having removed every barrier to this fulness flowing spontaneously to sinners; has entered into his rest, having ceased from his own works, as God did from his; (Heb. iv. 10,) and gospel faith apprehending this, leads the individual to cease from his works under the law, to rest in Christ. He is farther required to keep holy this rest in honor of what Christ has done. As under the law the Israelite who did any work on the seventh day, practically denied God's having made ample provision for the wants of man in the six day's creation, so under the gospel, the individual who works for acceptance with God, denies Christ's having finished the work of redemption, and is a sabbath breaker.

2d. That as seven in the figures of types and prophecy was used to prefigure a fulness or a whole, &c., so the observance of the seventh day, seventh year, &c., showed that under the gospel there should be to the true Israel of God, not merely a rest of one day in seven, and one year in seven, from the toils of the law, but a complete and continued rest from all its toils and burdens. And as the seventh day rest was to be holy to the Lord, so the believer in Christ is to believe all his time and himself holy to the Lord, and not to be satisfied with keeping one day in seven holy. Or as the Apostle teaches, they are to consider themselves not their own, that they are bought with a price, and that they should glorify God in their bodies and in their spirits which are his. 1 Cor. vi. 19, 20. But the same law which required the Israelites to rest the seventh day from all their work, also required them to labor six days. The same law therefore which was designed to bear testimony to God's having finished the work of creation, and made all good, all subserving the wants of man, and anticipating them, was also a standing witness of the curse that was upon the ground, on account of man's sin, whereby man, instead of finding it continuing to bring forth spontaneously for his wants, was doomed to eat his bread in the sweat of his face; thus showing also the curse of the law that was upon man, so that by it he was debarred from attaining to the tree of

life, and eating and living forever. Not so under the gospel; Christ having become the end of the law for righteousness, and having taken the curse out of the way, the believer has but to eat his flesh and drink his blood which he giveth, and he hath eternal life. Hence as life and salvation flow spontaneously to the believer through Christ Jesus, he has no occasion to sweat and toil for a righteousness of his own to save him from the curse of the law, but may devote himself and all his time to glorifying God, that whether he eat or drink, or whatever he does, he may do all to the glory of God. 1 Cor. x. 31. Do those great Doctors of the Lord's-day Conventions, who are so zealous for a legal sabbath, know any thing of this spiritual rest which remains unto the people of God, from all the demands of the law?

After this lengthy preface, I will proceed with as much brevity as I can to notice the several parts of the text. It divides itself into two general heads: first, What God requires of his people, that they may honor him in a due observance of the gospel Sabbath. Secondly, Certain promised blessings, consequent upon the right observance of those requisitions.

1st. *The requisitions.* If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day. Our turning away our foot from it, as showed by the connexion, does not mean a turning away from it in not observing it; but we are to turn away our foot from it, in that we are not to trample upon it as something common, or which may be thrown aside, for our own works or exercises. We are also to turn away our foot from it, in not doing our own pleasure on his holy day. The gospel dispensation is brought to view as one day. It is the day which the Lord hath made. Psalm cxviii. 24. It is the day made by his resurrection, and which he rules, as he made the sun to rule by day in natural time. It is holy, in that it is the period devoted to the exercise of the power of the exalted Jesus over all flesh, that he may give eternal life to as many as the Father hath given him. It is holy to the triumphs of the cross, and to the treading down of his enemies. It is holy as the day allotted to the church of Christ, from age to age, to bear witness to the truth of the gospel testimony, to the power of Jesus to save ruined sinners, to the nature of his salvation, as a salvation from sin, and to show her love and subjection to him as her Lord. As such should believers esteem it. To this end are all the trials and deliverances of the saints, all their joys and sorrows, their seasons of light and of darkness, of temptations and persecutions, made by grace subservient. Not doing their own pleasure. The term pleasure here, according to the

original, signifies—not amusement, but *inclination, will or desire*. The import of this passage, therefore, is, that as the gospel day is *holy* to the power and reign of the Lord Jesus, those who profess to be of the Israel of God, are not to consult their own inclination, not lean to their own understanding, nor depend on their own strength in things pertaining to his kingdom, but to be in entire submission to his revealed will, and dependent on his arm to save. Thus, for instance, those who claim liberty to consult their own inclination, instead of the scriptures, whether to contribute their money or otherwise support the popular inventions for moralizing or evangelizing the world, are *doing their own pleasure* on the Lord's holy day, are breaking his Sabbath. So those who consult their own inclination to avoid reproach, by not contending for the faith and order of the gospel, by not bearing faithful testimony against the subversions of the gospel, by countenancing those who do subvert it, in its doctrine or order, by meeting and associating with them in worship and other things pertaining to religion, &c., are more doing their own pleasure, than honoring the Lord and his truth:—they are not regarding the holiness of the day. Again: When preachers consult their own convenience, ease or worldly interest, in their manner of preaching, or in attending to their appointments, or to occupying the field the Lord in his providence has directed them to; or when private members consult their convenience, ease, or worldly business in reference to assembling with the church, and govern their contributions for the support of the gospel and other purposes, not *according as the Lord has prospered them*, but according as they think they can spare from their plans for enlarging their funds or business, or farms, or from furnishing themselves and family with every desired extravagancy, such are doing their own pleasure, and not acting under a sense of not being their own, but the Lord's. So also when we intemperately indulge in any of our appetites and passions, or give way to a conformity to the world, we are doing our own pleasure, and are not being separate to the Lord. Indeed, there is at this day too much of a propensity among christians to follow their own inclinations, to *do our own pleasure on the Lord's holy day*.

2d. *And call the Sabbath a delight, the holy of the Lord honorable.* Call that is manifest that it is their delight, their happiness, to trust in the Lord Jesus alone, and to give him the glory of their salvation; to sit at his feet and wait to be led and taught of him, and to have his word as authority for what they believe and do. If I know any thing of a christian's experience, there is a principle within him, which, how much soever nature may oppose, leads him to desire not to *do his own pleasure*, nor to have his own way, and of course which causes him to be truly happy, as he can feel that he has laid his own wisdom and all that is of himself in the dust, and is receiving what the Spirit makes known to him, and as he makes it known, as truth; and that he is leaning alone on the Lord for his wisdom, his guidance, his

strength and keeping, as well as for his final salvation. *And the holy of the Lord honorable.*—The salvation by Christ Jesus, and his religion throughout, is a revelation from God, and is therefore as such wholly separate from all human wisdom and creaturely doings, and hence is truly the *holy of the Lord*. If every human mixture, made with the holy appointments of God in the tabernacle service, *received a just recompense of reward*, surely the mixtures which are made under the light of the gospel, with the *holy of the Lord*, will receive an awful retribution. When we, in preference to the applause bestowed upon those who conform to the world and its notions of religion, choose to meet the reproaches attendant upon a strict conformity to the revealed truth and will of God, and to be marked as companions of the Lord's afflicted and despised people, and as separate from the popular religious combinations, we practically *call the holy of the Lord honorable*. And when we with patience and meekness bear the reproach and contempt thus cast upon us, we show that we not only *call*, but we esteem the *holy of the Lord honorable*.

3d. *And shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.* We honor the Lord by showing an implicit confidence in him, in his promises and declarations, and by strict obedience to his word; and not otherwise. We in many cases would obey the Lord, but we do it in *our own way*. Moses, in obedience to the Lord, gathered the congregation together at the rock, and took the rod to smite it, but he *did his own way* in the thing, *finding his own pleasure*. *He spake unadvisedly with his lips*, and *did not sanctify the Lord before the people*. Numbers xx. 7, 12; & Psalm civ. 33.—So we may be zealous to bear our testimony against error, but instead of, *In meekness instructing those that oppose themselves*, we may suffer our zeal to lead us to *speak unadvisedly*, and to speak language which has the appearance of bringing *railing accusations* against those who hold the error. We may be obedient to preach the word; but instead of being only intent to honor the Lord by a plain declaration of his word and manifestation of his truth, we may *do our own ways*. We too often, instead of losing sight of ourselves, in a view of the glory of the Lord, like to attract a little attention to ourselves; we would be thought something; we would be noticed either as bold or as mild, as good speakers, or as oddities, as *sons of thunder*, or as *sons of consolation*, &c. Consequently we find much to lament in our services, as having too much of self in them. So in all the relations which we sustain as disciples, in our submission to ordinances, in attending to church discipline, to keeping up an intercourse and correspondence with brethren, &c., there is a doing these things so as to *find our own pleasure* and do our own ways, instead of doing just what the Lord has commanded, and as he has directed. We are too apt to think that we may consult our own notions and feelings in many things pertaining to religion. Some may

be too fond of going before as leaders; but a great many more keep back from a faithful discharge of duty in various ways, from fear of incurring some special responsibility or blame.—Again: In our intercourse with the world, in our transactions of business, and even in our choosing our locations and our course of pursuit, we ought no less to act under a sense that we are *not our own*, that we are members of the one body of Christ; and therefore at no more liberty to *do our own ways*, and *find our own pleasure*; that is, regardless of the fellowship of our brethren, of our usefulness in the cause of Christ, and of the honor of his cause, than in things more immediately religious.

Not speaking thine own words. Many professors are very fond of speaking their own words, or of giving their own imaginary construction to the words of scripture, instead of seeking the plain meaning of the Holy Spirit therein. This is certainly not *honoring the Lord*, but our own judgments. We are frequently too little impressed with a sense of the holiness of that revelation which the Holy Ghost has given, and hence too often take the liberty of displaying our ingenuity in giving to the words of scripture a turn to suit our sentiments; as do lawyers their law books in their pleadings. This is not the way which the Apostles did: Paul says, “Nor handling the word of God deceitfully.” Again, “Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” 2 Cor. v. 28; & 1 Cor. ii. 13. We are not to understand by the Apostle's expressions here, *the words which the Holy Ghost teacheth*, that the Holy Ghost taught the Apostles any different language from what is common among men. The words used in the scriptures have the same grammatical construction and the same literal meaning as when used in reference to natural things. But when the Holy Ghost revealed to them a spiritual truth, they declared it in plain, unequivocal language; not in words representing it as human wisdom would apprehend it, but in words conveying the very idea taught by the Holy Spirit: *comparing spiritual things with spiritual*; comparing them with Christ and his salvation,—not with the Sinai covenant, nor with philosophy, or husbandry, &c. The *not speaking our own words* has also no doubt a reference to the same idea taught in Zeph. iii. 9, “For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.” There is no doubt an allusion here to the language taught Adam in the garden, when he *gave names to every beast of the field, and every fowl of the air*, &c.: those names given being descriptive of some peculiar characteristic of each beast and fowl.—Hence the words taught him were not like the words of modern languages in their refinements, mere *signs of our ideas*, but they were his ideas themselves, embodied in expressions. By the expression, *to call upon the name of the Lord to serve him with one consent*, there seems also a reference

in that text to the fact that the *whole earth was of one language and one speech*, until God confounded the language of the people for their presumption in building the tower of Babel. Throughout the former dispensation, the service consisting in outward forms, much of their fear *towards the Lord was taught by the precepts of men*; they were taught, from father to son, a form of expressions in their worship, which they used without regard to the feelings of their hearts. Such also is the case with much of the language used in religious services at this day; the words spoken are not even *signs of their ideas*. But grace teaches under the gospel that only the language of the heart, the feelings thereof embodied in suitable expressions, is acceptable to God, and the child of grace, so far as acting from grace, is led to use this language of his heart in all his intercourse with God and men. Hence there is a oneness of language among the children of God in speaking of what they know of religion by experience; for whatever diversity there may be among them in their manners of expressing themselves, whether they speak in broken or distinct words, when one hears another declare his experience, he at once recognizes it as the language of his own heart; they understand one another. So when a preacher preaches the preaching which God has bidden him, the believer, from the correspondence which he finds in his own heart with the words spoken, is prepared to say amen. So grace would lead the believer also in his more general intercourse with men, uniformly so to speak the unequivocal language of his heart, that with all who knew him, his yea would stand for yea, and his nay for nay. So in the case under consideration, that we are *not to speak our own words*. Whenever we are disposed, plainly and unequivocally to declare the real sentiments and feelings of our hearts, we have no need to hunt round for words, expressions will spontaneously flow out; our words may be few and not so elegant as we might have found by studying, but they will be expressive of our feelings, and so understood. But when we want to equivocate, to deceive, or hide our feelings or sentiments, we have to guard against letting the language of our hearts come out, and to hunt for other words to speak. This is what is forbidden in this clause relative to the gospel Sabbath, no *labored expressions* to be used in our approach to God, but the *spontaneous* language of our hearts. And in speaking in his name publicly or privately, we are to speak *that we do know, and testify that we have seen*. But in speaking the language of our hearts, we should be careful that it is the language of the renewed heart. The language of the old heart which is corrupt, may be full of bitterness, strife, and every vile thing.

The second general head must be left for another occasion.

I remain,

Yours, &c.

S. TROTT.

Centreville, Fairfax co., Va., Jan. 23, 1844.

BROTHER BEEBE:—After I commenced my communication on the gospel Sabbath, the report of the proceedings of the Lord's-day Convention, which met in Baltimore this month, as made for the "Baltimore Sun," came to hand. I have thought that the report of the proceedings had in reference to Col. R. M. Johnson's Sunday Mail report, might be interesting to some of your readers; I therefore transcribe it for the Signs.

"Rev. Mr. Henry S. Keppler, offered a resolution to the effect, that while this Convention deem it inexpedient at this time to petition Congress on the subject of the Sunday Mail, they nevertheless feel it their duty to bear their testimony against the law and the practice of the general government on this subject, as a national desecration of the Lord's-day, exposing us as a nation to the curse of God.

Dr. Bond moved to amend by raising a committee to draft a memorial to the people at large on the sanctity of the Lord's-day, and in particular to controvert the principles set forth in Col. Johnson's Sunday Mail Report. Rev. Mr. Collins thought that report dead, and was opposed to its resuscitation. Dr. Bond feared that if the Report was dead, its ghost at least stalks forth among us. He thought it still acted upon by the government, and was for showing to the community, the utter fallacy of its principles. That document contains the avowal that ours is not a christian government; and has never been answered that he is aware.

Rev. Mr. Hamner thought it desirable to take no public notice of this document by name; while we should present the strongest and clearest analysis of the sophistries and fallacies it contains.

Dr. Edwards inquired, whether the mover would not be satisfied by the adoption of an address, by this Convention, on the great principles involved, without reference to this or any other particular document.

Rev. Mr. Cross advocated the same view of the subject.

Mr. Keener saw no necessity for such an address. He thought the resolutions of the Convention would contain notice enough.

The Rev. Mr. Hamner suggested the following substitute, which was accepted by Mr. Bond: 'And further resolved, That a committee be appointed to issue an address to the people, embodying the views of the Convention on the subject of the christian Sabbath.'

Rev. J. L. Cox moved as an amendment to the amendment, that the committee report the address to the Convention.

An adjournment then took place without any final action on the subject.

AFTERNOON SESSION.

The Convention was called to order at 3 o'clock. Prayer by the Rev. Dr. G. C. M. Roberts. The amendment offered by the Rev. Mr. Hamner in the morning, was then taken up, put to vote and lost.

The Rev. Mr. Keppler's motion was called up, and a discussion took place, in which Bishop

Waugh, Bishop Musgrave, and the Rev. Dr. Brackenridge took part. Mr. J. S. Eestman moved to strike out all after the word 'Resolved,' and insert 'That we as a body look forward with deep solicitude to that day when our National and State governments will co-operate with christian communities in the due observance of the Holy Sabbath.'

This motion was discussed by Dr. Edwards, Rev. Mr. Healy, Mr. Christian Keener, Reverends Messrs. Hamner, Shier and Cross, when Bishop Musgrave moved the indefinite postponement of the whole subject—carried by 92 to 76."

Thus ended their proceedings on this point by a complete backing out from any attempt to refute, either directly or indirectly, Col. Johnson's Report, after pronouncing it *sophistical and fallacious*, &c. Can any reasonable person suppose that this Convention, composed of the great dignitaries and talent of the Episcopalians, Presbyterians, Lutherans, Methodists, Middle ground, and New School Baptists, &c., with all their zeal for enforcing an observance of the Sabbath, and their bitterness against Col. Johnson's Report, would have thus backed out from answering it and exposing its *fallacy*, if they had not been conscious that its arguments were unanswerable?

As it would seem from some remarks reported as made in the Convention, that the plan of operation is, not to petition Congress, but to influence the people, and induce them to control Congress on this subject, by their votes at the polls, there appears opening here a more important field, for yourself and others who have a talent for public debate, to exercise it, than even the Temperance cause.

I leave the subject for any additional remarks you may offer; adding only that it is proposed to have a National Convention on the subject in the course of the year.

S. TROTT.

Jan. 24, 1844.

FOR THE SIGNS OF THE TIMES.

"Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

HEBREWS IV. 16.

This is a conclusion drawn from preceding reflections, in which Christ is brought to view in a sense peculiarly encouraging to a poor, afflicted, and persecuted believer. The sympathy of a common friend is very desirable to us under trials; but how much more so to have the sympathy of him who is God over all! for though Christ is verily God, yet by the assumption of our nature he has subjected himself to the trials and afflictions which qualify him not only to pity, but to sympathise with his people. It is not necessary for us to be placed in like circumstances with others to enable us to pity, but without it we cannot properly sympathise. The rich man may pity the poor, but let him become poor and he can sympathise, because he now knows by experience what it is to be poor. This appears to be the idea in the 15th verse: "For we have not an High Priest that cannot be touched with the feelings of our infir-

mities, but was in all points tempted as we are, yet without sin." Though Christ was not a sinner, yet, as a substitute for the elect, he suffered all that was consequent on their becoming sinners, and is therefore fully qualified to sympathise with them.

"He knows what sore temptations mean,
For he has felt the same."

Seeing then that we have such a High Priest at the right hand of God, we are encouraged to come boldly to a throne of grace.

Here we have a throne without a parallel in the history of thrones. We have heard of pardons issued from earthly thrones, but never of one erected exclusively for that purpose; but here is one erected exclusively for that purpose, a *throne of grace*!

God is brought to view as connected with different thrones: as Psalm xix. 7, 8, "But the Lord shall endure forever; he hath prepared a throne for judgment: and he shall judge the world in righteousness; and shall minister judgment to the people in uprightness." Let us suppose him confined to this throne exclusively and we must all perish: for who of all the guilty sons of Adam could stand? Not one. Again, we find him on a throne of glory: Isa. vi, "In the year that king Uzziah died, I saw the Lord on a throne high and lifted up," &c. &c. Let us view him confined to this throne, and like Isaiah we must all be confounded before him, and so remain to all eternity. "Wo is me for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts." And in this confounded condition must he and all of us continue to all eternity, were God confined alone to a throne of glory. But viewed on a throne of grace, it is calculated at once to dispel all their fears, arising from a sense of guilt: and to banish that confusion arising from a sense of our deep pollution. In a word, to remove every obstacle out of the way, and to open a free communication, through which a poor, fallen, guilty sinner may approach the divine Majesty without the least fear of being rejected.

A throne connects with it at least two ideas: 1st, A Sovereign. 2d, An established order.—The occupant of the throne is God himself. Not, however, clad in the garments of vengeance, denouncing the penalty of the law against the guilty culprit, but in the soft robe of mercy, welcoming his approach, and pronouncing his free and full pardon. This throne connects with it an order peculiar in its nature, exempt from every thing of a penal kind. It is an order altogether of grace, involving the sole principle on which the salvation of a poor guilty sinner rests; that of free and unmerited favor. This throne is not needed if salvation is conditional. The Pharisee, in the 18th of Luke, needed it not; his plea was founded altogether on a different principle, on that of claims: a claim supported (or at least pretended to be) by a catalogue of good deeds. The very ground on which the arminians rest the hope of acceptance; a hope which will as certainly prove

delusive, as that God occupies a throne of grace. But let us not run into a very popular error of the day, an error which goes to subvert the divine government, by destroying the great principle on which it, and indeed all correctly organized human governments are based. I mean that of justice: They with one excellence another wound; bid mercy triumph over God himself, and thus delude thousands by representing God as bound by his mercy to accept of their prayers, repentance, &c. &c. &c., as a pass-port to heaven, even while their fulsome eulogies on the mercy of God are at open war with his justice. Not so with this throne of grace; it is not erected on the ruins of a throne of justice and judgment, for justice and judgment are still the habitation of his throne. I cannot receive the idea of Doct. Watts, when he speaks of
"Sprinkling o'er the burning throne,
And turning wrath to grace."

No: God is still on a throne of judgment, securing the rights of justice inviolate, and that even in dispensing pardon to the guilty.

After giving directions to Moses in reference to the mercy seat, God said: "And there will I meet with thee, and will commune with thee from off the mercy seat, from between the cherubims," &c. Exodus xxv. 22. In this beautiful type, we have a view of Christ as the medium of communication between God and sinners; and through this medium alone are the rights of Justice secured, and mercy extended to the guilty. But how is it that Christ has secured the rights of justice, and at the same time the salvation of the sinner?—Let Calvary answer this important question. It is there we see the demands of justice against the elect fully answered: when Jesus cried It is finished, and gave up the ghost. There is no way in which we can reconcile the death of Christ with the justice of God, but on the principle of substitution. He was as an individual perfectly innocent, to which innocency God had borne repeated testimony; and yet put him into the hand of sinners, to be put to death; and how can we possibly reconcile this act on the part of God in any other way than by viewing Christ as a substitute, and his death vicarious?

But we are not left to the obscure light of reason to find out this important truth; the Bible is full on the subject. The sacrifices under the Jewish economy all conspire to proclaim it in the most plain and forcible manner: there we see Jesus typically suffering, as a substitute for the elect: but we have it asserted, both in the Old and New Testaments, in language too plain to be misunderstood, Surely he hath borne *our* griefs, and carried *our* sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. Isa. liii. 4, compared with Romans iv. 25, Who was delivered for our offences, and raised again for our

justification. And 1 Peter ii. 24, Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed.—Here we have the testimony of the three inspired witnesses, given in the most plain and unequivocal manner; and when they fail in producing conviction, ten thousand would not answer.

The throne of grace being thus thrown open, we may come to it with boldness: not, however, with that daring presumption, that commanding tone so often discovered in arminians, in which God is addressed as if he were a subordinate being, and bound to succumb to their dictations.—Nor are we required to cringe as a trembling vassal at the foot of a haughty tyrant; but to come with a humble confidence, as a child to a kind and tender parent. This confidence is warranted by the fact that the way is opened by the vicarious suffering of Christ, and by the many invitations we have to do so in the word of God: Seek and ye shall find. Knock and it shall be opened. Ask and it shall be given you, &c. &c. Now if we believe these invitations to be given in sincerity, then we have the strongest encouragement to come with boldness to a throne of grace, that we may obtain mercy and find grace to help in time of need. To help in time of need; and that is constantly the case with us poor worms. We daily, yea, hourly, need power from on high to sustain us, wisdom to direct, and mercy to bear with our infirmities. And therefore the propriety of a continual resorting to this throne. Not, however, in that formal manner so common among nominal professors.

"Their lifted eyes salute the skies,
Their bended knees the ground:
But God abhors the sacrifice,
Where not the heart is found."

The present age is famous for that kind of religion so frequently reproved by Christ when on earth, which consists in outward appearances.—They make long prayers, standing at the corners of the streets, to be heard of men; verily I say unto you, they have their reward. That is, they are heard of men, and by men are flattered with high sounding encomiums. These act as if God were like unto themselves; and to be governed—not by his own immutable will, but by their fulsome flattery, and hypocritical impertinities.—Thus we find them adopting the same measures to act upon God, as are resorted to by citizens to act upon the minds of their Presidents, Governors, and Legislators; concert and numbers. Thus, when citizens wish a particular act passed, we find petitions pouring in from every quarter, swelled with numbers to the highest possible extent. Why all this effort, but to work on the minds or feelings of the bodies petitioned? and with men these things do have an influence, and not unfrequently lead them to act contrary to their own judgment. And we find the same kind of efficacy attributed to the Monthly Concert, and the vast number of prayers sent up on such occasions, as if the idea of concert and number was to act

on the mind of God and influence him to act otherwise than he would have done, had not these measures been resorted to. But our God is of one mind, and none can turn him, declaring the end from the beginning; whose counsel shall stand, and he will do all his pleasure; and while these gaudy appearances and human inventions are a stink in his nostrils, he hears the groaning of the prisoner, and the sighings of the needy come up before him, and as he is continually on a throne of grace, he is ever ready to hear and answer the sincere and humble petitions of his children, though their petitions should not be formed into words. Not that I design to exclude vocal praise on suitable occasions; of this we have examples, both in the Old and New Testaments, examples sufficient to satisfy me at least, that it is a duty, not only in public assemblies, but in our families to use vocal prayer.

But though we are always needy, yet there are seasons when both individuals and churches are under circumstances of special need, in consequence of peculiar trials, and such appears to be the case with the church at this time. She truly appears to be a besieged city, and as a cottage in a wilderness. Humanly speaking, every thing is against her; wealth, numbers, and influence; and not only is she assailed on one point, but on every point, and her very existence is threatened; her enemies, like the Edomites in the days of Jerusalem, are saying, raze it, raze it, even to the foundation thereof.

In my view there never was a more artful weapon formed against the church, than the present one. Fire and fagot are nothing to compare with it. They were calculated to draw the church together and strengthen it; this to scatter and weaken it. That is, speaking after the manner of men, and we always speak thus, when we speak either of the church or an individual believer being in a more safe or a more dangerous condition, for in reality these terms have no meaning relative to them; for the church is no more safe at one time than another. No: this little barque will be no safer when moored in the port of glory, than she is now while tossed to and fro by storms and tempests. But to return: There is something in the nature of man that revolts at the idea of coercion, thus we hear of men hazarding life and every thing dear to them, in maintaining a position against an open enemy, who have nevertheless fallen victims to the allurements of ease, wealth, or popularity. This is the mode of attack made at the present time; all the interests of flesh and blood are enlisted, and this has a most powerful influence upon us; and indeed it is hard work for a man to be always fighting against his own interests, particularly when by throwing a little incense on their altars he might share with them in their spoils, or at least screen himself from the shots of calumny and reproach so freely hurled at him. But we have the consolation that there is a throne of grace to which we may repair, and find grace to help in time of need; and without continual supplies of grace we must fall.

But I have gone far beyond my original design, and must stop by saying that while we have a throne of grace we have nothing to fear.—Though our sins are like the stars for multitude, and our guilt like mountains for magnitude, we need not despair while we have a throne of grace open to us. And though our own corruptions unite with our outward enemies, we need not dread the final issue, a throne of grace will sustain us in the contest, and bring us off more than conquerors. And while we have this throne let us not offend the one part by neglecting the exalted privilege of approaching it, and thus act as if our own resources were sufficient to carry us through without continual supplies from his bountiful hand.

I leave these lines at your disposal, and remain yours as ever in the joys and afflictions of the gospel,

THOMAS BARTON.

Strikersville, Chester co., Pa., Jan. 31, 1844.

EDITORIAL.

New Vernon, February 15, 1844.

FROM THE MICHIGAN CHRISTIAN HERALD.
"MINISTERIAL EDUCATION."

At a meeting of the Executive Committee on Education, held at Tecumseh, June 1st, the following resolution was passed, viz:

"Resolved, That the Committee request, through the Herald, the pastors of the various Baptist Churches in this State, to take up a collection in their respective congregations, to enable the Board of the Convention to aid Br. Fletcher Marsh in obtaining an education for the ministry."

CIRCULAR.

DEAR BRETHREN—Among the items of benevolence recognized by the Constitution of our State Convention, as claiming and receiving its patronage, is 'Ministerial Education.' Hitherto, little or nothing has been done by the Convention, beyond the appointment of an Executive Committee on Education, in this department. The urgent calls for ministerial labor, echoing from settlement to settlement, present the Home Mission cause in such an imposing attitude, that it absorbs the undivided attention of the Churches, Associations and Convention. The cry, 'Send us ministers,' thrills through the delicate nervous system of gospel love, and awakens to lively exercise the noblest sympathies of the devout mind—the cry is heard—is felt; and nearly our whole pecuniary force is directed towards the relief of the applicants—consequently the operation of the Convention, in the other departments of benevolence, is of an exceedingly restricted character. We call not upon you, brethren and friends, to relax your efforts in behalf of Domestic Missions. No; God forbid! but we call upon you, as God has prospered you, to aid the Convention in their noble purpose, of giving to Michigan an educated ministry. You will soon be in your graves, and your spirits saved! saved!! eternally saved, will, in immortal triumph, stand day and night in the presence of Him, who, though rich, for your sakes became poor; your offspring will take your places in Zion, and, be assured, will long feel the effects which the attitude you may now take, with reference to ministerial education, may produce. Let the sentiment be deeply engraven on every heart—let it be proclaimed from every pulpit—let Associations, and the Convention take up the sound, and send it on the wings of the wind, through the length and breadth of the peninsula, that *an educated ministry is essential, to our ultimate prosperity as a denomination in the State.* In arriving at this conclusion, we do not look back fifty or an hundred years, but fix our eye upon the attitude assumed by the community in 1843. Education is now liberally patronized by the State. The church must keep pace with the march of mind, or sacrifice her dignity, and with it, her moral power over cultivated intellect. It is, also, worthy of notice, that a large proportion of our Pædo-Baptist brethren, send only men of finished education in the field. These annihilate one of the Saviour's institutions, substitute a rite foreign to the New Testament in its place, and gravely inform the community, that they are sustained by the *Greek*. Such assertions may be, must be, passed by in

silence, when there are no kindred resources to meet them; but, 'when *Greek* meets *Greek*, then comes the tug of war'—truth is not prostrated without a rational defence; and the Church is, on this point, blameless before God, having 'done what she could.' There are several young men in the State, belonging to our denomination, whose souls burn within them to preach the gospel of Christ to their fellow-men; but they are poor, and destitute of the requisite amount of knowledge to render them acceptable or useful pastors or missionaries. Brethren, shall we let the internal fires consume them? Shall we suffer them to pine away in agony of spirit, panting to do good? Will God bless us as Churches, or as individuals, should we, in the premises, do less than our duty? Must these brethren enter the field as they are, and, in mortification of soul, contend with learned opposition all the days of their life? Or has the Church of God nothing to do with the matter? I trust that every Baptist in the State understands his duty to God, to the Church, and to his fellow-men, better than to arrive at such a conclusion. It is sometimes said that uneducated men have done much good in Zion. True, there have been brethren, there still are, possessing clear heads, warm hearts, and the most rigid powers of analysis; brethren of capacious minds, capable of grasping and illucidating the darkest points of revelation, (except when obscured by Grecian metaphor, or concealed beneath the *usus loquendi* of eastern nations,) and of making the hearts of their hearers tremble under the awful truth of the Almighty; yet men thus great and useful by nature, must even be greater and more useful still, when educated.

'As the rough diamond when it leaves the mine

Only in little breakings shows its light,

Till artful polishing doth make it shine—

So Education makes the genius bright.'

The question is not solely, what will promote the interests of the Saviour's kingdom, but what will *most* promote it. It was wrong before God for the Church to attempt to build up Zion by the adoption of measures which she knows to be *less efficient* than others which might be adopted. Now ask our aged brethren in the ministry, both educated and uneducated, those who have exhausted their energies in striving to forward the interests of truth—what course shall we take with our young men, who, in the judgment of the Churches, are called of God to preach the Gospel, in order that they may effect the greatest amount of good? With one voice, the veterans of the Cross will say, **GIVE THEM AN EDUCATION.** If this is the mind of God, He cannot accept less at our hands—and that it is His will, might be argued from the diversity and complexity of human language—the miraculous bestowment of knowledge, classical and sacred, upon those who were first appointed to preach the Gospel—and the enlightened state of society at the present day. But our limits forbid our elaborating the subject—nor do we deem it necessary, amid the light of the nineteenth century, to do more than to present a brief acumenical view of it.

Our object, in writing this circular at the present time, is to call the attention of our brethren to the resolution of the Executive Committee on Education, at the head of this article. Our beneficiary, Br. Fletcher Marsh, to whom the Board promised assistance six months ago, is pursuing his studies at the University at Ann Arbor. It is not too much to say to the Churches, that Br. Marsh is a brother of great promise. From the developments which we have witnessed, both of his head and his heart, we believe that he will be a valuable accession to our ministerial ranks; especially should he be permitted to complete his studies. But he needs assistance; he is already in debt for his last quarter's board; or rather, the Board of the Convention are indebted to him, according to their pledge. His hope is directed to us as a Board—our hope is based upon the benevolence of the Churches. Brethren, will you help us? Will you do it immediately? Can we not raise six cents from every Baptist member in the State, for educational purposes! We can; Brethren in the ministry, let us try. Pastors and Missionaries, attend to it *immediately*. Our brethren are liberal—our Board, our brethren, are needy; and God says—he that giveth to the poor, lendeth to the Lord. Produce, or any article of family consumption, sent, (care of B. Allen,) to Ann Arbor, will be acceptable. By order of the Executive Committee on Education.

JAMES PYPER, Sec'y.

Adrian, August 17, 1843."

FURTHER REMARKS ON THE ABOVE CIRCULAR.

In addition to our remarks on this subject in our last number, we promised to copy the circular into this paper, and to show the corruption, hypocrisy, and covetousness of its doctrines; but before we proceed to uncover its doctrines, we will offer a word or two in regard to its origin. This circular is the *Ishmael* of a church and state establishment in Michigan; it emanates from the Michi-

gan Baptist State Convention. The kingdom of Christ is not of this world, but the Michigan Convention is of this world; and without a warrant, either example or precept, in the scriptures. Separate what is called "*the church*" from the world, and you annihilate the Michigan Baptist State Convention; and with it the whole brood of its kindred arminian institutions; it is therefore unlike the kingdom of the Lord Jesus. To justify our conclusion, that this Convention is a church and State establishment, examine its composition, and the *number of its name*. This creature is not the church, nor does it claim to be; but take from it its connexion with what is called the church, and you destroy its existence. Again, it is not the State of Michigan, or it would adopt a more summary *modus* of raising the *lucre* for Mr. Marsh to sport in idleness upon; but it is a thing composed of church and state, and of this its *sponsors* were aware when they christened it, by a name appropriately signifying its mongeral composition. The *number of its name* distinctly articulates the names of the church and of the State, and in the absence of either it must cease to be. It is a religious organization, whose maker and builder is man. Without being *born again*, men can see it. Without being born of the water and of the Spirit, men can enter into it. The Lord Jesus Christ, whom God has set upon his Holy Hill Zion, presides not over it; for the president's name is J. Booth. It is not governed by the New Testament; for it has a constitution and laws of its own. Not grace, but money, is the required qualification for membership. This *beast* is not to occupy a place subordinate to the church, but is destined to hold the station of a god. Prayers and supplication are made unto it, and offerings and costly sacrifices are made unto it. The cry comes up to this humanly devised deity, from settlement to settlement, and the cry "*Send us ministers*"! absorbs the undivided attention of the churches, associations and Convention, so far at least as relates to those compressed within the slimy folds of this leviathan. If the worshippers of this *beast* do not regard it as a god, or cause it to sit in the temple of God, showing itself to be a god. Why do they pray to it for ministers, or gifts and qualifications for the ministry? The King of Zion has instructed his subjects to pray the Lord of the harvest to send laborers into his vineyard, and in regard to qualifications for usefulness, "If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not." But how different the policy of anti-christ! if settlements and churches want ministers, let them pray the Convention, and let their piteous cry echo from settlement to settlement, until it absorbs the undivided attention of the Convention. And if any of their ministers lack wisdom, let them ask it of the education department of the Convention. Is not this rival of the government of Christ an idol? "The cry, *Send us ministers*," says the circular, "thrills through the delicate nervous system of gospel love, and awakes to lively exercise the noblest sympathies of the devout mind—the

cry is heard—is felt; and nearly our whole pecuniary force is directed towards the relief of the applicants—consequently the operation of the Convention in the other departments of benevolence, is of an exceedingly restricted character." What a burst of eloquence! Who, by reading our plain old fashioned Bible would have thought of the delicate nervous system of gospel love? Gospel love is not quite so nervous as the circular would represent. By gospel love, in a scriptural sense, we are to understand the love of God. It is sovereign, immutable, efficacious, and eternal. Such is the love of God, and such love God communicates to his children, and they, when under its governing power, love the gospel, and all that it develops, of doctrine, of faith, and practice; and as they love God, his people and his laws, they discard all who would rival him in the management of his kingdom. This love is not so nervous as to be acted upon by animal magnetism, or the galvanic battery of arminianism. What this circular profanely calls gospel love, is only the love of the world, its sympathies are to be moved by human machinery, and when excited, to be measured out in dollars and cents; until "nearly the whole pecuniary force" of the Convention is exhausted. But what is the pecuniary force of the love of the gospel of Christ, when reckoned in silver or gold? That love which Judas possessed, amounted to **THIRTY PIECES OF SILVER**! But gospel love could not be displayed with such corruptible things as silver and gold, but with the precious blood of Christ.

Pecuniary force may properly belong to that kind of love which is excited by State Conventions, and other idols set up and worshipped by men. But if a man would give all the substance of his house for love, (the love of God, which is stronger than death,) it would be utterly contemned.—Canticles viii. 7. These pecuniary exhibitions of the Convention's love, have, like Pharaoh's lean kine, eaten up all the fat kine, "Consequently the operation of the Convention in other departments of benevolence is exceedingly limited."—This may explain the reason why bread is not dealt out to the poor, by these monopolizers of modern benevolence; no milk of human kindness dealt out to suffering humanity around this monster; and it would be regarded as a prodigal waste of benevolence, for this Convention, under its present embarrassments, to even speak the truth concerning the Old School Baptists.

But, says the circular, "We call upon you, as God has prospered you, to aid the Convention in their noble purpose, of giving to Michigan an educated ministry." Like all other heathen deities, this god is dependent upon its worshippers for the means to execute its dispensations, and those who worship this beast are called upon to furnish the funds for supplying Michigan with an educated set of hirelings. But it is quite different with the King of saints. He has never had occasion to call on his subjects to furnish him with the means to supply Michigan, or the world, with ministers, nor has he ever called for aid in the business of

preparing men for the work whereunto the Holy Ghost has called them. He came in possession of ample means, for supplying his church with all needful gifts, "When he ascended up on high, and when he led captivity captive;" then did he receive gifts for men, and in evidence thereof, he gave a specimen of what sort he was able to give, for he gave to some Apostles, to some prophets, and to some pastors and teachers: and before he left the world, (in his ascension,) he left with his church the standing order, which we have before referred to, viz: Pray ye the Lord of the harvest, &c. All the idol gods, that have ever been made or worshipped by pagans, Jews or professed christians, have required a supply of priests. God's ministers of course are not the kind wanted; they have consequently been under the necessity of making or buying such as would answer their purpose. The glitter of gold has uniformly called them out, and, as far as we can judge, satan has always been as ready to furnish the men, as the people were to supply the funds; nor has the old serpent been backward to furnish just the sort that was wanted, provided the requisite sum of lucre could be forth coming, as he is only averse to barely one sort of ministers. Not so with the ministers whose vocation is of the Lord; they take the oversight of the flock of Jesus, not for filthy lucre's sake, but of a ready mind.

"We call not upon you," says the circular, "brethren and friends, to relax your efforts in behalf of Domestic Missions. No; God forbid! but we call upon you to aid the Convention, &c., to give to Michigan an educated ministry."

How their *pious, covetous* souls recoil at the thought of relaxed efforts, to provide for the support of their machine-made ministers, and they pray God to issue an order from his throne, forbidding their dupes to give less for the support of their ministers, when made, on account of being taxed by the Convention, to give more for the manufacturing of an additional number of them. If the Convention should succeed in giving Michigan an educated ministry, to whom will that state be indebted for the pestilential boon? Not unto God, for they have only asked him to forbid the people's giving less to the Domestic Mission; but to the brethren and friends of the Convention, as they alone are called upon to aid the Convention, to make the bequest. Next flows a train of incentives: "You will soon be in your graves, and your spirits saved," &c. "Your offspring will take your place in Zion, and, be assured, will long feel the effect which the attitude you now take, &c., will produce." This extract is partly true; those who are cajoled out of their property, will not live always to need what they so foolishly contribute, to enable the Convention to insult the God of heaven, and afflict the church of Christ: they may be enclosed in their graves before the scales fall from their blinded eyes, and not live to see what their offspring shall see, nor to feel what their posterity must inevitably feel. Posterity robbed, by an aspiring, avaricious hierarchy, finding the inheritance to which they were naturally and justly entitled, in the hands of a religious aristocracy, and in lieu thereof, entailed to them, poverty and vassalage, embellished with religious establishments of proscription, persecution, inquisitions, prisons, racks, tortures, stakes, chains and fagots, and well may we be assured that posterity shall long feel, and also groan under the deleterious effects of the attitude now taken by those who lend their aid to make an image to the beast whose deadly wound was healed. But, that their spirits shall be saved eternally, as promised by the Convention, is not so clear. The original beast, as well as the false prophet, made similar promises of eternal life, to their deluded millions, but who is prepared to believe that the popes par-

don or Mahomet's promise can remit our sins or raise us to immortal glory. The circular demands a general effort; the sound must echo from every pulpit, and go from every association and convention on the wings of every wind of doctrine. The zeal, with which the convention labors to forge chains to bind down the people of Michigan, is astonishing, and can only be equalled by that of kindred institutions in other parts of the land. "In arriving at this conclusion," says the Convention, "we do not look back fifty or a hundred years." Well, then they certainly do not look back far enough to find a warrant in the scriptures, or in the practice of the Apostolic church; for that would require them to look back eighteen hundred years. But, by their own admission, there was nothing of their New School machinery to be found even fifty years ago. These new gods have come newly up! If not fifty years, how old is their idol? Why, it was born in 1843, and lacks some months, according to their own chronology, of being one year old. But here leaks out the secret, viz:

"Education is now liberally patronized by the State. The church must keep pace with the march of mind, or sacrifice her dignity, and with it her moral power over cultivated intellect."

Can "the church," spoken of in this passage from the circular, be the bride, the Lamb's wife? Is this the virtuous, chaste, modest, beauteous, and unspotted spouse, whose Maker is her Husband, and whose Redeemer is the Mighty One of Israel? Does Zion "gad about" in this manner to seek new lovers, and to keep pace with the world; even step, with an adulterous generation? Base slander! It is the Whore of Babylon, whose name is in her forehead, "Mystery Babylon the great, the Mother of harlots, and abomination of the earth," and Michigan and all her sister states are even now drunk with the wine of her filthy cup. In the seventh chapter of Proverbs, and the seventeenth of Revelation, this lewd and strange woman is described with unerring accuracy.

How ridiculous, to represent the church upon a stride with the states and nations of the earth, striving to maintain a dignity, by securing humanly cultivated intellect, as though she was afraid of being eclipsed by the superior excellence of the world! If the poor stupid fool, who wrote this slander, could but see the kingdom of God, he would behold her as the holy city coming down from God, out of heaven, adorned as a bride for her husband; and not adorned as a harlot, to seek lovers. In the next sentence of their circular the convention brings railing accusations against her Pædo-Baptist brethren, her own mother's children, and charges them with annihilating one of the Savior's institutions." This charge is false. The Pædo-Baptists do not annihilate any institutions of our Savior; nor have they power to annihilate anything that God has established. It is true they practice what they call baptism, as they received it from the pope, but with christian baptism they have nothing to do; and it would greatly relieve the people of God, if all other anti-christian establishments would follow their example, and not profane that sacred rite by applying it to the productions of their anxious benches. But according to the old adage, "Set a rogue," &c.—The New School Baptists do oppose the government of our Lord Jesus Christ, preach false doctrine in his name, deny the faith of God's elect, prostitute the ordinances of the gospel, believe that gain is godliness, and usurp the peculiar prerogatives of our Lord Jesus Christ, "and then gravely inform the community that they are sustained by the Greek." But the sons of Zion are able to meet, combat, and put them to silence, with no other qualifications than those which

their God has given them. *One can chase a thousand, and two can put ten thousand to flight.*

The next passage of the circular, requiring notice is the pathetic appeal in behalf those *poor panting* lads, in Michigan! Only imagine, reader, the position occupied by these boys, they are *longing* to preach, their *souls burn within them to preach*; they are *poor*; they have not the *requisite knowledge*; with all their ardour and fire, they *cannot be pastors, nor missionaries*; the *internal fire is burning them up*. Poor fellows! they are *pining away*! Oh, shocking! They are in *agonies of spirit*; and lastly they are *panting*; like a fish out of its element, or a wind broken horse! Is not this enough to touch your sympathies? Will you not shell out your sixpences, and relieve them? Are your hearts made of granite, that you should withhold your money when these *panting, burning, agonizing, longing, brainsless, lazy, greedy, pining* youngsters feel as though they cannot do without it?

"If" says the circular "this is the mind of God, he cannot accept less at our hands." Very well, show us in the scriptures, which are the record and revelation of his mind, where he has authorised this course, and we will go into it most heartily; but this cannot be found; the word of God virtually forbids it; and commands those whom he has called to the work to *trust alone in him*, and to speak with the ability that he giveth; and to speak, not with the words which man's wisdom teacheth, &c. Therefore to require it, as the Convention does, is adding to the words of the Book of God, and to demand it in the name of Christ, without his order, is forgery.

"WHAT IS TRUTH?"

[CONTINUED FROM PAGE 23.]

Thirdly, That is truth which receives the sanction of the Spirit. The Spirit of God cannot give his sanction to anything but truth. Christ said, "When he cometh, he will not speak of himself, but of me;" and when his ministers preach him as the Truth, in his glorious person, finished work, official characters, and covenant engagements, the Spirit bears witness to that truth, and his people are built up, and his dead men called in and quickened. Thus he takes of the things of Christ, and reveals them to the church. Sometimes we hear one free-willer calling upon another to turn religious, and he turns to profession; but they soon give evidence of their not being sanctioned by the Spirit; they soon prove they were only convinced by conscience, called by carnal reason, and influenced by free-will,—the Arminian's trinity. No wonder, then, that these people speak against election; for what could their trinity choose? No wonder that they speak against eternal purposes; for what could their trinity decree? No wonder that they object to final perseverance; for what could their trinity secure? Thus they prove themselves blind leaders, teaching for doctrines the traditions of men, which things the Spirit cannot make use of to benefit the soul. But when the men sent from God preach the gospel of the kingdom, the glad tidings of good things, the doctrine which exalts Christ, glorify God, and comfort the soul of the believer, so as to cause him to go on his way rejoicing in hope of the glory to be revealed, we then have evidence that this is the truth; for when the Spirit thus gives his sanction to what is preached, the word of God declares it is truth; and when the believer feels it applied by the Spirit to his heart, he feels that it is truth too, and finds it sweet to meditate on the love of his Father, on the blood and righteousness of his Surety, on the provisions of the covenant, on the promises of the gospel, and his prospects of eternal glory; and he is thus enabled to stand fast in the liberty of the gospel—the liberty wherewith Christ has made him free, and ascribe all praise to him who is the Way, the Truth, and the Life."

MOORE'S LETTERS CONTINUED.

LETTER III.

MADAM:—In the foregoing letter we have considered the sacred scriptures, relative to their cardinal points expressed under the general terms of law, and gospel, and stated the impossibility of any terms or conditions on which the salvation of sinners can be proposed, except those that are recognized by the law, and take their binding influence from it, and of consequence have proved that conditional salvation is the same thing as salvation by the works of the law, by which we are informed "No flesh can be justified." Rom. iii. 20. We will next proceed to show that if the conditions of salvation contended for by the advocates of this system, are not properly the works of the law, that then the fallen sons and daughters of Adam have no capacity to fulfil the conditions required of them. It has been already stated that the subject may take a complex form, and that some difficulty may arise in settling precisely what those conditions are, and the prejudice of education invariably gives the mind the peculiar bias it takes in this respect, as is evident from the shape this subject assumes amongst different parties, who are notwithstanding united in the general principle. Some say all that is necessary is to discharge the duties of moral and social relations with sincerity, and conform to the external ordinances of religion, and all will be well: others say no attention to the outward forms of christianity has any influence, but that all depends on the hidden man of the heart. But the most popular opinion is, that repentance and faith are the terms on which our salvation stands suspended; and that these possessed and finally persevered in, will secure the blessings of eternal life; and those who shall be finally found in possession of them, will be received into his everlasting kingdom. It will not be denied but these, with all their concomitant graces, are the common privileges of all the children of God; but that they are produced by any act of the human mind, in any degree, or that their existence depends on the exertions of the subject in whom they are found, has never yet been, nor ever will be proved by the advocates of conditional salvation: and until this is done, they are not entitled to our credence: but it is necessary for us to understand what the sacred scriptures state relatively to these habits in the minds of the saints, before we can form any correct ideas with respect to them.

To begin with repentance, as it stands first in the statement above, and as we can speak but of one thing at a time; but it is not to be doubted that where these graces prevail, they prevail in conjunction with every other grace of the divine Spirit, and that they are all the effects of this regenerating influence, called "the washing of regeneration, and the renewing of the Holy Ghost." Titus iii. 2. Repentance, therefore, implies a scriptural view of, and deep compunction for, and on account of sin, as being a violation of the divine law, and a dishonor done to God in all the glory of his divine character; and as justly and righteously condemning the transgressor to eternal wrath; and as this cannot be had, but through a view of the law, which we are told is spiritual, the inquiry will be, whether the carnal man can have this discovery, and feel the consequent tempers and dispositions or not; especially when we take the Apostle's statement, and the description he gives of the natural man, together, viz: "The law is spiritual, and the natural man discerneth not the things of the Spirit;" and it unavoidably fol-

lows that as the law is spiritual, and the natural man cannot discern the things of the Spirit, that then the natural man cannot understand the nature of the divine law. Rom. vii. 14; 1 Cor. i. 14. And it will become very doubtful, if not altogether impossible, that a natural man can repent, when we view this subject in the light the scriptures represent the thing; for he must not only understand the law, which the natural man cannot do, but he must believe it to be holy, just and good, even while it condemns him to eternal death. And there is great difficulty in believing that a carnal man, under the influence of evil tempers and profane practices, can believe that his final damnation would be a just and righteous thing, while he constantly flatters himself that there is no great evil in any thing he does; and if he ever is brought to reflect on the condemnation of sinners, especially for and on account of those vices that he is taught to believe cannot be criminal, whether he does not think, that if this should be, as it is represented by the sacred scriptures, that there is something arbitrary and severe in the divine government, is very natural to conclude; and it looks from this view of the subject, that a natural man has no capacity to repent; and if he cannot repent till he is renewed by grace, then his repentance cannot be the condition of that gracious state he is brought to enjoy by the regenerating influence of the Holy Ghost.

But we will proceed to take a view of that faith which is said to be another ingredient in this conditional business. By faith we believe that to be true which is written in the sacred scriptures, and whether a natural man can do this or not is a matter doubtful, very doubtful indeed. The apostle tells us that it is the gift of God, and the fruit of the Spirit. Eph. ii., and Gal. v. 22. And how this fruit can grow in a carnal mind, which is enmity against God, is quite beyond my comprehension, and flatly contradicts the principles of reason, and the positive declaration of the Son of God, who informs us that a tree is known by the fruit; and if faith is a fruit of the carnal mind, then all believers are incontestably carnal; and all distinction between the saint and carnal man is destroyed; since the fruit of the Spirit in one may be equally found in the other; and as there is no difference in their present state, there can be none hereafter. "He that believes shall be saved," and if a natural man can believe, he will most certainly be saved, notwithstanding our Lord Jesus Christ told Nicodemus, that unless a man be born again he could not enter into the kingdom. And I have always understood that the friends of conditional salvation admit that faith and regeneration are two different things; and I have ever supposed that there was as much difference between regeneration and faith, as there is between any other cause and the consequent effect; and that it was peculiar to the saints, having an essential foundation in the regenerating influence of the Holy Ghost; and the act of believing, the effect of the new creature, or Christ in us the hope of glory.

It therefore appears that if the conditions of salvation contended for, are nothing more than the works of the law, under a new name, that no salvation can be had on any thing resting on law principles; and if faith and repentance are the conditions, that then none of the human family can fulfil the obligation required. And finally, that those conditions only exist in the minds of those that advocate this imaginary phantom, and that the salvation of sinners depends on the sovereign riches of almighty grace in Christ Jesus.

May that grace press you forever to the sweet bosom of the Prince of Life, and finally present you before the throne of his glory with exceeding great joy.

POETRY.

FOR THE SIGNS OF THE TIMES.

"I give unto them (his sheep) eternal life, and they shall never perish." JOHN x. 28.

Thus saith the Lord, who cannot lie,
To those that on his word rely,
Your chains of sin and death are riven,
To you eternal life is given.

My followers, my chosen sheep,
From everlasting death I'll keep;
I'll put my fear within their heart,
Nor let my love from them depart.

My covenant I will not break,
Says God, who never can mistake;
His purposes of grace and love
Devils or men can ne'er remove.

The hills and mountains may remove,
But yet my everlasting love,
Which I have put within your heart,
Is given, and never shall depart.

Jesus has left his throne on high
On Calvary's cross to bleed and die,
To save his people from their sins,—
And he'll complete what he begins.

Then who will God's elect condemn,
Or 'gainst them any charges bring?
God loves them with an endless love
And justifies them by his blood.

Shall tribulation or distress
Famine, or sword, or nakedness;
Or persecutions for his word
Destroy our union with the Lord?

No: neither angels, life, nor death,
Nor principalities nor pow'rs,
Or present things, or things to come,
Or earth and hell combin'd in one.

Then, doubting christian, never fear
No rays and yeas in him appear;
The promises of God are sure,
And must, and will, and shall endure.

Then rise, my soul, and take a view,
See Jesus intercedes for you,
And cries, I've died that you might live!
Eternal life to you I give.

JAMES MANSEY, JR.

DIED.

At his late residence, near this place, on Tuesday the 7th inst. Mr. JEPHIA FULLER, aged 53 years.

At South Middletown, a few days since, Mr. MANNING FINCH, another son of the late James Finch, Esq., of this town.

RECEIPTS.

KENTUCKY. John Debell, \$3; James Gaines, 5; H. Cox, 5; Wm. Goodloe, 1.	
VIRGINIA. Solomon Bunting, 3; John Houchings, 2; Elder S. Trott, 9; for Wm. Bower, Esq., 1; David Blackman, Esq., 5; Sterling S. Hillsman, 4.	
NEW YORK. Elder D. Blakeslee and E. Wood, 2; T. Godfrey, 1; George R. Davis, Esq., 2; F. Saxton, Esq., 4.	
OHIO. Elder George Ambrose, 10; B. Andrews, Esq., 2; R. A. Morton, 5; P. M. at New Richmond, for R. Laycock, 1.	
INDIANA. A. Houser, 3; Walter Harris, 3; George Calvert, 1.	
ILLINOIS. J. B. Kaufman, 2; Nicholas Wren, 5; R. W. Rigg, 1.	
MISSOURI. J. D. McGary, Esq., 2; Elder T. Boulware, 5; J. Williams, Esq., for Wm. Arnold, 1.	
Col. Wm. Patterson, N. J.	3 00
Eld. E. G. Terry, for H. Carter, Mich.	5 00
Mrs. Lucy Griswold, Ct.	1 00
A. G. Simmons, Esq., Ga.	5 00
J. Holland and A. Bratton, Ten.	2 00
Total,	\$107 00

NEW AGENTS.—Elder E. G. Terry, Fort Pleasant, Michigan.

Elder H. Cox, Corrollton, Gallatin co., Ky.

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Barritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

NEW YORK city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutta, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Strand; and brethren Wilmot Vail, Nathan Greenleaf, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, F. T. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner; and brethren A. Preston, J. Holmer, George Leeves, R. McKindly, Jethro Oates.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Derris, Peyton S. Nance; and brethren A. VanMeter, John Genterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Wallis.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Thralekill.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Robinson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., MARCH 1, 1844.

NO. 5.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I now come to the second branch of the subject contained in Isaiah lviii. 13. & 14, viz: The blessings promised, as consequent upon a right observance of the Gospel Sabbath, as declared in the 14th verse: "Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Taking this subject in its connexion, the *if* of the preceding verse with the declaration of this, and it might very readily be taken for a conditional promise, the same as the legal promises made to national Israel, which ran thus: *I will if thou wilt*, contrary to the order of the new covenant, which is. *I will, and they shall*. God has evidently made, wisely and graciously, the present enjoyments of the comforts of religion, intimately to depend on the believer's correct gospel walk; and so of the prosperous state of the church.—But to avoid mistake here, we must know what is a correct gospel walk. It is very far from a self-confident going forward in religious, or moral duties, as though we would show our zeal for the Lord, like Jehu, or like Peter when he said, *Though I should die with thee, yet will I not deny thee*. It is described in the scriptures thus,—"*What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.*" Micah vi. 8. It is *To work out our salvation*, (that is, from the daily snares, temptations, corruptions, and errors, with which we are beset,) *with fear and trembling*, from a sense of our weakness, but trusting in the Lord to work in us to will and to do of his own good pleasure. Phil. ii. 12, 13. It is, *To be poor and of a contrite spirit, and to tremble at God's word*. Isa. lxvi. 2. Hence it is frequently the case, that while the believer is ashamed and debased in spirit on account of his past improper walk, he receives some precious promise applied to his case. But I was going to remark that it is quite a difficult part in the gospel ministry, to represent the comforts of religion as thus dependent on a proper walk, without representing them as conditional, and thus *sowing the vineyard*

with divers seeds; and ploughing with an ox and an ass together. Deut. xxii. 9, 10. But we should ever bear in mind the declaration of the Apostle, that the *Son of God as preached of him, was not yea and nay*, and that "All the promises of God in him are yea, and in him amen, unto the glory of God by us." 2 Cor. i. 19, 20. The subject before us having a special reference as before showed to the gospel rest, and gospel day, must be understood as harmonizing with this Apostolic declaration. Therefore, whilst we have no right to expect or to represent that the church collectively will be seen *riding upon the high places of the earth*, whilst she does not rightly honor the Lord and his Sabbath, but *finds her own pleasure, and does her own ways*; nor that individual churches will be in a truly flourishing and exalted state, enjoying the manifestation of the Spirit's presence among them, whilst the members thereof are consulting more their own worldly interests and comforts, than honoring of the Lord and his truth, and a doing of his ways. Whilst they are going after a covetousness instead of manifesting a fellowship for the gospel, by contributing freely for its support, as the Lord *has prospered them*, and for the support of them that preach it, and by a regular attendance upon it, and a steadfast adherence to it, how can they expect it to be blessed to them for their increase, and for their being built up in the truth and consolations thereof? Neither that we as individual christians or as preachers, can expect to find our evidences bright, or the promises of God our support, whilst we are indulging in our corruptions, are going after the world, neglecting our privileges, and an attendance upon our religious exercises, or performing them as a lifeless task. And whilst we as preachers ought, perhaps more than we have done, to enforce upon the churches and the brethren, the importance of honoring the Lord, and his holy day, by close observance of all that he has enjoined upon his people, and as individual members should exhort one another to *love and good works*, and to hold out to one another the encouragements which the word gives to a faithful discharge of duty; yet we have no right to tell the churches and the saints, neither can we if led by the Spirit, that the increase of the churches, the prosperity and triumph of Zion, the steadfastness of the saints or their growth in grace, or any other blessings promised are subject to their exertions, or neglect; that by their own efforts they can forward the promises of God, or by their neglect they can retard them. We can, if left to ourselves, bring darkness upon our own souls, and disorder into the church; but the Lord alone can restore life and order to the churches, and comfort

to our souls; and this he will do at his own pleasure, and prepare our hearts to look to him for it: the blessing must come from him, the blame is ours. So far from our being able, from any efforts of ours, to raise the churches from their present low and trodden down estate, it is more than probable that were it the Lord's pleasure now to revive his work in his churches, and the graces of his Spirit in the saints, their trials and their persecutions would in the same proportion be increased. But in this case, the saints would be better prepared to bear those trials with christian meekness and patience, and thus more to honor the Lord under them. And indeed if we felt right, I think we should feel that if we could but honor the Lord we should have but little choice, whether it was on the *mount* or in the *fire*.

Should it be asked, then, What are we to do with the *if* in this passage? I answer, the text is a prophetic promise concerning Zion, and looks forward to the period when the church shall have been delivered from all those corruptions which have crept into her through the influence of anti-christ, marring her beauty and her peace, and bringing coldness upon her. The prophesy embraces in it this purging of the churches, and a bringing them back to an entire subjection to the gospel, and an entire resting in Christ, as well as the exaltation of Zion. And the *if* teaches that whilst the churches and saints are found *trampling upon the Lord's Sabbath, finding their own pleasure, and doing their own ways*, they may not expect to witness that exalted state of the church herein promised. On the other hand it teaches that when the churches shall be restored to the purity of gospel doctrine and practice, and as we see them thus restored, we may confidently look for the downfall of the *man of sin*, the breaking to pieces, *like the chaff of the summer threshing floor*, the four great monarchies of Nebuchadnezzar's dream, in their present subdivisions and intermixtures of *iron and clay*; and for the church and gospel of Christ to *fill the whole earth*. The blessings promised in the prophecy are, 1st, *Then shalt thou delight thyself in the Lord*. The experience of the children of God, if I am not mistaken, shows that we cannot delight ourselves in the Lord, and in the world, both at the same time; that if our delight is in the world and the things of the world, though we may have some remembrance of the Lord's excellency, and of his love and mercy to our souls, some little reviving at times under preaching, &c., of our remembrance of him, and some momentary seasons in which we feel our hearts drawn off from the world to delight in him, yet the main current of our desires will be after the world, in one shape or another: even

our prayers will show the object of our delight. On the other hand, when our delight is in the Lord, as when we were first brought into gospel liberty, and perhaps at some other special moments, the world with all its concerns, appears as vanity itself; we can then cheerfully let them all go, having the Lord for our portion, it is enough. So frequently with the saints when about to depart; their delight is so in the Lord, that their having to leave the world is to them no loss, they anticipate the event as joyful. I will not say that all our delight in the world is wrong: much of it is sinful, vile, and loathsome; but I have thought that, in our present state, a certain portion of it is necessary, to enable us to fill, with fidelity, our several stations and relations in the world. But it is all earthy, and therefore it *brings forth its thorns and its thistles to us*. On the other hand, the saint's delight in the Lord is all heavenly, *all very good*, nothing in it to vex or annoy, or to cause the *sweat of the face*. A happy period of the church will that be when this promise shall be realized by her, when the saints shall so delight themselves in the Lord, that with David they can say, "The Lord is my Shepherd, I shall not want;" and with the spouse, "I am my Beloved's, and my Beloved is mine." When they can so realize the Lord's presence with them, as to make the world and all its concerns sit easy about them, and to view the world as a platform, provided of their Father's goodness, for them to stand on till the door is opened for their entrance into their *house not made with hands*; a stage on which—not to represent the human passions, but to display their love to Jesus, and bear their witness to his power to save, and to his grace and faithfulness to sustain.

2d. *And I will cause thee to ride upon the high places of the earth*. Solomon says, "There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: Folly is set in great dignity, and the rich sit in low places. I have seen servants upon horses, and princes walking as servants upon the earth." Ecclesiastes x. 5—7. This evil has been for ages fully manifested in most countries, and is beginning to be plainly seen in this. The *rich in faith*, and the *princes of the kingdom*, are being put down, whilst religious folly and Moses' servants are being exalted to dignity. But the tables will, by and by, be turned. The Lord will yet appear for the destruction of the *man of sin*, and for vindicating the cause of his people. His church will be seen riding, (a mark of dignity,) and riding upon the *high places of the earth*, treading them under foot. By the *high places*, we may understand both the *high places* of religious establishments, and the high places of worldly governments and honor; answering to the ancient *high places* in which they worshipped, and to the *high places* in which is *spiritual wickedness*. 1 Kings xi. 7, 8; Eph. vi. 12. The church will be exalted above these, ride upon them, be *exalted above the hills*. John had a vision of the church as thus triumphing over anti-christ and the kings of the earth. Rev. xix. 11—21.

3d. *And feed thee with the heritage of Jacob thy father*. Jacob is here represented as a father of the gospel church, or spiritual Israel. He was such in fact, as he was one of the fathers from whom Christ (concerning the flesh) came.—Hence God promised unto him, that, "In thee and in thy seed shall all the families of the earth be blessed." Gen. xxviii. 14. Secondly, Jacob was the representative father of the gospel church or spiritual Israel, in that he was a special example of God's electing love, that as he was made to inherit the blessings of Israel before his elder brother Esau, by the purpose of God according to election, so the spiritual Israel was preferred before the elder brother, national Israel, to the blessings of the Messiah. And so of the saints severally, being preferred according to their being chosen in Christ, and not according to their creation in Adam, the elder or first manifested.—Thirdly, Jacob was such to the gospel church, in being made a special object of God's overruling providence and care, as an example for the encouragement of the saints in all after ages to *commit their ways unto the Lord, and to wait patiently for him*; so that God in his promises unto Christ and to his church, repeatedly declares himself as the God of Jacob. See among other texts, Psal. xx. 1; & xlv. 7, 11. This special providence was exemplified, first, In causing the law of nature in a special manner to favor Jacob, as in the increase of his cattle. Gen. xxx. 31—43; & xxxi. 7—13. Secondly, In providing before hand for Jacob's preservation and sustenance, when God's judgment was upon the land in the seven years' famine, and in overruling the wicked intent of his sons, for the accomplishment of this object, as well as that of Potiphar's wife. Gen. xlv. 4—11. Thirdly, In causing even his family afflictions to work for his good. Fourthly, In restraining the wrath of men against him, so that they should not hurt him; as in the case of Laban, Gen. xxxi. 24, 42; in the case of the Shechemites, Gen. xxxv. 5; and of Esau. Fifthly, In God's imparting to him from time to time special manifestations of the angels of God as God's host, thus encouraging him to seek a meeting with Esau. Gen. xxxii. 1—5.

Surely in this history of God's dealings with Jacob, the saints may see exemplified how "All things work together for good to them that love God, to them who are the called according to his purpose." Whilst others with their Canaanitish and Ishmaelitish wives may dwell at ease in the fat of the land, those who are called of God, in all their wanderings and pilgrimages, are better provided for, in having the God of Jacob for their help. By the *heritage of Jacob* with which the church and saints of God are to be fed, we may understand, both that providential care which God exercised towards Jacob as above exemplified, and that blessing which he inherited from his father Isaac, as preferred before Esau, viz: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee; be

lord over all thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee." Gen. xxvii. 28, 29. Moses, describing the land of Canaan, says—"It is not as the land of Egypt from whence ye came out, where thou sowedst thy seed and *wateredst it with thy foot*, like a garden of herbs," &c. Deut. xi. 10. He refers here to the case of Egypt where they have no rain, that they have to dig pits, &c., in which water may remain from the annual overflowing of the Nile, with this they watered their seeds, raising it by buckets frequently worked by tread-wheels. But the blessing of Jacob was the *dew of heaven* which descends without the labor of man, and distils, softly moistening and softening the earth, not washing and hardening the ground as do beating rains. Again: Moses says in his song, (Deut. xxxii. 2.) My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herbs, &c. There is much of *watering* the seed planted, *with the foot* in this day of coldness and contest, as did Israel in Egypt. Not by the popular ministry or clergy, for they only *foul the waters with their feet, and tread down the pastures with their feet; and the Lord's flock*, among them, *eat that which they have trodden with their feet, and drink that which they have fouled with their feet*. See Ezek. xxxiv. 18, 19. But I speak of the laborious task it is for the Lord's minister to preach, when he has to grope his way to an understanding of his subject, more by recollection of past views, then by present light; like a man walking blind-folded, and often running against some impediment, and in speaking, though here and there one may be fed, yet the preacher is not warmed, (and he is not of those who would kindle sparks of their own,) and the countenances of most of the brethren indicate that they have but little of a feeling sense of what is preached. What a pleasant state will the church be in, when God shall give her the *dew* direct from heaven; when the speech or word of Christ, the gospel, shall distil like dew upon both preachers and hearers, moistening, softening, and spiritualizing every affection of the heart, and every exercise of the soul! The child of grace then would not exchange Mary's part of sitting at the feet of Jesus, for the bustle of the world with all its pomp and splendor. The very thoughts of it, make me to desire with David, "Oh that I had wings like a dove, for then would I fly away" and meet the church thus coming up out of her wilderness state, leaning upon her Beloved. But alas! here I am, the gravity of my corrupt nature, and carnal heart, bearing me down to earth. Let us not, however, be ungrateful; the Lord has given us at times, some relish, some fore taste of the *dew of heaven*, and the remembrance thereof is sweet: blessed be his name.

And the fatness of the earth. Christ crucified is the marrow and fatness of all that God made in his six days' creation. In the glorious work of redemption, *The heavens dropped down from*

above, and the skies poured down righteousness; and the earth opened and brought forth, salvation and righteousness sprung up together. See as foretold, Isa. xlv. 8. This we now think of, and speak of, according as we have believed, and at times we have handled it and tasted it; but how little of its power and glory do we feel. But when the church is restored to Apostolic purity, she will feel its power, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 5. *And plenty of corn and wine.* Not a state of famine, as it now frequently is with many of the children of God; but a full supply to the churches, and to the saints individually, of the *bread and consolation* of the gospel. So of the other branches of this heritage. *People and nations*, instead of oppressing and persecuting the church, as they have done from the dawn of the gospel day, to this hour, will serve her and bow down to her. And *her mother's sons*, those leaders, who, departing from the faith of the gospel, and from the church in her order, have introduced systems of their own, and drawn away disciples after them. These, instead of glorying over the church as they now do, boasting of their popularity, will be humbled and brought down, and their systems given to the moles and to the bats, when anti-christ goes down. These false teachers are not Christ's seed, but only the sons of the church; they were brought into a profession of faith in the church, and then *went out from it, because not of it.* See Acts xx. 30. *Cursed be every one that curseth thee; and blessed be he that blesseth thee.* All who have received the mark of the beast, and therefore united with that interest in opposing and reproaching the gospel and gospel church, are under the curse that is denounced against such, and *shall drink of the wine of the wrath of God, &c.* Rev. xiv. 9, 10. Whilst he that blessed the true church, acknowledging her as the church of Christ, and her doctrine as the doctrine of Christ, and being thus kept from worshipping the beast, will be kept also from the judgment that awaits it, and afterwards be brought to experience the blessings of the gospel, because his name is written in the book of life, of the Lamb slain from the foundation of the world. See Rev. xiii. 8. The declaration before us is, that the Lord will feed the church with the heritage of Jacob, &c. This is different from God's dealing with national Israel, in giving them the land in possession, and which they again lost. *Feeding* implies administering from time to time to the present want, as the manna was distilled daily upon the camp of Israel.—The church and saints are not to be, neither have they ever been, as is the arminian in his estimation, like a child that can run to the cupboard and help himself as he pleases, and therefore thanks no one for it; but they are like the infant which is constantly dependent on its nurse to be fed, and therefore shows sense of its dependence by crying. The Lord like a faithful nurse will feed his people with this rich heritage, administering to

them as their case may require, and keeping them sensible of their dependence.

Fourthly, The certainty of these promised blessings, *For the mouth of the Lord hath spoken it.* Even Balaam testified that, "God is not a man that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken and shall he not make it good?" Num. xxiii. 19. Yes, as he has spoken, so he will make it good; and that he may thus bless, he will bring his church properly to reverence his Sabbath, that is, the gospel and its order, and that rest which it inculcates and gives. I have represented this passage as prophecy, as having a reference still future, whilst it teaches that holiness to the Lord, which the gospel revelation has in all ages inculcated, and because it is so inculcated, I believe the church must yet reflect it. If you and I, brother Beebe, now differ on this point, it is because the church is not yet brought to that full unity which the gospel inculcates, and we must wait the Lord's time. And in his time I think he will show he has spoken nothing in vain. *Hath he spoken, and shall he not make it good?*

Yours with christian regards,

S. TROTT.

Centreville, Fairfax co., Va., Feb. 8, 1844.

FOR THE SIGNS OF THE TIMES.

Shelby co., Mo., Jan. 11, 1844.

DEAR BROTHER BEEBE:—It has been a long time since I have written anything for the Signs, though not for want of disposition, but chiefly for want of ability to communicate such things as would be calculated to comfort or edify any of the Lord's chosen people. I have received the 24th number of the Signs, which makes the 11th volume complete; and I can say that it has been a favorite messenger to me, for I never receive a number without finding some good news from a far country, although in some communications I have seen things to deplore, not only on account of the matter they contained, but also the spirit manifested, as the writers seemed to be striving for the mastery. I cannot say that I have been edified or comforted by the discussion of any subject which has been introduced and controverted to any extent, through the Signs, where the parties have been Old School Baptists. I have never thought this to be the object for which the paper was established; and in general such controversies, so far from ending in the conviction of either of the contending parties, has resulted otherwise, not only to the mortification of each other but also of many weak brethren, who feel conscious of the truth of that passage which admonishes us that "If ye bite and devour one another, take heed that ye be not consumed one of another."—I do not wish to be understood as saying that any heretical notion should be overlooked, or winked at by us, because held by one who professes to be old school. So far from it, I hold dear the command which says, "A man that is a heretic, after the first and second admonition, reject," &c. There are some points which have found their way

into the Signs, and more frequently into the Western Predestinarian Baptist, which I look upon as greatly calculated to "wound Christ in the house of his friends." Of such are the doctrines of the "Two Seeds," the origin of the devil, &c., and in my opinion, the most that has been said, especially about the latter has only been guess work, or conclusions drawn from premises entirely inadmissible; for by such a course of reasoning, if admitted, we might be led to embrace, as true, the whole system of the arminian school, such as a general atonement, upon which is based every scheme and combination of unregenerate men, evidently sustained in the present day for the aggrandizement of the clergy, under the false pretence of helping the Lord complete the work, which he evidently, (according to their theory,) mistook as finished, when he meekly bowed his head and died. I see from brother Piper's communication in No. 22d of the Signs, that they are troubled in their section, with men professing to be Old School, who are teaching strange doctrines. This will certainly be the case, as long as the editors of the W. P. Baptist suffer its columns to be filled with Elder Paxton's and others' communications upon the foolish doctrine of the origin and existence of the devil and his seed. For evil communications not only corrupt good manners, but they have a tendency to corrupt and distress the church of Christ in her imperfect state. Why is it that men in all ages have grown bold in the promulgation of their errors? It is in consequence of their being sustained by others from some peculiar attachment they have for them, not on account of their errors, but from other causes, when, if they had been left to the buffetings of satan, to stand or fall on the merit or demerit of their favorite theory, they would have fallen from their self-importance, in which they were exalted, as Christ said, he saw satan as lightning fall from heaven. Whenever men attempt to bring forth and sustain a point, that is not clearly revealed in the volume of inspiration, they virtually declare that the word of God is deficient, and is not full enough to give sway to their gigantic minds, and plainly contradict that passage which asserts that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto every good work. It looks to me that some men think they would not show smart unless they have some new thing to introduce in their preaching. But the Holy Ghost warns us to beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of this world, and not after Christ for in him dwelleth all the fulness of the Godhead bodily. We are not required by the scriptures to make ourselves acquainted with any system and promulgate it as bible truth unless we find it clearly revealed in that sacred book. But we are told that secret things belong to the Lord, but that which is revealed, unto us and our children, and we are exhorted to grow in

grace, and in the knowledge (not of the devil) but of our Lord and Savior Jesus Christ. And not only so, but in the stand we have taken against the mother of abominations, together with all her arminian brood, we declare our attachment to the word of God, and also in our abstract of principles, we declare that word to be the only rule of faith and practice. I take pleasure in stating through the Signs to the brethren, that so far as I am acquainted with the Old School Baptists of this state, (and it extends to most of the ministers of six associations,) I find none of them contending about the existence and origin of a mighty devil, but all agreeing that there is such a wicked spirit, seem willing to leave him where they find him, striving if possible to escape entirely his disagreeable company, and seem convinced that they best subserve the cause of Christ by contending earnestly for the plain old fashioned system of salvation from the curse of the law, and the grasp of his satanic majesty too, by and through our Lord and Savior Jesus Christ, who is the only Way, the Truth, and the Life. And truly the minister who strives to show himself approved unto God, a workman that needeth not to be ashamed, resting alone on that arm that first brought salvation down, for succour and help, he is enabled to bring from the rich treasures of God's word, things both new and old, which are well calculated to edify and build up the dear children of God in their most holy faith. How easy it is for such ministers to establish the doctrine of election "according as he hath chosen us in him before the foundation of the world," and predestination, "having predestinated us unto the adoption of children, by Jesus Christ," the efficacy of the blood of Christ, as "In whom we have redemption, through his blood, even the forgiveness of sins," effectual calling, "For the hour is coming, when the dead shall hear the voice of the Son of God and they that hear shall live," the final preservice of the saints, through grace, to glory, together with the resurrection of the dead, &c., as is proved by these, and many other like passages. Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. All this doctrine can be established to the satisfaction of those whose faith does not stand in the wisdom of man, but in the power of God.

H. LOUTHAN.

FOR THE SIGNS OF THE TIMES.

Fulton, Mo., Jan., 13, 1844.

BROTHER BEEBE:—I am somewhat edified and comforted by the communications afforded through the Signs, and Advocate; and have taken some interest in their circulation, believing that the members of the church of Christ might thus be introduced to each other; and (possessing the same

principles of divine life) be led to adopt the same measures in opposing error, defending truth and showing forth the glory of God. I am disappointed in not seeing communications from more of our brethren in Missouri for I feel, authorized to say that there are at least 100 ministers of Christ in Missouri, who stand fast in the truth; and a few thousand sheep and lambs of God, that will not follow strange shepherds.

Our association (Salem) met in September last, the knowledge, fear, and love of God seemed to be felt and enjoyed; and the increase in several of the churches, both by letter and baptism, was refreshing news to our souls. Then we sung—

"Come we that love the Lord,
And let our joys be known."

Feeling that "There is a river, the streams whereof make glad the city of God." In September, I also attended Mt. Pleasant association. A unity of sentiment prevailed in doctrine, and in opposition to error; but little or no increase, as to their numbers. There are several valuable ministers belonging to this association, with several hopeful young gifts. I fear the churches do not sustain and hold up the hands of the ministry, as they should do.

In October, I attended Fishing River association, 150 miles west. This association is large in numbers, both of ministers and members; it has 14 ordained, and 3 or 4 licensed preachers, all of whom seem to have one heart in the truth. The ministry seem also to possess a rich, heavenly variety of gifts, for planting, watering, strengthening, comforting, folding, and feeding the lambs and sheep of Christ; and defending the truth. God has revived his work, in several of the churches of this association; and their numbers are much increased, by baptism. I have for several years thought that this was the strongest, happiest, and most devotional association in Missouri; the ministry are united and quite active in the cause of Christ.

This happy people has been closely observed for years, by the spoilers of the peace of God's people; they have been mixing with, and stepping through the churches; using all their skill in breeding and stirring up discord; and, being less successful than they anticipated, have lately made a desperate effort in and by constituting a quite small church in the centre of the association, at Liberty, Clay co., and are now concentrating their forces, and hissing on their plundering officers, through all their periodicals, and no doubt but the churches of Christ, will be relieved of several that are now a burthen and disgrace to the truth, both in doctrine and practice.

There are several other associations, that have taken a stand on the side of God and truth, and I hope other brethren will shortly afford information concerning the same, viz:—Two River O. S., Siloam, Cuiver, Zion, &c., &c.

The publications of the New School do greatly exaggerate as to the talents of their ministry, and the numbers of their members; neither do they justly represent the talents of the Old School ministry, or the number of their members. The

truth is, as to information, talents, knowledge of truth, experimental and practical piety, ability in defending, and zeal and independent decision in the truth of God's religion, Missouri is blessed of the Lord. There is as little arminian lumber possessed by our ministry, as I have known in the same number in 54 years of my life; during which time I have been a member of the Baptists; but the O. S. Baptists in Missouri are not yet perfect, they have their foibles and failings. A few of our ministers are a little tinged with Antinomianism, and a little spice of Two seedism. This the enemy use to their gain, and our loss, charging the foolishness of the boys, upon the whole. Many of our first rate preachers are poor, and very dependent, and much neglected by some of the churches. Notwithstanding the Lord has helped his people in Missouri, and I believe will continue to help them through every difficulty. Let not the children of God despond, the Lord God will do all his pleasure. The Redeemer purchased his people, and they shall be purified; they shall be made like Jesus; they shall see him for themselves; they shall see him as he is, and praise him forever and ever. Amen.

Much is, and has been said about reforming the church of Christ, by those who have very dishonorable thoughts of Christ and of the work of God. The church of God never did need reforming; it is the pillar and ground of truth; "I will build my church;" Ye are his workmanship; "His work is perfect;" "A city set upon a hill, whose light cannot be hid;" "Ye are the salt of the earth." The error of the church occasionally may be, keeping in her body some that hold the doctrine of Balaam, the Nicolaitans, and others that may walk disorderly, not after the examples of Christ, but after the rudiments of this world. Prune the apple tree of its dead limbs. Purge and throw out of the bowels of the church those persons that are an annoyance in doctrine, and a discredit to the church, either in acts of commission of crime, or omission of duty, who will not be reclaimed. The cause of God and of the church suffers much from such lumber and driftwood hanging to her. We again, as formerly, say "Clear the deck," let the troops of Emanuel be disincumbered, and at all times, be prepared for action in behalf of her Lord. I am much of the opinion that this may be my last communication to my brethren, through the Signs. Age and infirmity of body have overtaken me. I will just say to my young brethren in the ministry; think soberly, search God's good word regularly and closely, wait much upon the Lord in prayer, commune with your own hearts; try to understand the motive that prompts you forward, regulate your doctrine and practice by the scriptures, and steadily aim to honor God in all your exhibitions; and expect to meet with trials and opposition all the way. And as relates to the goods of this world, I think the Lord has seen best for his people to possess (generally) but a small portion here having a better and more durable estate reserved for them in heaven, which, blessed be God, I hope soon to enjoy. To the church:—Dear brethren,

do you do your duty to the ministers of Christ, according to the direction in the scriptures!—What communication have you made to your preacher in 12 months?

Brother Beebe, I had the communication of "A Hamilton Student" published in a political paper here, it fell into the hands of the missionaries, they sent on to New York, and received a letter which states that no such student ever lived, and that the publication in the Signs is a forgery. We wish you to attend to the matter, without which the Signs will lose much of its credit and influence in Missouri.

THEODORICK BOULWARE.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—As you saw the beginning of the correspondence between Mr. Condit and myself, I send you a copy of my answer to his second letter for your perusal; not wishing it published to the exclusion of other matter that may be more profitable to your readers.

W. P.

Dear Sir,—In your first communication you quote Gen. iv. 7, "If thou doest well shalt thou not be accepted? If not well, sin lieth at the door," and say, "In my view, spoken to all." A strange perversion of language, to say that *Thou*, Cain, (in the singular) means the whole human family. I think it is a strong case against your doctrine of works. It was an expression addressed to Cain individually, to show that his offering, the fruits of his own labor, from the earth, earthly, was not acceptable in the sight of God. Even so with all earthly efforts. Again: From Gen. vi. 3, you quote, "My Spirit shall not always strive with man, yet his days shall be an hundred, and twenty years." The Lord seeing the wickedness of that generation, and that it would wax worse and worse; said, "My Spirit shall not always strive with man," (through the preaching and exhortations of Noah,) yet I will bear with him 120 years; at the end of which period I will destroy him from the face of the earth. By reading the context, you will perceive that at the expiration of the 120 years, the promise of God was fulfilled by means of the deluge. Still God, according to his own purpose, reserved to him a "remnant" of his "peculiar people," and for their preservation, directed Noah to prepare the ark of safety. Now, to suppose, as you do, that the Spirit of the Lord is here to be understood as striving with man for his salvation, is to represent the almighty God as less powerful than a worm of the dust, the creature of his own hands. It is saying that it is the Lord's will to save him, but that he resists the pleading and striving of the Spirit, to his final destruction: thereby defeating the will of God, notwithstanding he "worketh all things after the counsel of his own will." Eph. i. 11. It is a horrible idea! Is it not representing man more powerful than God? and denying the declaration of the Apostle, who says, "He which hath begun a good work in you, will perform it?" Phil. i. 6. But when man, or the

devil begins a work (and he is often very religious) there are no encouraging promises from the Lord; but they are left to rest upon their own works. Again: You say, "The will of man is now as it was when created—free." Here your error lies in viewing each individual of the human family a separate creation, standing as did Adam before the transgression; whereas its condition is totally changed by its fall in him, by which it became entirely corrupt and incapable of one single act acceptable to God.* Again, you say, "Work out your own salvation." Here again you pervert the language by applying it to carnal man, spiritually dead, (i. e. being entirely destitute of spiritual life,) whereas it is addressed to the *living* saints; exhorting them to make it manifest unto themselves that they have a name to live, an interest in Christ. So with your other quotations, viz: "Come unto me." "Ask of me," &c. &c. all addressed to the children of God, and not to *dead* sinners. When Lazarus laid in the tomb, he was no more naturally dead, than is carnal man spiritually dead, and you will readily admit that the combined efforts of all the preachers that have ever existed, could not have brought him to life: so in every case when the Lord in his own appointed time proclaims to the dead sinner "come forth," he is brought into spiritual life, for he says, "The dead shall hear the voice of the Son of God, and they that hear shall live." John v. 25. But until spiritual life is implanted, and they are "born again," they cannot hear this voice, as recorded in Jeremiah v. 21, "Which have (natural) eyes and see not, (spiritual things,) which have ears and hear not," being spiritually dead; being "of the earth, earthy," they are incapable of comprehending any but *earthly* objects, things of the Spirit being "spiritually discerned." Again, "The Lord knoweth them that are his." 2 Tim. iii. 19. Now he could not know a thing not determined, could not know them if the number were not unalterably fixed, if millions were to be added, depending upon their own volition. The Apostle says, "Whom he did foreknow, he did also predestinate to be conformed to the image of his Son." Rom. viii. 29. If so predestinated, man cannot alter it. According to your ideas, the "Lamb's book of life," in which is written the names of all such as are to be placed on his right hand, must contain a multitude of blank leaves, to be filled up as man may submit to the strivings of the Holy Spirit, and accept of the offers of mercy! Again, you say, "The Spirit of God works life in the spirituality dead in trespasses and sins, not by force." Call it what you please, there must be a spiritual life implanted, and then they are "made willing in the day of God's power," consequently not forced *against* the will. "It is not of him that willeth." Rom. ix. 16. For if carnal man was left to his own will, there never would have been one saved. Again: you quote from Mark xvi. 15, "Go ye into all the

* But suppose Adam had not disobeyed the command of God, still he was qualified only for the enjoyments of the garden of Eden, in which he was placed; but (being of the earth, earthy,) not for heaven, unless "born again."

world and preach the gospel to every creature." This you apply to a missionary society, as meaning *send* the gospel; but it was said to the Apostles, and was literally obeyed by them, as in the 20th verse it is recorded, "And they went forth and preached everywhere, the Lord working in them." And they are now preaching and will continue to preach to every nation, kindred and tongue, by means of the New Testament; but such only as have spiritual life can hear, or understand the preaching. But you say "nothing is said about preaching to the elect, as such." Here you are wrong again; the command of Christ is, "Feed my lambs, feed my sheep." John xxi. 16, 17. "Feed the church of God." Acts xx. 28.—"Feed the flock of God." 1 Peter v. 2. "For the edifying of the body of Christ." Eph. iv. 12. The preaching of the gospel is to instruct, edify and comfort the children of God; not to regenerate sinners, this is the work of the Holy Ghost; not to condemn the unbeliever, for he is "condemned already." The gospel of Christ is no food for the unregenerate; they hate it above all things: "the carnal mind is enmity against God." But Christ says, "The sheep shall hear my voice." John x. 16. "They know his voice." Verse 4. But there is a *spurious* gospel preached, which John cautions the church against. "If there come any unto you," (no matter whether Baptist, Presbyterian, Roman Catholic, Mormon, &c., and you will not pretend that all who profess to draw their doctrine from the Bible, preach *the* gospel,) and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John 10. I wish you to bear in mind that the saints are a constituent part of the body of Christ, of which he is the Head, created in eternity, "are one body in Christ, and all are members one of another." Rom. xii. 5. You say, "Christ said to unbelievers, ye are of your father the devil; I could not believe the Bible to be the word of God, if I did not believe it spoken to all men." Then according to your view, all unbelievers are children of the devil, and are commanded to honor their father and mother. You also say, "Satan has no sabbath to keep." Why not? if the 20th chapter of Exodus "was spoken to all, without respect of persons." Again, you say, If my views of the subject prevailed, "The law and the gospel, with the Spirit of God would have departed from the family of man long before the present time," consequently the fore-knowledge, plan, counsel and eternal purpose of God would all have been overthrown by the power of man; notwithstanding God's positive declarations to the contrary. All that the Father giveth me, SHALL come to me. John vi. 37. Not they may, or may not come, depending upon contingencies; no ifs or conditions in the case, but "I *will* be their God, and they *shall* be my people." In conclusion, let me ask you to refer to your own experience, and see if *before* regeneration and spiritual life, you had one single desire to serve or please God. If not, why endeavor to inculcate a doctrine directly opposed to that experience?

Yours,

W. PATTERSON.

To MR. HIRAM CONDIT.

EDITORIAL.

New Vernon, March 1, 1844.

THE HAMILTON STUDENT.—It appears from brother Boulware's letter in this paper, that the communication of "A Hamilton Student," which we published more than three years ago, (in vol. ix. No. 1, page 4,) is at this late hour pronounced a *forgery*, by certain missionaries in the state of Missouri, who represent that they have written to this State, and have received from this State the assurance that *no such student ever lived!* This charge is as vague as it is grave, and it is presented in rather an inquisitorial manner, inasmuch as we are not allowed to know the names of our accusers, either in Missouri or in this State. Nor do we know that our brother, to whose kindness we are indebted for the information that such slander has been put in circulation, knows either the missionaries or their implicated confederates in the crime. Yet we are required to attend to this matter, on pain of losing much of the credit of the Signs.

Precisely in this manner were many of the sufferers brought, in former times, before the court of inquisition, and without being permitted to know by whom they were accused, were required to give satisfaction on pain of excruciating torture.

We will not, however, treat this charge as the faculty of Hamilton College did the charge of perjury, which was preferred against their students, who swore in their votes at an election a few years ago. They were charged with perjury in one of the Utica political papers, and the charge was copied into other papers throughout the States, and among others, into the Baptist Record of Philadelphia; but, either from inability to repel the charge, or from want of disposition to wipe off the foul stain, we are not aware of their ever answering to the charge except in a private letter to the Record, and even that was not published.

We request brother Boulware to ascertain, if possible, the names of those missionaries who circulated the slander, and the names of their correspondents in this State, on whose authority they pretend to predicate the charge, and send us the same without delay.

It seems to us quite providential, that we have preserved the original letter of the "Hamilton Student," dated at Scott, Cortland co., N. Y., but post marked, Mecklenburg, and although the implicated parties have rested so long under the charge, that we know not whether the student is at this time living or dead, whether still in Cortland co., or gone to parts unknown, whether still agrieved with the institution or bribed to deny his hand writing; we have the letter, and by reference to the transcript of letters sent from the Mecklenburg post office, of December 18, 1840, and the transcript of mails received at the post office at New Vernon, the identity of the letter can be fully demonstrated.

If all the facts set forth in that communication rested on the testimony of the student or of the publisher of this paper, the institution might hide its deformity and corruption, by thus basely denying the facts and assailing our character; but it is not so: many of the most important developments made in that communication, are fully sustained, by reference to the published documents of the institution.

When we published the communication of the Hamilton Student, we sent a copy of our paper containing it to the president of the Hamilton institution, and, that all may see that we called upon the Education Society to come out, meet, and if in their power, refute the allegations contained in that letter, we will subjoin the communication with our former editorial remarks.

"HAMILTON INSTITUTION."

"DEAR BR. BEEBE:—I am a Hamilton student; and as you are free to publish your views of the Hamilton institution, permit me to unfold to your attention a state of things which I have for sometime mourned over. I will state to you a number of particulars which sorely trouble me.

1st. The New York Education Society is a growing monied aristocracy. That this is the case, will appear from the following facts:

On the 1st of June, 1826, this society owned, irrespective of their debts, (see 20th annual report,) \$57,109.29. On the first of June, 1837, this society owned, (see 21st report,) 77,246.85. On the 1st of June, 1838, this society owned, (see same report,) \$98,074.72. Thus we see an increase of property, during these two years, of over \$20,000 a year. The last two reports I cannot now put my hand on; but their property at present is probably not far from 140,000. Continuing thus, in a few years they will be perfectly independent of the denomination, and may exert a tyrannical influence at pleasure. And who are they that own all this property? Not the churches, but *individuals*, such as life-members, life-directors, and one dollar annual members. When these annual members cease contributing they lose their membership. The time is not distant when these annual contributions will not be asked and will not be obtained; and then the life directors and members will form an overwhelming aristocracy, and the ministers and churches over the country will be compelled to submit to their power. I say it will be so. I hope the Lord will avert it, but I greatly fear it will be so.

2d. This institution and society are rapidly losing their original character as a means for preparing poor young men that God has called to preach, for usefulness in the ministry. This will appear by the following facts:

I. When this society was at first formed, poor young men had their tuition, and, I believe, their board gratuitously bestowed upon them.

II. In a short time this rule was changed, and the board and tuition were put very low, and every young man was required to pay for them—if he could not in money, his note was given.

III. When I at first heard of the institution, there were three tables, or three prices for board. The prices were, I think, at one table 65 cents a week, at another 95 cents, and at the third \$1. Now every young man must pay \$1.25 a week. The tuition then, I think, was sixteen dollars a year. Now it is \$20 a year for the first two years, \$30 for the next four years, and gratuitously for the last two years. At first a young man finished his studies in three years; then it was changed, to four—then to six; and now eight years are re-

quired. Thus at first a young man got his education for nothing; when six years was the term, the whole would cost (say 65 cents a week for board) about \$250. Now his education, exclusive of clothing, would cost him nearly \$700. Thus Hamilton is becoming a retreat for the wealthy, while the poor find no place within its walls. At first, a professor's salary was \$400 a year; eight years ago it was only \$500 a year; then it was raised to \$600—then to \$700—and now \$800 a year is almost too little. When I at first heard of the institution, four or five professors were sufficient, and then it had almost 150 students: now it has only 180 students, and yet ten professors and tutors are almost too few!! The public must make their own comments.

3d. But what grieves me most of all is the great deception under which the great body of Baptists who support this institution lie. I will particularize:

I. It is generally supposed that poor young men at Hamilton are gratuitously supported by the Education Society, and thousands of dollars are given by the churches yearly to aid these poor young men, whereas not a young man at Hamilton gets any thing whatever without paying for it, or giving his note promising to pay, unless it be the mere privilege of occupying a room. I know of one case, (and I presume many exist,) in which a poor young man went from a church, and soon after an agent from Hamilton went to that church, and called upon its members to come up and help support their student at Hamilton: some subscribed \$10, some \$20, &c. &c., to aid in his support; but he was required to pay for all he received, and that subscription was yearly all paid to the society as if no such young man existed.

II. There are now and have long been Female Sewing societies in churches, who have made shirts and other garments for the poor young men at Hamilton, and have given them to the Education society for that purpose, and yet I was two years at Hamilton, and was all the time *very poor*, and I never received such a garment, and, what is more, I never, in all the time I was there, knew or heard of an instance where a garment of that kind had been given to any one of the poor students. They may be given, but if so, I have always been neglected, (though sometimes suffering for decent clothes) and kept ignorant of these gratuities.

III. I have known young men to live for weeks on mere potatoes and salt, because they could not consent to run in debt to the Education Society, and I have done so myself with the addition of a little bread and milk. Such cases have come to the ears of the agents, and they have made pitiable appeals to the sympathies of churches in behalf of Hamilton that has such men within its walls: moved by sympathy, many have given largely; but we had still to live on potatoes, salt, dry bread and milk, unless we could obtain something by personal application to our friends.

IV. I know ministers now in the field who are laboring in churches that give their twenties, their thirties, their fifties a year to aid Hamilton institution, and these ministers dare not speak out the fact that the students at Hamilton all support themselves, or run in debt, giving their notes for payment. Thus, while the pastor of a church is struggling under a debt of one or two hundred dollars to Hamilton, the church to which he labors are lavishing their property upon that institution, but the pastor's advisory voice cannot be lifted, because his debts to the Education Society have tied his tongue.

I labored hard for more than two years to sustain myself at Hamilton; but after all my efforts I am yet in debt to them. The churches to which I have belonged have given hundreds of dollars to

that institution, but I have not been aided. Had I dared to exhibit these facts, I should long since have been unembarrassed, but I have feared to do so. The professors at Hamilton I love; they have always been kind to me, and I regard them as pious men. I have spent happy days at Hamilton. I have no desire to injure any one; but my conscience will not allow me to conceal my feelings any longer. I should be glad to return to Hamilton to finish my studies, if I could do it without running in debt, and if my presence there would not assist this growing aristocracy. As it is, I must remain out, pay my debt when I can, and preach or teach as the Lord may enable me, and trust to God for my future support.

What I have stated you can get confirmed by almost any Hamilton student who will be willing to unburden his mind.

Yours,

A HAMILTON STUDENT.

P. S. The increase of property of the Education Society arises from the fact that they are paid twice for all they do for the students. The benevolent community pay their ten or twelve thousand annually, to educate and board the poor young men at Hamilton, and the students themselves also pay or give their notes for all they receive. There is deception somewhere. Who are the authors of it the judgment day will reveal. I dare not judge.

This communication I should have made to the Baptist Register or Advocate, but I presumed they would refuse it any attention. They dare not publish the truth, if indeed they are not duped on the subject. I am not directly an 'Old School Baptist,' but such conduct as I here exhibit is forcibly urging me over to such sentiments, and I know ministers and churches who are troubled on the matter. 'TRUTH IS MIGHTY AND WILL PREVAIL.'

OUR FORMER REMARKS ON THE ABOVE.

"HAMILTON THEOLOGICAL INSTITUTION.—On another page the reader will find a communication from a 'Hamilton student.' We call on the New York Education Society to come out fairly and meet, and, if they can, refute the allegations therein contained against them. A reference to the published documents of the society is requested, in confirmation of the statements made, and such reference, we doubt not, will abundantly show that, as a Society, that beast is growing into power, and must at its past and present rate of progress, soon become a vast monied aristocracy among the Baptists. The accumulating property in possession of that self-constituted monopoly, and free, as we presume, from legal taxation, is a matter in which all are interested; but the trickery by which that amount of property is accumulated, is an appalling comment on the depravity of the human heart, as developed among the popular religionists of the present age. Never has the mania of modern reform been pushed to a greater extent than at the present moment, and never has wickedness, in every respect, arisen to such an alarming height. This is called the age of reform; modern reform is now flourishing like a pestilence, blighting like a winter frost, and sweeping our land like a destructive whirlwind. On a Sunday of the last month, a class-leader attended meeting with his class; prayed with all the hypocritical zeal of an arminian, and before returning home, walked to the residence of a citizen of our adjoining county, and in a most shocking manner butchered him. Our newspapers and public journals teem with a greater amount of murders and suicides than we have ever noticed at any former period of the same length. Our state prisons are overflowing; men

are thirsting for the vital streams that flow in the veins of their fellow men. Our country groans under the burden of religious mendicants, going forth in swarms, and threatening with perdition all that withhold their contributions and co-operation. If this state of things indicates the near approach of that millennial glory of Zion which the New School have been so confidently promising, we have altogether mistaken the signs of the times. Avarice, murder, adultery, theft, drunkenness, falsehood and priestcraft, as we think none will deny, has increased with the same pace, and in an almost precise proportion to the advancement of the modern popular reform.

We are not called on to chronicle the testimony of 'A Hamilton Student,' because he is of our faith, for he shows plainly in his letter that he is still in love with the flesh pots of Egypt, and hankering after the leeks and onions of that land; that he desires to return to his vomit, and like a sow to wallow in the mire; but the reason why he has sought our columns is that the New School papers are closed against all such communications as would have a tendency to enlighten the minds of the community in regard to the hidden things of their dishonesty. Let our readers bear in mind when called upon by the agents of the society for money, clothing, provisions and other charities for 'pious indigent young men,' who wish to prepare for the ministry, that not one cent of all they contribute is applied to that purpose; that for all they receive they are required to give their note at the expiration of their apprenticeship, and every dollar goes to enrich a pampered monied religious aristocracy, and to aid them in the assumption of a power to be exerted to the utter prostration of the right and independence of all the churches over which they shall gain ascendancy."

TO OUR AGENTS AND SUBSCRIBERS.—Notes on any solvent banks in the United States, current in the places from which they are sent, will be received at par in payment of subscriptions to the Signs of the Times. All orders for the Signs, and all remittances in payment by mail, will be at our risk and at our expense.

All orders for new subscribers, and all payments, or directions to discontinue the subscriptions of former subscribers, should name the post office address of such subscribers, in order to ensure a prompt compliance with such orders. The above is intended as a reply to several inquiries from agents and others, in regard to what kind of money will suit us.

A correspondent in Virginia inquires whether the text 1 Cor. i. 30, teaches that the preacher is of God, Wisdom, Righteousness, Sanctification and Redemption, or that Christ is made these things unto us?

From the statement of the question, we infer that some self important preacher has laid claim to the application of these words to those who preach; that as preachers, they are the wisdom of the church. This idea would seem to agree with what Job said ironically to his miserable comforters, "No doubt ye are the men, and wisdom will die with you." Nothing can, however, be more clear, than that these words are spoken in testimony of what Christ is of God made to his church. "But of him are ye in Christ Jesus." Of whom? God who hath chosen the weak and despised things, &c., is antecedent to the pronoun Him; therefore the plain rendering is, "But of God are ye," (that is his people, his new creation; for, if any man be in Christ Jesus he is a new creature, old things are passed away, and all things have become new,) "in Christ Jesus, who

of God is made unto us wisdom," &c. It is not of ourselves, nor of our works, nor of men, nor of angels, that we are in Christ, for if we are in him, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. Of God were we set up in Christ from everlasting, chosen of God in Christ, according as he hath chosen us in him, before the foundation of the world, Eph. i. 4. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in him before the world began." 2 Tim. i. 9. These same scriptures which prove that our existence and security in Christ is absolutely of God, equally demonstrate that our life in Christ is not of our minister, nor of any other being or power than that of God alone. That Christ, and not the preachers, is made unto the members of his mystical body, Wisdom, Righteousness, Sanctification, and Redemption, is so abundantly proved by the united testimony of the scriptures, and so very apparent in the experience of all who are born of God, arguments would be quite superfluous.

First, of God, of the provisions of his counsel, of his grace, and experimentally of the quickening operation of his Holy Spirit, Christ is made unto us Wisdom. "We preach Christ and him crucified, to the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, both Jews and Gentiles, Christ the Power of God and the Wisdom of God." 1 Cor. i. 22, 23.—But why is Christ to the one class so essentially different from what he is unto the other? Why is he a stumbling block and foolishness to carnal Jews and Greeks, and the Wisdom of God to all that are called? Because God has made him so. God has caused us to differ. God has chosen us unto salvation, through sanctification of the Spirit and belief of the truth.

Secondly, Of God, Christ is made the Righteousness of his people; and this is the name whereby he shall be called, "The Lord our Righteousness." "Surely shall one say, In the Lord have I Righteousness." Christ is the end of the law for righteousness, &c.

Thirdly, Of God, is Christ our Sanctification; by, through, and of him, the saints are set apart unto salvation, consecrated to God, to holiness and eternal life.

Fourthly, Of God, Christ is our Redemption. Certainly our minister did not redeem us from sin, guilt, condemnation, wrath and perdition; they paid no ransom price for us, neither was the right of redemption in them. Christ the near Kinsman, by virtue of pre-existing relationship, held the legal right to redeem his people from the curse and dominion of the law, to redeem us unto God by his own blood, and having redeemed us with a price, "In him we have redemption through his blood, the forgiveness of sins," &c. The New School are welcome to all the wisdom they can find in their teachers, preachers, or the professors in their universities; for it is foolishness with God; but if the children of God lack wisdom they look for it in Christ, and ask it of him who giveth liberally and upbraideth not.—They are welcome to all their own, and all the righteousness they can derive from their preachers; it is too defective, ragged and filthy, for the bride the Lamb's wife. We covet not their consecration through the services of their clergy. Christ our Priest having by his own blood ascended into heaven, where he ever liveth to make intercession for us. We give not one longing look after that redemption which is supposed to be by such corruptible things as silver and gold, or works, or efforts of men or of angels.

POETRY.

CHRISTIAN'S FAREWELL.

"My dearest friends in cords of love,
Whose hearts in sweetest union prove,
Your friendship's like a drawing band,
Yet we must take the parting hand.

Your presence sweet, your union dear,
Your words delightful to my ear,
And when I see that we must part,
You draw like cords around my heart.

How sweet the hours have pass'd away,
When we have met to sing and pray,
How loth I've been to leave the place
Where Jesus shows his smiling face.

O! could I stay with friends so kind,
How would it cheer my struggling mind:
But duty bids me understand,
That we must take the parting hand.

Then since it is God's holy will,
We must be parted for a while,
In sweet submission all in one,
We'll say our Father's will be done.

Dear fellow saints in christian ties,
Who seek for mansions in the skies,
Fight on, you'll gain the happy shore
Where parting hands shall be no more.

How oft I've seen the flowing tears,
And heard you tell your hopes and fears,
Your hearts with love have seemed to flame,
Which makes me hope we'll meet again.

Ye mourning souls in sad surprise,
Jesus remembers all your cries;
O, trust his grace, and in that land
We'll no more take the parting hand,

My christian friends, both old and young,
I hope in Christ you will be strong;
And if on earth we meet no more,
O, may we reach the heavenly shore.

I hope you'll all remember me,
If here no more my face you see;
An interest in your pray'rs I crave,
That we may meet beyond the grave.

O, joyful day, O glorious hope!
My heart leaps forward at the thought,
When in that blissful, happy land,
We'll no more take the parting hand.

But with our blessed, holy Lord,
We'll shout and sing with one accord;
And there we'll all with Jesus dwell;
So loving brethren, all Farewell."

FOR THE SIGNS OF THE TIMES.

"For by grace ye are saved through faith, and that not of yourselves, it is the gift of God." EPH. II. 8.

Salvation is by sovereign grace
The word of God declares;
None of our works can find a place,
But Christ alone appears.

The blessing comes to us thro' faith,
And that's the gift of God,
It carries us away from self
To trust in Jesus' blood.

We lay engulf'd in guilt and sin,
In wretchedness and death,
Compell'd to cry, unclean, unclean,
Sin taints our ev'ry breath.

But Jesus groan'd upon the tree,
And shed his precious blood,
He died for sinners vile as me,
To bring them unto God.

And nothing but his mighty pow'r
Can raise them from the dead,
And union for their souls procure
With Christ their Living Head.

Let others boast what they possess,
What they themselves have done;
Christ is my only righteousness,
I'll trust in him alone.

He gave me every thing I have,
He form'd my heart anew;
And I will give him all the praise,
" 'Tis all that I can do."—JAMES MANSEY, JR.

NEW AGENTS.—Eld. Thomas Guice, Pine Hill, Talbot co., Ga. Daniel M. Hall, Esq., Pineville, Marion co., Ga.

OBITUARY.

Elkton, Todd co., Ky., Feb. 2, 1844.

DEAR BROTHER BEEBE:—It becomes my painful duty to inform you of the death of my beloved father-in-law, and brother in the gospel, Elder DANIEL ATKINS CARSON, who departed this life January 7th, 1844, at his residence near Elkton, Todd co., Ky., aged 53 years, 10 months, and two days.

Our departed brother was born in Orange county, North Carolina, and was baptized in his early years, upon profession of his faith in Christ, and soon after was licensed to preach the gospel. About 25 years ago he emigrated to this country, where his high standing obtained for him the respect of all who had the pleasure of his acquaintance: he was elected a magistrate, and subsequently high sheriff of this county, which offices he filled with much zeal and ability. Some years ago he was ordained to the work of the ministry, at the request of some destitute churches. As a preacher of the gospel, he was a firm advocate of the doctrine of grace in its purity, unconnected with creature ability. He always took a decided stand against the innovations of the agminians and false worshippers of the present day. The churches in this section have lost an able pastor and tried friend. He has left eight children to mourn the loss of a dear and kind parent. But my brother, we mourn not as those who have no hope; and we pray the Lord to sanctify our loss to his eternal gain. "Blessed are the dead that die in the Lord."

Your unworthy brother, in the bonds of affliction,

JOHN H. GAMMON.

The Primitive Baptist of North Carolina will please copy.

DIED, in this place, on Saturday morning the 10th inst., Mr. WILLIAM WHEAT, son of the late Abraham Wheat, and grandson of the late Maj. Salmon Wheat, in the 20th year of his age.

MARRIED.

At Burlington, on Thursday evening the 22d inst., by Elder G. Beebe, Mr. GILBERT JUPSON BEEBE, editor of the "New Jersey Herald" of Newton, N. J., to Miss RACHEL E., daughter of Doct. Theodore Weller, of the former place.

NOTICE TO OLD SCHOOL BAPTIST MINISTERS.—Brother Wilmot Vail of Greenfield church, Luzerne co., Pa., in behalf of that church, which is at this time destitute of a pastor, wishes us to publish the following notice, viz:— "We request all Old Fashioned Baptist preachers, who preach the gospel of the Son of God, to call on us whenever they pass this way, but none of any other description need set their feet within our doors."

RECEIPTS.

GEORGIA.—Joseph Anthony, \$1; Elder J. W. Turner, 5; Daniel M. Hall, Esq., 5; Elder C. A. Parker, 5.

NEW YORK.—Elder Martin Salmon, 6; Elder S. Hare, 9; John Kirkman, 4; Miss Sarah Bennett, 1; Henry Conklin, 3; A. H. Hallock, Esq., 5; Ambrose Hulse, 1; Mrs. Nelms, 2; Eliphaz Bidwell, 1; Theodore Knapp, 1; Deacon Levi Gates, 1.

OHIO.—E. Miller Esq., 5; Samuel Drake, 10; Wm. G. Cock, 5; George Hammond, (to 1st of Jan. 1846), 2.

INDIANA.—A. Webster, Esq., for John Hording, 6; Eld. Ransom Riggs, 16; A. Lee, 3; Elder B. Parks, 2; J. W. Stephens, 1.

KENTUCKY.—Elder Thomas P. Dudley, 20; Lewis Jacobs, 5; George Markwell, 1; Elder John H. Gammon, 2; James M. Clarkson, 3; John Larew, 5; J. Gouge, 1.

PENNSYLVANIA.—Job Northrop, 2; James Hazen, 1; Wilmot Vail, 3.

E. C. Eames, Esq., for Mrs. C. M. Eames, N. H. 1 00

Joseph Wells, Del. 1 00

A. Pearson & E. Beatty, Mo. 5 00

Josiah Beers, N. J. 5 00

John C. Towles, Esq., Ala. 5 00

Miss Silina E. Luckett, Va. 1 00

Thomas Lavender, " 1 00

Carter Seroggins, Ill. 2 00

Total,

\$163 00

LIST OF AGENTS.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Gobie; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutte, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard Vanflorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel McCreath.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauch, Wm. W. Covington, J. Keller, F. T. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hersherberger, Stearns Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Derris, Peyton S. Nance; and brethren A. VanMeter, John Gortman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, C. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Klect, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Waller.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Thralekill.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Robertson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., MARCH 15, 1844.

NO. 6.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum; or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., Jan. 31, 1844.

BROTHER BEEBE:—Noticing in a late number of the Signs a Correspondence published, together with some other circumstances, brought fresh to my mind a correspondence which you may publish if you think proper. As a kind Providence gave me an opportunity to attend the session of the Allegany Association last July, at Beach's Ville, Steuben co., New York, on Saturday, July 8th, 1843, a stranger handed me a note or slip of paper, just as he came past the pulpit, where I was sitting, as afternoon service was commencing; not a word was passed between us, nor ever had been, as I know of. He passed on and took his seat. Supposing it to be some notice or something of that description, I opened it, as it was only doubled together, and not directed to any body. All it contained was,

"For the sake of light and information, as a professed minister of Christ, I would like to ask a number of questions, but a few must suffice.

1st. If sinners cannot repent, cannot believe, until God gives them repentance and faith, on what principle are they damned? And who is to blame for their damnation, if believing is exclusively the work of God?

2nd. When Christ says, preach the gospel to every creature, does he mean preach it only to the church?

3d. If Christ does not need the labor of ministers for the instruction and conversion of sinners, Why should he need their labors for the instruction and building up of converts? Or is Christ only able to commence the work of salvation, and then must call upon poor, puny man to instruct and build up those to whom he has given repentance and faith? These are some of the points on which I should like to have light."

Yours, &c.

A. C. DUBOIS.

Beach's Ville, Steuben co., N. Y. July 17, '43.

To which I gave the following answer:

Hezekiah West to A. C. Dubois—

Respected Sir:—Being favored through your kindness with a written communication contain-

ing questions pertaining to important subjects, you have an undoubted right to expect from me, in writing, such communication in reference to the points, as I may suppose would reflect some feeble rays of light thereon; though I should not be able fully to satisfy your mind, since you say you ask "for the sake of light and information." Admitting you to be an honest inquirer after truth, I rejoice that as God has made all men dependent upon himself, so he has made them in some sort (under himself) dependent on each other; laying them under a kind of mutual obligation to assist each other, by and with such means as he puts within their power to use. And may it ever be yours and mine to endeavor to assist each other, and our fellows, to the utmost of our ability and opportunity, in all the departments of life, wherein we are called to act; communicating to them according to the testimony of God, by the Apostles and prophets.

Hence as you have begun to show kindness to a stranger, a mere worm, in that your questions indicate that you think there is not an agreement between his views of the plan of God for the salvation of men, and his written word; you are herein and hereby solicited, if the present communication should not prove satisfactory to you, to continue your favorable notice, by showing wherein, what herein follows, falls short of giving you all that information, and directing you to that light which you desire. Since you profess to be a minister of Christ, you should be a man of God. And I would refer you to 2 Tim. iii. 16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Where then is the necessity of the study of heathen mythology, polytheism, and Belle's Lettres to furnish the man of God, the minister of Christ, to preach the gospel? Do you ask for light? Light is sown for the righteous. Psal. xcvii. 11. Also see Psal. cxix. 105, Thy word is a lamp unto my feet, a light unto my path. Also lxxxiv. 11, The Lord God is a Sun and Shield, &c. John i. 6—9, There was a man sent from God, whose name was John, the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light, that was the true Light that lighteth every man that cometh into the world. David and John bear witness to Christ as the Sun, the fountain of light, as the true Light, &c. And more testimony is not necessary to confirm the point.—Would you therefore enjoy the light of truth? Pray to the Lord to lift upon you the light of his

countenance, that you may enjoy the light of life. Psal. cxii. 4, Unto the upright there ariseth light in darkness. Psal. iv. 18, The path of the just is as a shining light, that shineth more and more unto the perfect day. Need I caution you not to walk in the light of the sparks of your own kindling? See Isa. i. 11. But to come to your first question:

"If sinners cannot repent, cannot believe, till God gives them repentance and faith, on what principle are they damned? and who is to blame for their damnation, if believing is exclusively the work of God?" Here appears to be at least two questions, which might be divided into still more. But to attend to them in due form, see 1 Cor. xii. 9, with its connexion; where it is plain that faith is the gift of God: in confirmation of which, see Phil. i. 29, For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake. Also, John vi. 29, This is the work of God, that ye believe on him whom he hath sent. What need is there of further testimony on this point? Respecting repentance, see Luke xxiv. 47, And that repentance and remission of sins should be preached in his name among all nations, &c. Should you ask how it is to be preached in his name? see Acts v. 31, 32: Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. Then the Apostles and the Holy Ghost were and are witnesses that Jesus was exalted to give repentance: and such as dare reject their testimony hate God. As to faith, genuine gospel faith, Jesus is the Author and Finisher of it. Heb. xii. 2. It is also spoken of (Col. ii. 12) as being of the operation of God. These points being established by the testimony, that faith is the gift of God, and Christ the Author and Finisher of it; and also that repentance is given by Christ, and that it is the work of God that men believe; Upon such premises you ask, On what principle are unbelieving sinners damned? Answer, On the principles of law and justice. Who can think otherwise? Are they not under the law? Does not the law condemn every one that is under it, that continues not in all things which are written therein to do them? Does it not say, the soul that sinneth, it shall die? In the day that thou eatest thereof, thou shalt surely die. Are they not condemned already? Has not death long reigned because of sin? Is not the sentence passed? has not execution commenced long since? Paul seems to think their damnation was just. But founded upon your *if* is another question. Who

is to blame for sinners being damned?" If any body is to blame for sinners being damned, which is but the execution of the just sentence of the law, I have it yet to learn; that men are to blame, and deserve punishment for sinning, is, I believe, a commonly acknowledged sentiment: but that God is to blame for executing the sentence of his law upon transgressors, I cannot admit. And who shall dare attempt to bring the Sovereign of the universe to a trial for his administration? And how men can be blame-worthy for what a holy God does in the exercise of his holiness, I cannot conceive. The next thing in your communication, called your second question is, "When Christ says, 'Preach the gospel to every creature,' does he mean preach it only to the church?" As it is probable that you and myself might not exactly agree with respect to what the gospel is, and as I have no doubt but the Apostles understood their commission, and filled it; and as to what the gospel is may be a matter of further discussion between us, if you please; I shall for the present content myself by supposing that preaching Christ and him crucified, the doctrine of the cross, the order of the house of God; and the exposure of such principles and practices as show the enmity of the carnal mind, whether in open hostility or under the cloak of religion, called antichrist, beasts, harlots, &c., was the theme of their preaching: and that they preached to all that heard them, I have no doubt: and as to the effect, Paul's first letter to the Corinthians, first chapter, and from the 18th to the 25th verse, shows, That the preaching of the cross is to them that perish, foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Hence it is clearly seen, that preaching Christ as the power and wisdom of God, &c., is foolishness to them that perish: and by preaching the gospel to every creature, the distinction of character between the elect and the reprobate is made manifest by its operation: for it comforts and supports the one, while the other stumbles at it. It is then plain, that preaching the gospel is not the power of God to the salvation of any but the elect of God. What you call your third question, reads, "If Christ does not need the labor of ministers for the instruction and conversion of sinners, Why should he need their labors for the instruction and building up of converts? Or is Christ only able to commence the work of salvation, and then must call upon poor, puny man to instruct and build up those to whom he has given repentance and faith?" Why did you not ask why Christ needed an ass's colt on one occasion, to ride into Jerusalem, since on no other occasion do we read of his riding? Or whether it was because his muscular powers failed, so that he had not strength to walk as at other times? It would have showed as much of Divine teaching; and it would admit of an answer upon the same principle. That all power in heaven and earth was in his hands, is proved from Matt. xi. 29, and xxviii. 18. And that the government rested upon his shoulder, is declared in Isa. ix. 6.

If then the government was upon his shoulder, and all things in his hand, all power his, he certainly can, and will do all his pleasure: which will be to accomplish the unchanging purpose of God, according to the plan as declared in the Old and New Testaments; wherein the work he was to do personally, and what he was to do instrumentally are pointed out, Paul to plant churches, and Apollos to water them, &c. &c. *Why he has done this, and why he has not done that*, I feel no liberty to inquire, further than is given in the testimony; but say with the poet,

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dare the fav'rite angels pray,
Between the folded leaves."

It is written, (Job xxxiii. 13,) He giveth not account of any of his matters. And Matt. xi. 25, 26, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: Even so, Father, for so it seemed good in thy sight.

I would also in turn ask you a few questions; to which your answer is earnestly solicited.

1st. If, as the scriptures assert, salvation is by grace, and not of works, nor by works, nor according to our works, How much work must a graceless creature perform to obtain that grace? Please be so kind in your answer as to be particular as to quality, as well as quantity.

2d. If Christ does need the labor of ministers for the instruction and conversion of sinners, How much such labor does he need? Or what proportion do ministers' labors bear to that which Christ does personally?

3d. If unregenerate men can repent with evangelical repentance before Christ gives it them, and exercise faith towards our Lord Jesus Christ before Christ gives them the substance of things hoped for, and the evidence of things not seen, How long must they live in the exercise of repentance and faith, to become regenerate souls? Whatever answer you may give to these questions, or communication you may please to make, address Hezekiah West, South-hill, Bradford co., Pa.

Yours with respect,

HEZEKIAH WEST.

I learned in the neighborhood that A. C. Dubois was a Presbyterian minister, living and preaching in the village. Receiving no further communication from him of any description, I addressed him again, as follows:

South-hill, Bradford co., Pa., Oct. 24, 1843.

Hezekiah West to A. C. Dubois—

My Dear Sir,—More than three and a half months have passed by since our acquaintance commenced, and I begin to fear that it was not so agreeable to you as it was to myself, or as you anticipated. Yet since you introduced yourself to my notice, I thought I had a right to expect more familiarity, and I do not yet despair. If my remarks and answer to your questions were not to your satisfaction, I solicited your reply, and still solicit it. If I had satisfied your mind therein,

and you found that we were happily agreed, I expected that you would favor me with a notice of it. Did I expect too much? Were you disappointed that I took notice enough of your questions to attempt in my rough way to reply to them? Or was my matter, or manner, or both, so disgusting that you thought best to treat me with silent contempt? Can it be that a gentleman of your abilities and standing in society, could back out so soon after commencing an attack upon a stranger? Were my questions so difficult to solve, as to discourage you? You may then apply to any friend or brother you please to assist you, only do not keep me too long in suspense. If you wish to ask any more questions, you have a perfect right so to do; and will you allow me to ask as many, and each pay his own postage? And if you ask such as I think unanswerable, I will frankly acknowledge it. Or if they be such as I think I have light upon, I will give it freely. The questions you have asked, and the circumstances attending, was somewhat interesting to my ministering brethren present, and some others. Do you object to my publishing the correspondence between us? If you do, please let me know within three months from the above date, and the reasons for your objecting. A continuance of correspondence in relation to the plan of God for saving sinners, that I may obtain further light upon so important a subject, is still solicited by your fellow citizen,

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

Carrollton, Carroll co., Ky., Jan. 14, 1844.

BROTHER BEEBE:—The subject of rich, atoning, sovereign grace, is a prolific theme for meditation to the christian heart. When he contemplates how exceedingly low he is sunken by reason of sin and iniquity; when he hears the awful thunderings of Mount Sinai, uttering these solemn words, "The soul that sinneth, it shall die;" when he hears the declaration, "Without holiness no man can see the Lord;" and when he views that the law is holy, the commandment holy, just, and good, and he himself carnal, sold under sin, he is made, while in this awful extremity, to cry out

"And if my soul were sent to hell,
Thy righteous law approves it well."

But, here a weighty inquiry arises, How can the Divine throne remain untarnished, and one so guilty and so vile as I, be saved? But this awful problem is solved, "My grace is all sufficient," saith his God. The law that thou hast broken I have fulfilled; the iniquity of which thou art guilty was laid upon me, and by my stripes thou art healed. I have loved thee with an everlasting love, and with loving kindness I have drawn thee."—Then how rich, how exalted, how sublime the theme! can we wonder that they who are redeemed from among men, when standing upon the immutable righteousness of God Almighty, should cry out, Great and marvelous are thy works, Lord, God, Almighty: just and true are thy ways, thou King of saints?"

And should we wonder that John, when he had a revelation of the present, and a prophetic view of the future, should hear amid the enraptured throng, the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying—"Alleluia, for the Lord God Omnipotent reigneth?"

But while the christian stays here below, he is enlisted in a warfare: the world, with all its fascinations and allurements, has encompassed the path of the saints; for destruction and misery are in their ways, and the way of peace, they (the world) have not known." But in this warfare the child of God is cheered onward by the sweet assurance, that, the Captain of his salvation has conquered all his enemies. Yes, he has conquered the last one, which is death. And he will bring his people off conquerors, and more than conquerors too. He having obtained a victory, hath obtained it for all the members of his body; for he is the Head, and they are his body, and members in particular. Then salvation is of grace; free, sovereign, unfrustrable grace. Now the child of God can say, when looking onward to the close of his earthly career, "Though I pass through the valley of the shadow of death, I will fear no evil; for thy rod and thy staff, they do comfort me." Thus by the grace of God, death is made a blessing; its sting is taken away: it is to the christian merely the drawing of a curtain to let the weary soul unto that rest that remains for the people of God. And thus the child of God is enabled with Paul to say, "I am ready to be offered."—Now that grace is the christian's hope and stay while here, and his comfort in death; yea, and will be the theme of his song in eternity. And finally, that grace founded on the eternal, immutable love of God, will, on the glorious morning of the resurrection, raise these earthly bodies, and fashion them like unto the glorious body of the Son of God. Thus, through grace, this mortal shall put on immortality, and this corruptible put on incorruption. Then will be fulfilled the saying, O death, where is thy sting? O grave, where is thy victory? The icy arms of death, the cold environs of the grave, are not strong enough to hold God's ransomed sons.

Farewell: May God almighty bless you, and all his ransomed ones with a heavenly fruition of his saving grace, is the earnest petition of a little one.

H. COX.

FOR THE SIGNS OF THE TIMES.

Nineveh, Johnson co., Ia., Jan. 26, 1844.

BROTHER BEEBE:—In the providence of our kind and heavenly Benefactor, I am again permitted through this medium to inform you, that, although there are many periodicals bearing the name of religion in circulation in these parts, (the most of which seem to float on the surface of popularity,) yet there are a goodly number in this quarter who prefer the perusal of the Signs, to those little galley boats that run with oars, without a helm or ballast, therefore can never go in broad

rivers. Brother A. B. Nay and myself have just been on a preaching tour about 70 miles to the northeast of this: we were gone 15 days, during which time we visited many of the churches within the bounds of the Lebanon Association, and a few in White Water: and although the members of the different denominations seem almost as numerous as the camels of the Midianites, yet we found many precious brethren of the old stamp, who appear to "stand fast in one spirit, of one mind, striving together for the faith of the gospel." The churches in the Conn's Creek Association are much united, and some of them have been blessed with an increase of numbers; but not by protracted meetings, for the new inventions to make proselytes have no place in this association. We concur in the sentiment of brother Burritt as expressed in the 24th number, last volume of the Signs, "That we have no reason to expect the branches of anti-christ's kingdom to grow any better, for a corrupt fountain can never send forth pure water, and according to the prediction of the Apostle, deceivers seem to wax worse and worse." It is said that the Millerites have pitched their tent containing 1844 yards of cloth, near Cincinnati, Ohio, for the third time, with an intention not to move it until their time is fulfilled, and many of them have prepared their ascension robes. How vain is man! What can they think of the robes described by John in Revelations vii. 9? But he who rideth upon the heavens in the help of Israel, and in his excellency on the sky, will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Yet surely his salvation is nigh them that fear him, for the Lord loveth the gates of Zion more than all the dwellings of Jacob.

I wish, brother Beebe, that you would try to make us a visit in the great valley sometime during the ensuing summer, and give notice through the Signs, of the times and places of your attendance: I think you will be satisfied that there is at least a remnant here according to the election of grace. But I must close this scribble, and leave it for you to dispose of as you may think best.

Your brother according to the faith of God's elect,

RANSOM RIGGS.

FOR THE SIGNS OF THE TIMES.

New York city, Feb. 22, 1844.

DEAR BROTHER BEEBE:—When brother Gilmore and myself parted with you last, we were as you will recollect on our way to visit the Ramapo, Rockland county, Baptist church. We accomplished our object. Our visit, though short, was indeed pleasant; we found brethren and sisters of a kindred soul and spirit, of doctrine, faith and practice with ourselves. We were cordially received, and gratefully welcomed among them. I preached three times for them, while the word appeared to be "quick and powerful," and the brethren seemed to have a thrilling sensation of the sweetness of the occasion. The meltings of the blessed Spirit, the dissolving of hearts, the

solemnity of souls, the profoundness of silence and attention, all contributed to assure us that Jesus was in the midst. They were indeed sweet meetings to my soul, and never to be forgotten. I have seldom enjoyed so much of the Divine presence. It was with reluctance they left the places of meeting, and still with greater reluctance they had to part with us. They would exclaim, Can't you stay longer? O come again! Won't you come again and preach for us? we have had such a repast, such a feast of marrow and fat things, &c. &c.

And now, my dear brother, I have to say we must do all we can for the little church at Ramapo. You are aware of their recent conflicts and trials. They have been in the war; they have been divided through their former pastor, Elder Williams; another people has been, through his influence, got together in the same place, and occupy a part of the time in the same meeting-house: whereas in my opinion there is no doctrinal, no Bible difference between the true church and this people. The whole of the wickedness of the separation of these dearly beloved brethren is to be attributed to said Williams, with his brethren of the benevolent order. A good, thorough, and consistent minister of the old stamp, would (under God) bring them both together, restore peace, and clear the field of its rubbish. I wish you to invite, through the Signs, any of our Old School brethren in the ministry, and particularly Elder Broom, to visit said church whenever they can possibly make it convenient. I make this request in behalf of the church. This people seem so near my heart that I shall certainly visit them whenever my ministerial services can be spared from the people of my more immediate charge. May God who is rich in mercy bless comfort, and support them and you, with all our dear brethren and sisters, who have to go through tribulations deep to heaven's glory.

I remain your brother in the bonds of the gospel,

JAMES C. GOBLE.

FOR THE SIGNS OF THE TIMES.

Adrian, Mich., Feb. 1, 1844.

BROTHER BEEBE:—I have long contemplated writing a few lines to you and the brethren who read the Signs. If you will excuse my youth, you shall hear a word from a child; for except we become as little children, we cannot enter the kingdom. In this region, there are many ways invented for getting to heaven; but I find but one way taught by the word and Spirit of our God, and that is, "By grace are ye saved, through faith, and that not of yourselves it is the gift of God." If I were left to work out my own salvation, by the deeds of the flesh, I should at once despair, for I find my heart is deceitful above all things, and desperately wicked. But, beloved, let us remember the words which were spoken unto us by the apostles of our Lord and Savior Jesus Christ; how that they told us that there should be mockers in the last times, who should

walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. Yet Michael, the arch-angel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation; but said, The Lord rebuke thee." And so say I to those who run and are not sent of God. They cannot do what they impiously call the Lord's work, unless they can get well paid for it in money or some other perishable substance. They appear to care nothing for the water that springeth up into everlasting life; but means and money have irresistible charms in their eyes. But with all their money and means, it is impossible they should ever make one child of grace, for that requires the same Omnipotent Power which raised up Lazarus from the dead; the same power that now upholds heaven and earth. That power alone is what upholds my poor soul, and thanks be unto God for such grace. Jesus first loved us, and he loved us when we were in our sins. Could that love have been for any good thing we had done? No: For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand not of works, but of him that calleth; it was said unto her, the elder shall serve the younger, as it is written. Jacob have I loved, but Esau have I hated. I cannot perceive how men or devils, means or money could have altered this. God is Alpha and Omega; yea, he is God, and beside him there is no other. If, according to the theory of some, God did not know or determine events beforehand, how did the prophets and Apostles tell of things to come? how did they tell of these very times? and how did they foretell of the coming of the *hireling*, and of the *wolf in sheep's clothing*? True to the prediction, they do actually now appear; they may be seen on every side, running without being sent of God, and crying, Lo here! and Lo there! The very zeal with which they now compass sea and land to make one proselyte, was also foretold.

I wish to inform the brethren and sisters that there is a church of Old School Baptists in Fairfield, Michigan, and invite them to call on us and behold our order as often as possible, especially the elders are requested to visit us. Elder Beebe, come and see us, and preach a few times for us.

Your unworthy brother in Christ,

WM. L. CARPENTER.

FOR THE SIGNS OF THE TIMES.

Maysville, Ky., Feb. 1, 1844.

DEAR BROTHER BEEBE:—I am at a loss to know how to make an apology for my neglect of duty, as your agent. But be assured it is from no lack of brotherly love to you, therefore I pray the continuance of that love that unites the true children of God together, in this world, as well as in the world to come. For if ever there was a time when christian love should abound, it is now. If ever faithfulness on the part of true christians was necessary, it is now, in these dark times; if

ever the true church needed to let her light shine, so that the love of each member might be clearly manifested for the edification and comfort of the others, so as to build them up in their most holy faith, to fight the good fight of faith, in the strength of the Lord, it is now.

As I wish to include all the dear brethren and sisters in the Lord in my poor feeble remarks, what I say, I say unto all, *watch*. We are surrounded, as it were, and no way of escape but to look up to Him from whom comes all our help. Our help is not from that god (*Money*) that is so loudly, so universally, and so often called for, but it is from that sovereign Lord of all, who saves by his eternal and unchangeable power. My dear brethren and sisters, if you and my poor self ever reach eternal joys it will be alone by sovereign reigning grace, and that is the theme of all the Lord's children; they all say with the inspired apostle, "Not of works lest any man should boast." again he says, Not by works of righteousness which we have done but by his mercy hath he saved us, (the children of his choice,) and that with an everlasting salvation.

When we see the various usages of the sacred book, and how the people are led astray by false teaching, it makes our hearts burn with strong desires to the Lord, that he would have compassion on his Zion, and deliver her from the many inroads made by the enemy of souls, for filthy lucre's sake, and open the eyes of his true ministers to shun and avoid every thing that they have no warrant for in the scriptures of truth, so that they may confirm the saints with bible doctrine, against false teachers, who have nothing to prove their course from. Many are deceived by them, being lulled to sleep by their quotations of scripture, and preaching; when at the same time they will not come to the test of God's word, for they would be condemned, yet they say, all is right. But I believe all the Lord's children are spiritual children, and must be fed with spiritual food; then brethren and sisters, natural food, such as the world can feed on you would starve on; such as vain philosophy, vain deceit, vain glory, and to sum all together, worldly vanity, which the world can feed on. These fine baits are laid out to draw men, women, and children without religion into the church, or what they call churches. Alas! poor creatures! deceived as they are, vainly puffed up, pretending to know more about divine things than those who can give a reason for the hope that is within them. The custom is now, and has been for some time, to take members, old and young, without the least shade of an experience. Alas! how wrong! how unfaithful! how unsound! and above all how unwarranted in God's word! I believe we should take all this arminian course as a warning that we never should pursue a course unwarranted in the scriptures, so that we may never be put to shame or confusion by our adversaries. I have, for a long time, been thinking what would be the next step of arminians, seeing so many human inventions; I was just now reading in the editorial of the Signs concerning a petition to

Congress for certain laws with regard to religion, and directly I am referred to the last invention within my own knowledge, and it is of the missionary kindred, viz: christian alliance against catholicism. I unite with the editor of the Signs, that if we are to suffer, it matters not whether our persecutors be catholics or missionaries in their unlawful and unwarrantable course against the bible. One admonition more to my brethren and sisters. Let us always be found faithful in all things, whatsoever we are commanded, for the only way the Lord's people are to prevail is through him and by his eternal power over all their enemies. No weapon formed against them shall prosper, no tongue shall rise up in judgment against them, nor shall anything frighten them from Him who spoke as never man spake, who enacted laws that all the combined powers of darkness cannot overturn, he opens and no man can shut, he shuts and none can open. Remember, my beloved brethren, that the fervent, effectual prayer of a righteous man availeth much, therefore let our voices in ascriptions of praises, adoration, and thanksgivings, ascend to his lofty throne, for his great protection over us, his poor contrite ones. Let us walk humbly before him, praying that his spirit may lead and guide us in all we say and do, and cause us to live soberly, righteously, and godly in this present evil world. Let us live as we ere long would wish to die, and be on the watch tower continually, not knowing at what hour the Son of man cometh, therefore be ye also ready. Brethren and sisters, love one another out of pure hearts, fervently search the scriptures to know your duty, one to another, view yourselves as a band of good soldiers, well trained, and under good discipline, and be ready, at a moment's warning, with the shield and breastplate of faith on, to move forward to fight the battles of the Lord, against the enemy, with the sword of the Spirit for your weapon, and the power of God to wield it with; stand by gospel doctrine; persevere in the truth, and if the Son make you free you shall be free indeed. This is a short fight here, for an inheritance through all eternity; this is left on record in his last will and testament for us, therefore, brethren and sisters, it is worth fighting for, as it is an eternal possession, and a promise that in all that eternal round, there is no more war, but peace and love enjoyed around a dazzling throne of light and glory where we shall sing with all saints and angels the song that christians love to sing here on earth, viz: By grace are ye saved that not of yourselves it is the gift of God. We shall see him as he is, and know him even as we are known, and join with seraphs in the ascriptions of praises, in a world without end.

Yours in the best of bonds,

LEWIS JACOBS.

AN ALLEGORY.

"A humming-bird once met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you once spurned me, and called me a crawling dolt."

"Impossible," exclaimed the humming-bird. "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other, "but when you insulted me I was a caterpillar. So let me give you this piece of advice: Never insult the humble, as they may one day become your superiors."

EDITORIAL.

New Vernon, March 15, 1844.

Brother Buckley of Alabama has sent us a printed copy of a document purporting to be a "Baptist Confession of Faith," desiring our opinion of the same. By whom this confession is made, we are not informed; but we sincerely hope it is not even an adopted child of any of our Old School Baptist brethren, either of Alabama or of any other State. Many parts of it are as inharmonious with the scriptures, with christian experience, and with the general doctrinal views of Old School Baptists, as are the sentiments of the Mahometan Alcoran. It would require too great a space of our paper to copy the entire confession, but we will copy and remark upon such parts as we consider most objectionable. Let it not be supposed, however, that we approve of those articles on which we offer no comments; we consider the whole defective, with only a sufficient semblance of truth to decoy some well-meaning but poorly taught christians. Passing by the errors and defects of the first four articles, we will notice the fifth:

V. OF JUSTIFICATION.—That the great Gospel blessing, which Christ of his fairness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any work of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

This article is altogether erroneous, and a perversion of the scriptural doctrine of justification. Neither pardon of sin or promise of life ever did or possibly can justify a guilty sinner; nor does the scripture anywhere teach any such doctrine. To illustrate the subject, suppose a criminal convicted of the crime of murder, and by the law sentenced to die, should receive from the executive power, a pardon, and with it a promise of life and liberty, would that constitute him a just man, and wash him from the stain of blood? Certainly not. He is just as guilty as though he were hung. Whether executed according to law, or pardoned and suffered to run at large, does not change his guilt; he is a murderer. Justification, in a gospel sense, removes, or rather takes away all guilt; & a justified soul is made as free from guilt as though he had never sinned. If pardon alone could justify us, the Saviour's blood was not required; it would then have been sufficient for God, against whom he had sinned, to forgive the offender, without reference to law or justice. But the testimony of the Bible shows that the work of justification is that by which the guilty are made just. Therefore the blood of Christ was demanded; for nothing short of his blood could take away sin; his blood cleanseth from all guilt. While pardon and justification both occupy prominent places in the gospel, they are altogether distinct in nature and effect; pardon is an acquittal from punishment, but justification delivers from guilt. To remove the guilt from his people, Christ actually

bore their sins in his own body on the cross, and put away their sins by his own sacrifice, was delivered up for their offences, and raised again for their justification. Justification has to do with the law, and required an atonement satisfactory to the utmost demands of the law, so that the law which held us in condemnation as sinners, requires that we should be set at liberty, as just, or as justified persons. Pardon proceeds from clemency, from mercy; but justification, from a satisfaction rendered to divine justice, in which we were personated and identified, in the identity of that body that bore our sins on the cross. In order to avoid the force of truth, the arminians would so separate justification from the atonement, as to preach a general or universal atonement, and a limited justification, and so connect justification and pardon, as to represent both accessible to all mankind, and certain to none. Justification is inseparably connected with, and based upon the atonement, and the atonement is predicated upon the right vested in Christ as *the near Kinsman*, to redeem.

The right to redeem captives, belongs naturally only to those to whom such captives belonged prior to their captivity. The church of God belonged to Christ her head before she had any being in Adam, and consequently before she went into captivity: being in a state of captivity, a ransom price was required for her deliverance. That price could not be estimated in silver and gold; in nothing short of the precious blood of Christ. Why his blood? because the right of property was in him before the property or church were captivated. Had rivers of other blood been shed, it could not have redeemed the church, as the right of redemption belonged alone to Christ. The execution of the sentence of the law against the guilty upon an innocent sufferer, could not exculpate the guilty nor satisfy any law founded in justice; but, by virtue of pre-existing relationship, and indissoluble, eternal union between Christ the Head, and the church, which is his body, Christ's one offering has for ever put away sin, and those for whom his sacrifice was made, are freely justified through his blood, and completely secured from condemnation; for, "Who shall lay any thing to the charge of God's elect? it is God that justifies. Who is he that condemneth? it is Christ that died, yea, rather that is risen again," &c. We are brought experimentally into the knowledge and enjoyment of this justification by regeneration:—but we pass to notice the next article.

VI. OF THE FREENESS OF SALVATION.—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

This article is false from beginning to end. In what part of the gospel are the blessings of salvation made free to those inhabitants of Sodom and Gomorah, who are now suffering the vengeance of eternal fire, or to that people against whom God has said, *Reprobate silver shall men call them, for I have rejected them*; or that people against whom the Lord hath indignation forever? Or those

which were, before ordained to condemnation? Or to those who stumble at the word, being disobedient, whereunto they were appointed? Or to those who like natural brute beasts were made to be taken and destroyed? The blessings of salvation are by the gospel made free only to the saved, the redeemed, the justified, the called of the Lord. The blessings of salvation embrace all the blessings of the new covenant, wherewith God has blessed his people with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. Eph. i. 4. Eternal and immutable love, stronger than sin or death; eternal, indissoluble union to Christ the Head of the church, eternal election, redemption, deliverance from guilt and wrath, regeneration, a new heart, a new spirit: love, joy, peace, long-suffering, gentleness, goodness, and faith, are among all the blessings of salvation, and how can they be free to those who are now in hell? or to those who die in their sins? The sentiment involved in this declaration is, that the provisions of salvation are made alike for all mankind, and the benefits of them made to depend upon the volition of the human will. But the words of God declare that it is not of him that willeth, nor of him that runneth; and that all those unto whom power is given to become the sons of God, are born, not of blood, nor of the will of the flesh, nor of the will of man; but of God. Deliverance from sin is one of the blessings of salvation, as we have shown, and if deliverance from sin be free to all sinners, may not devils avail themselves of it? The doctrine is preposterous and false. The gospel makes salvation free for none; it is a proclamation of that full, free, and finished salvation which God has provided for his own elect, whom he has saved and called with a holy calling; not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. 2 Tim. i. 9. And it is equally false, that it is the immediate duty of all to accept the blessings of salvation; for neither salvation in the abstract, nor any of its blessings were ever offered to any being, by any authority found in the divine testimony. God has never offered to save a sinner; therefore it cannot be the duty of any to accept of what has never been offered to them.—We read much of offers of salvation and mercy in the filthy creeds of arminian workmongers, but not a word of it in the volume of divine inspiration. The doctrine is of men and of devils, and altogether discordant with the revelation of grace and truth, embraced in the scriptures. There is not a truly regenerate soul on earth whose experience does not prove the absurdity and falsehood of the doctrine. Souls that have experienced the new birth, have seen the time that they would have freely given ten thousand worlds, if they possessed them, for one gleam of hope that there was, or could be any salvation for them: but as to offers and acceptances, these they knew were out of the question. And when they have received an evidence of their interest in the salvation of God,

they have discovered that it proceeded from the settled, eternal, and immutable purpose and decree of God, and not from any will or works of their own: but the article before us goes on to state in what way its arminian author supposes that the blessings of salvation are to be accepted; namely, *by a cordial and obedient faith*. The faith of the gospel, which accompanies salvation, follows, but does not precede regeneration; it is the fruit of the Spirit, and the gift of God. Christ, and not the sinner, is the Author and Finisher of it. It is distinguished from the faith of wicked men and devils, as that faith which is of the operation of God; and that which works by love and purifies the heart. The sinner in his natural state is without hope; faith is the substance of things hoped for; how then can the unregenerate put in requisition that faith which none but quickened souls ever possessed? Is not faith itself one of the blessings of salvation? Yet we are told that the blessings of salvation are free to be received by all men, by a cordial and obedient faith; that faith is a condition of faith! What consistency! But the article goes on to state, *that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ*. His being dead in trespasses and sins; under the curse of the law; under condemnation and wrath; full of enmity to God; with a heart that is deceitful above all things and desperately wicked, with a throat like an open sepulchre, with a mouth that is full of cursing and bitterness, with feet swift to shed blood, with misery and destruction in all his ways, and having never known the way of peace, nor the fear of God, with a carnal mind, which is enmity against God, not subject to his law, and which neither indeed can be; yet this article can discover nothing but a voluntary refusal to submit to Jesus Christ, in the way of his enjoying the blessings of salvation! How different the language of eternal truth on this subject: "No man can come unto me, except my Father who sent me draw him; and I will raise him up again at the last day." Again, The natural man receiveth not the things of the spirit of God, (and the blessings of salvation are among the things of the Spirit; for it is the Spirit that quickeneth, the flesh profiteth nothing,) neither can he know them, because they are spiritually discerned. So this article of faith is not the faith of God's elect, but is an article of the faith of devils; not however believed by devils, for they know better; but by devils invented, and by their seducing spirits palmed off upon arminians. But there is yet another heresy embraced in this abominable article, viz: "which refusal will subject him to an aggravated condemnation." What strange confusion! Condemnation aggravated beyond that of *the greatest sinner on earth*! But, as the legs of the lame cannot be equal, we will pass on to notice what is implied in this sentiment, viz: that the condemnation of a guilty sinner, by the fire law of God, may be aggravated or enhanced by his rejection of the gospel. Now if this be true, the gospel becomes to

that soul not only the minister of condemnation, but of an aggravated condemnation, and that in direct contradiction of the express testimony of our Lord Jesus Christ, who declares that he came not to condemn the world, &c. It is not for the want of repentance, or faith, or an acceptance of the gospel, that sinners are condemned and damned, but for being sinners against God. But we will pass to the article—

VIII. OF GOD'S PURPOSE OF GRACE.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connexion with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

Election is truly the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; but this truth of God, this article turns into a lie, by subjoining to it the declaration that, God's purpose according to which he saves sinners, is perfectly consistent with man's *free agency*, whereas the testimony of the scriptures is the very reverse: "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in him before the world began."—"Therefore it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy." "Not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." The doctrine of man's *free agency* is not found in the Bible. If man as an agent is free, he cannot be a sinner; if free, he is under no restraint or obligation to God or man. To be a *free agent*, man cannot be an accountable being, for if he is an accountable being, and amenable to God for his conduct, he is not free; and if free, he has a right to do as he pleases. But it is not of man that walketh to direct his steps; and therefore the election of grace is not in harmony with the arminian notion of free agency; but is set forth by an inspired Apostle as in accordance with the very opposite of what the workmongers call free agency: "For the children being not yet born, neither having done either good or evil, that the purpose of God, ACCORDING TO ELECTION MIGHT STAND, NOT OF WORKS, BUT OF HIM THAT CALLETH, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. ix. 11—16. And after stating what the scripture saith unto Pharaoh, the Apostle adds in verse 18th, "Therefore hath he mercy on whom he will have mercy, and WHOM HE WILL HE HARDENETH. Does this look much like *free agency*? But Paul anticipated how this truth would set upon an arminian's

stomach in verse 19, "Thou wilt surely say unto me, Why doth he yet find fault? for who hath resisted his will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" &c. Be it remembered that in these scriptures, the Apostle, by the infallible inspiration of the Holy Ghost, illustrates the sovereignty of God, "according to election," and not election according to man's asserted *free agency*. There is no more harmony between the purpose of God in election, and what is called man's free agency, than there is between heaven and hell, or any other direct opposites. Another expression in this eighth article is, that the doctrine of God's electing grace encourages the use of means in the highest degree! Now if what we have quoted from the mouth of God, that it is neither of the will nor works of men, that God will have mercy on whom he will, and that he hardeneth whom he will, &c., encourages the use of means in the highest degree, then is this item of the article well sustained.—But, the term, *Means*, when used in regard to procuring grace or salvation, belongs to the arminian vocabulary—it is not in the Bible, nor is it in harmony with any sentiment that is taught in the Bible. There are no more means used in the quickening of a dead sinner, than there were in the creation of the world. The work of salvation is as immediately and exclusively the work of God, as is the work of raising the dead, receiving the righteous into heaven, and turning the wicked into hell.

[TO BE CONTINUED.]

MOORE'S LETTERS CONTINUED.

LETTER XIII.

MADAM:—Having in the preceding letters considered the doctrine of conditional salvation, with some reference to the immutable perfections of the supreme Deity, and the two cardinal points contained in the inspired writings; and the terms of salvation being clearly proved to be nothing but a peculiar modification of the law, from which salvation cannot be had, or if any thing else, the terms are quite beyond the power of the subject to perform, we will proceed to take a view of this subject with respect to the sacred scriptures more generally: and when we consider those sacred pages as expressions of the divine will, it must be acknowledged that they contain every thing relative to that stupendous plan proposed in the eternal mind for the salvation of sinners and that every part of this transcendent scheme is fully detailed in those sacred volumes; and if we do not fully comprehend the method they exhibit, it is not because they are too dark or abstruse in their nature but because of the darkness of our minds: but we may without any difficulty conclude that they cannot contradict themselves, or contain anything repugnant to the divine perfections of the supreme Jehovah, whose glories they are designed in a peculiar manner to illustrate and unfold. The contradictions that prevail amongst those who attempt to explain them, goes to prove in part, their divine origin. That they contain a history

of events of the most extraordinary nature will not be denied; and whether these events were the effects of mere chance or whether they were governed by a superintending Providence, which secured their accomplishments with the utmost certainty, merits our serious attention, and will assist us very much in understanding the subject before us.

That chance guided the several revolutions that have taken place amongst different nations, connected with, and tending in the end to accomplish the final fulfilment of the sacred scriptures, is difficult to admit, especially when such extraordinary events have been accomplished by such feeble means: and when we add to this, that some of the agents employed in those astonishing circumstances, were foretold by name many years before they were born: thus Cyrus was prophesied of by name, as the deliverer of the Jews from the Babylonian captivity; and that he should, contrary to the established custom at that time, do this extraordinary work without price or reward—and if the sacred scriptures are in any one instance under the guidance of Providence, they must be so in every respect as one event depends necessarily on another for the final accomplishment, till all the objects they contemplate are completely fulfilled.

But the doctrine of conditional salvation represents all the divine purposes of God, revealed in his sacred word as suspended on the precarious will of fallen polluted creatures; for there can be no doubt but the grand design in subordination to the divine glory, was the salvation of sinners, and if this depends on the volition of the human mind, of consequence every other subordinate event must stand or fall on the same principle: and it is difficult to account for the fulfilment of any one prediction contained in the sacred scriptures on this ground; nor will the supposition of foreseen obedience afford the least relief in the case under consideration, since it has been already shown, that if the divine prescience is admitted, it will destroy the doctrine of universal conditional salvation altogether. Nor is it possible for God to make that the condition of the salvation of any one, who he foresees will never be saved. Universal conditional salvation is therefore at war with the sacred scriptures from beginning to end, seeing it transfers all the certainty relative to the prophecies, to the precarious will of depraved creatures, and not to the will of God.

The call of Abraham, the various vicissitudes of his family, and even the introduction of the Lord Jesus Christ into this world, and the final salvation of his people must, according to this mode of explaining things, stand upon the uncertain choice of guilty fallen men, unless it is possible for us to believe, that while one part of a vast system is fixed and certain, every other part is uncertain and contingent; which is too absurd to be admitted by any reflecting mind; for it must be quite obvious to all, that if any part of any whole does exist, then it is certain that the whole exists; and it is equally certain that if any prophecy hitherto contained in the sacred scriptures, has been fulfilled, then those that remain to be fulfilled, must have their accomplishment in due time, since they all make up the grand whole contained in the body of prophecy. And that there are prophecies still to be fulfilled, cannot be denied; such as the destruction of the man of sin, the calling in of the Jews, and the latter day glory of the Church. Nor can any thing introduce those interesting events, but the Divine interposition.

There is nothing in the nature of things, that can conspire at one time, more than at another, to bring those desirable events to pass, the Jews will retain their obstinacy till the Deliverer comes to turn away ungodliness from Jacob; and the man of sin will maintain his throne till he is smitten

with the breath of the Lord's mouth, and destroyed by the brightness of his coming. And moreover, the general judgment stands, still as an event in prophecy to be fulfilled. But universal conditional salvation leaves this awful event entirely uncertain, at least in the subjects of which it takes cognizance, since they may be more or less, according to casual events, or the will of men; and who they are that shall feel the awful vengeance denounced, must be quite uncertain, even to the supreme Judge himself, as it will not be denied by the advocates of conditional salvation, that had this event taken place at some favorable hour, when some of those were in a state of grace who have since fallen from it, they might have been saved; but now they must feel the vengeance of eternal fire. And hence the Judge of quick and dead is reduced to a level with sinful worms, and instead of sitting to demonstrate to angels and men who the guilty are, and that with all their guilt attached to them, they were ever known and fully recognized by his all-seeing eye, he is only about to discover who they are, and determine the just measure of wrath, to which they stand exposed. For if it is supposed that he knows at any previous time, who the subjects of his wrath are, it will prove that he must have known them from eternity, and it is not very easy to suppose that God has made provision for the conditional salvation of that man whom he knew never would be saved.

With all the respect I have for your kind heart, I doubt very much whether, if you knew that some poor family in Jamaica was actually starving, and a vessel was now weighing anchor for that place, in the port of Alexandria, and you knew with absolute certainty that though you should feel disposed to ship flour to save these wretched sufferers from death, the vessel would never reach her destined port, or that your bounty would not reach the objects of your pity, you would put one single barrel on board, much less a vessel load; and does it illustrate either the wisdom or goodness of God to make provision through the painful sufferings of the Son of his love, to save those he knew would inevitably never be saved, notwithstanding. And the awful declaration of the sacred Judge seems very much to favor his foreknowledge of those who shall finally be driven from his presence, his words are, "I never knew you: depart from me ye that work iniquity." Matt. vii. 23. And moreover, the manner in which the several prophecies are expressed in the word of God goes to prove that the events to be brought about depend on the interposition of God entirely, and not on any thing growing out of the human mind, to facilitate their accomplishment. The Jews will retain their enmity till the Lord changes their hearts; the latter day glory of the church will never be produced but by almighty power, the general judgment will take place at the time appointed by the Father. And when this awful scene takes place, may you be found at the right hand of the throne, and within the circle of the rainbow that surrounds the same.

OBITUARY.

DEATH OF ELDER WILLIAM GADSBY, OF MANCHESTER, ENGLAND. Since the outside form of our paper, on which we usually insert obituary notices, went to press, we have received intelligence of the death of that distinguished servant of our Lord.

From the "Manchester Times."

"DIED, on the 27th of January, aged 71 years, WILLIAM GADSBY, during 38 years minister of the Baptist church, St. George's road in this town.

This venerable and highly esteemed minister of the gospel departed this life on Saturday last, the 27th. He expired at his own house in Cheetham Crescent Red Bank at about six o'clock P. M., at the advanced age of 71 years. Mr. Gadsby had been pastor of the Baptist church in St. George's road, for nearly 40 years. He was a native of Hinckly in Leicestershire, in which county he pursued, in early life, the humble employment of a stocking weaver. Having attached himself to the Baptist denomination of Christians, he soon became a distinguished and useful member of that church, and was called to the ministry. A chapel was built for him at Hinckly, where, for several years, he laboured with great success. In 1805 he was called upon to supply the office of pastor in this town his predecessor Mr. Hassell having died after a short illness. And from that period to the time of his death, he fulfilled the duties of his sacred office with ardent zeal and unshaken fidelity. As a preacher, Mr. Gadsby was distinguished for the clearness of his illustrations, the cogency of his arguments, and the earnest tone of his appeals. Shrewd, sagacious, and perceptive, he faithfully exposed the subtleties and sophistries of poor human nature, and held up as a mirror the word of truth, that all who viewed it might see their image. To some his style might occasionally appear too familiar, but the graphic skill which he displayed was attractive and useful to many, and he was no doubt fortified in the faith he had chosen from the consideration that the gospel of peace had wrought out "sons of thunder" as well as "sons of consolation." As a citizen, Mr. Gadsby was animated by an enlarged philanthropy; benevolent, hospitable, and kind to all who engaged in acts of mercy and in "dealing out bread to the hungry." The poor in the district of his ministerial labor were the daily objects of his commiseration and aid, and their temporal relief as well as spiritual instruction was never lost sight of in his visits to their dwellings. As a minister of the gospel he claimed the rights of citizenship, and uniformly exercised those rights for the benefit of his fellow-men.—He was the friend of freedom, civil and religious: and the inhabitants of Manchester have had frequent opportunities of listening to his withering denunciations of tyranny and oppression, and to his manly and vigorous argumentation in support of liberty. The able and energetic part he took against Sir James Graham's mis-called "Education Bill," will not soon be forgotten.

The body was interred yesterday morning in the Rusholme-road cemetery. The hearse was preceded by several hundred friends of the deceased on foot, four abreast, and followed by six mourning coaches, and thirty other coaches. Within the Cemetery ground there were from two to three thousand persons assembled to witness the last sad and solemn rites performed, and thousands of people lined the streets, along which the procession passed.—In compliance with instructions made in Mr. Gadsby's will, the funeral was "plain, without any extravagant pomp or parade." The family wore no hat-bands. Mr. Warberton of Trowbridge (the first minister ever sent out from Mr. Gadsby's church, and the first person he baptised in Manchester,) was invited to officiate at the funeral, but being unable to attend, Mr. Kershaw of Rockdale supplied his place. His last public discourse was given on Sunday evening week, the 21st of January, when, although suffering severely from the complaint which terminated fatally, he preached with his accustomed zeal and animation."

The above extract was kindly furnished us by our sister Nelms, whose accompanying remarks we are compelled for want of room to defer until our next. And should we, in the kind providence of God be raised from the bed on which we lie while writing these lines, (having been confined for several days past by a severe attack of inflammatory rheumatism,) we may also offer some further remarks on this afflictive but righteous dispensation of our God.

POETRY.

The World For Sale.

"The world for sale! Hang out the Sign!
Call every traveller here to me,
Who'll buy this brave estate of mine,
And set my weary spirit free?
'Tis going! yes, I mean to fling
The bangle from my soul away;
I'll sell it—whatsoever it bring—
The world's at auction here to day!

It is a glorious thing to see—
Ah! it has cheated me so sore!
It is not what it seems to be!
For sale! it shall be mine no more.
Come, turn it o'er and view it well;
I would not have you purchase dear.
'Tis going—going—I must sell!
Who bids? who'll by the splendid tear?

Here's wealth in glittering heaps of gold—
Who bids? But let me tell you fair,
A baser lot was never sold!
Who'll buy the heavy heap of care?
And here, spread out in broad domain,
A goodly landscape all may trace;
Hall, cottage, tree, field, hill and plain;
Who'll buy himself a burial place?

Here's Love, the dreamy potent spell
That Beauty flings around the heart;
I know its power, alas! too well;
'Tis going! Love and I must part!
Must part! What can I more with Love?
All over the enchanter's reign;
Who'll by the plumelless, dying dove,
A breath of bliss, a storm of pain?

And Friendship rarest gem of earth,
Who e'er has found the jewel his?
Frail, fickle, false, and little worth,
Who bids for Friendship, as it is?
'Tis going—going—hear the call;
Once, twice, and thrice, 'tis very low!
'Twas once my hope, my stay, my all,
But now the broken staff must go!

Fame! hold the brilliant meteor high;
How dazzling every gilded name!
Ye millions! now's the time to buy,
How much for fame? how much for fame?
Hear how it thunders! Would you stand
On high Olympus, far renowned?
Now purchase, and a world command;
And be with a world's curses crowned!

Sweet star of Hope! with ray to shine
In every sad foreboding breast,
Save this desponding one of mine,
Who bids for man's last friend and best?
Ah! were not mine a bankrupt life,
This treasure should my soul sustain;
But Hope and I are now at strife,
Nor ever may unite again.

Ambition, fashion, show, and pride,
I part from all forever now;
Grief, in an overwhelming tide,
Has taught my haughty heart to bow.
By Death! stern sheriff, all bereft,
I weep, yet humbly kiss the rod;
The best of all I still have left,
My Faith, my Bible, and my God!

[SELECTED BY SISTER ADALINE HORTON.]

"I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Immanuel, all forbid
That I should seek my pleasure there.

I want that grace that springs from thee,
That quickens all things where it flows,
And makes a wretched thorn, like me,
Bloom like the myrtle or the rose.

Blest Fountain of delights unknown,
Source of all good, and joy supreme,
Still on my thirsty soul pour down
A living and life-giving stream.

For sure, of all the plants that share
The notice of my Father's eye,
None proves less grateful to his care,
Or yields him meaner fruits than I.

FOR THE SIGNS OF THE TIMES.

"This is my Beloved, and this is my Friend."
SOLOMON'S SONG v. 16.

Jesus, thou wast the sinners Friend,
When no other friend was found,
When by God's law we were condemned,
And to death and hell were bound;
Then he pitied
Sinners in their low estate.

He came to do the will of God,
Brought salvation down to man;
He shed his own most precious blood,
To execute redemption's plan.
Hallelujah.
Jesus is the sinners Friend.

When on earth, in human nature,
Then he welcomed all to him,
That were poor and heavy laden,
All who felt their guilt and sin.
Blessed Jesus!
Thou to such didst prove a Friend.

Thousands, since his incarnation,
Bless the riches of that grace,
Which to them did bring salvation,
And prepare for them a place;
Where with Jesus,
Their Almighty Friend, they reign.

Now when assembled millions rise,
Summoned to the bar of God,
There he will stand to justify
All the purchase of his blood.
Saints of Jesus!
Now he claims you for his own.

Proclaim it ye angelic hosts!
Sound it in the heavens above!
O! tell it, tell it all around!
Ye who've felt his pard'ning love,
Glorious tidings!
Jesus is the sinner's Friend.

JAMES MANSER, Jr.

DIED.

In Warminster, Bucks co., on the 26th of January,
THOMAS HELLINGS, aged about 55 years.

NOTICE.

An adjourned meeting of the citizens of the town of Mount Hope and vicinity, will be held, pursuant to a resolution passed at the late meeting held at Otisville, at the Baptist Meeting-house, in this place, (New Vernon,) on Saturday the 16th inst., at 10 o'clock, A. M., when the report of the Committee appointed to draft resolutions, and to prepare an address expressive of the sense of the meeting in relation to the present legal, arbitrary, and domineering regulations of our State District School System, in which our civil and religious rights are (in the opinion of many citizens) invaded.

By order of the meeting.

WILLIAM RAY, Chairman.

L. L. HARDING, Secretary.

RECEIPTS.

VIRGINIA.—George O'Dear, \$6; George W. Kelley, 1;
A. R. Barbee, 3; J. Darden, 1.
OHIO.—John Dunham, 1; J. C. Bell, Esq., 3; J. B. Moses, 1; J. C. Bell, 3.
NEW YORK.—John L. Sayer, 1; Ammi Abbott, 1;
Edward Hoogland, Esq., 1; John McEwen, 1; Wm. Olmstead, 1.
A. Buckley, Ala. 1 00
John M. Pearson, " 5 00
John Summers, Ia. 3 00
Elder Samuel Jones, Ky. 5 00
Joseph Thorp, Mo. 3 00
E. Hester, Ten. 1 00
Joseph Moore, N. J. 1 00
Jacob Lease, Md. 2 00
Aspasio Earle, S. C. 1 00
Elder Joseph Bailey, Me. 1 00
J. H. Willard, Esq., " 2 00
Elder Thomas Threlkeld, Ill. 5 00

Total,

\$61.00

LIST OF AGENTS.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Phallander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Beed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Deet. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dence, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearnack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, F. T. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallislaw, Joseph Furr, Solomon Buntun, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniel, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leaves, Jethro Gates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee, Tennessee.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Derris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Feagze, Wm. Hosmore, F. W. Thornton, H. Klect, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobalds.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Waller.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld. INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Cares, L. Mellett, Cloud, Bethel, James Fisher, Wesley Spitler, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Robertson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald F. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Moore.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 1, 1844.

NO. 7.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE.—In your editorial, vol. xii. no. 2, you have expressed an opinion entertained by me for many years; which opinion is predicated on the fact that all the literary institutions of the country are in the hands of the popular religionists of the day. Doct. Ely declared years ago, that "Two thirds of all the colleges, theological seminaries, and other academic institutions in this country are under the instruction and control of the Presbyterians." At the present day none can obtain a situation as teacher, unless he is a professor of the popular religion. And this is not all: no books are suffered to be used, but such as have been prepared for the express purpose of instilling into the minds of the pupils, the principles which are to consolidate the power in their own hands. They say "they have felt desirous of rendering these books so abundant as to force out of circulation, those which tend to mislead the mind." What the ultimate object of this organized system is, they have long since openly avowed. Doct. Barton said, "When all our colleges are under our control, it will establish our sentiments and influence so that we can manage the civil government as we please." It is not improbable that the rising generation will consummate the plan, as the seeds of this principle are first sown in Sunday Schools, in which they report 2,000,000 now enrolled, and its growth is promoted through all the institutions of learning: and who does not know that the character of the man is built upon principles instilled into the minds of the children?

The moment they get the power into their own hands, none who do not subscribe to their views of religious duty, can expect to escape persecution: for the union of church and state is inevitably associated with tyranny and oppression. Mr. Cheever, (a Presbyterian minister) in a lecture lately delivered in New York, against Popery, fully demonstrates the principle. He said "he would no more trust a Presbyterian with power to persecute than he would a Papist. Queen Elizabeth, a Protestant, persecuted the Catholics and burned the priests. Take away the power and you draw

the fang of the viper. Not before." One conclusive proof of this may be found in the course pursued by the first settlers of this country, who notwithstanding they had themselves fled from religious persecution, so soon as they possessed the power, inflicted the severest punishments upon all who did not worship God according to their standard. See laws of Connecticut:

"Section 10. No one shall be a freeman, or give a vote unless he be converted and a member in full communion of one of the churches allowed in this dominion.

"Sec. 12. No Quaker, or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election of magistrate or any office.

"Sec. 13. No food or lodging shall be offered to a Quaker, Adamite, or other heretic.

"Sec. 14. If any person turns quaker, he shall be banished, and not suffered to return, but on pain of death.

"Sec. 15. No one shall run on the Sabbath day, nor walk in his garden, or elsewhere, except reverently to and from meeting.

"Sec. 19. No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

"Sec. 20. No woman shall kiss her children on the Sabbath, or fasting day.

"Sec. 29. Every ratable person, who refuses to pay his proportion to support the minister of the town or parish, shall be fined £2, and £4 every quarter, until he or she pay the rate of the minister." Human nature ever being the same, the spirit of intolerance always will prevail with anti-christian professors of religion. And you may truly observe, "If chains of dire oppression are to clank around our necks, what will be the difference to Old School Baptists, whether they be forged by a Catholic or Protestant smith?"

W.

FOR THE SIGNS OF THE TIMES.

Miford Mills, Prince William co., }
Va. March 5, 1844.

DEAR BROTHER BEEBE:—Disliking to send you this sheet so near blank, I will pen a few thoughts on the subject of

THE LAW A RULE OF LIFE FOR CHRISTIANS.

I have been led to reflect on this subject lately from an anecdote I saw in a christian almanac, (so called,) which ran somewhat in this style: "An antinomian called upon the Rev. Doct. — and they entered into a conversation upon religious subjects; the Doct. asked the antinomian if he believed the law a rule of life for christians? He answered no. Whereupon a servant was called

and directed to show the man the gate, and carefully watch until he should get outside the enclosure, lest he should steal something." Now the conclusion that I have arrived at in reflecting upon the subject, is, that the law of man imposes far more restraint upon the passions of these carnal arminians, than the law of God: for instance, the law of God says, Thou shalt not steal, and their great thirst for gold, and the lawful manner in which they are stealing from the ignorant and unsuspecting people, shows that the law of God does not restrain them in that. The law says, Thou shalt do no murder. The hatred which they manifest and the hard speeches they utter, shows that very soon the earth would drink the blood of every Old School Baptist at their hands, did not the law of man forbid. The law says, Thou shalt not lie, (and so does the gospel,) yet they are belching them forth in almost every breath. Why is this? because the law of man does not punish the sin of lying as it does that of murder and theft; and so I might go on to every command in the whole decalogue, but as there are some of our brethren who are strongly impregnated with the same heresy, I will appeal to the scriptures in support of the negative side of the question, and will start with this bold assertion of the Apostle Paul, For as many as are under the works of the law are under the curse, (Gal. iii. 10,) thus joining the law and its curse together in such a manner that it is impossible to separate them; and if a man is under the curse of the law, he has experienced no interest in the redemption by Christ, for that was a redemption from under the law, "being made of a woman, made under the law to redeem them that were under the law," and from under its curse, (for his people were under both,) "being made a curse for them." Again, in Gal. iii. 12, after having said, "The just shall live by faith," he says, The law is not of faith, but the man that doeth them shall live in them. Now it appears to me from reading the 14th chapter of the Acts of the Apostles, that precisely the same question was agitated in their day, and the decision they came to as contained in the 23d verse, ought to settle the matter forever, but it seems there are some regardless of the exhortation of the Apostle, that they stand fast in the liberty wherewith Christ has made them free, are turning to the beggarly elements, whereunto they desire again to be in bondage. Let every christian ask himself the question, What was it that caused my deep distress and anguish when light first broke in upon my soul? His answer I think will be, 'Twas a consciousness of having violated the law, and finding an inability to make amends, to hear its dreadful thunders roar, and see its glittering sword unsheathed.—

What was it that turned my grief to joy, and my sighs to songs? Was it that the law was abrogated? No: Heaven and earth may pass away, but not a jot or tittle of the law shall fail till all be fulfilled. What was it then? to hear those gentle notes saying, Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light. Not so with the yoke of Moses, it was a yoke which neither we nor our fathers were able to bear. It will be asked then, what rule or law is to govern the christian? Shall he throw up the reins to every lust, or be at liberty to sin because he is not under the law, but under grace? God forbid. How shall we that are dead to sin live any longer therein? The law of love governs the believer both before God and among his brethren, and he is just as much a christian when by himself, as when he can be seen of men; and could he live perfectly, his obedience would be perfect; but finding he has so many short comings, he is often constrained to ask, "Do I love the Lord or no."

The subject might be continued but my sheet is full.

Yours in the Friend of sinners,

R. C. LEACHMAN.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., Feb. 20, 1844.

Hezekiah West, to his brethren Hellings and Sutch, and all that are born of Jerusalem that is above: May grace, mercy, and peace, abounding through Jesus Christ our Lord, from God the Father to your souls, keep you steadfast in the faith—fill you with love—cause you to abound in every good work, and to enjoy the liberty of the sons of God, while it preserves you from every snare of your enemies.

Being requested to give my views, through the Signs and Monitor, on the subject of "Baptist churches renting their pews,—hireing their preachers by the year, for a stipulated sum,—allowing every man and woman," (and why not all their uncircumcised and unsprinkled infants?) "in the congregation to vote for preachers, for one dollar per year; and churches being so chartered by legislative authority as to give the members of the congregation the right to set as moderator, to decide who shall preach, and who shall be silenced, while the congregation by their overwhelming vote decide the question?"

According to the letter of the items in the statement, I cannot concede to such things. Even though the whole congregation were the professed members of one church, all in communion circumstances with each other, I could not concede to them all. But in my remarks, I shall not so understand the subject: but that a mixed assembly of professors, or others, or to use the Yankee phrase, church and society are intended. We commence with noticing, that the nation of Israel were as a nation a "peculiar treasure" unto the Lord, above all other nations. Exodus xix. v; Psalm cxxxv. iv. And that they received of the

Lord statutes and ordinances, which were never given to, nor designed for any other nation, as appears from various sources of evidence. For the present we need but a few of them. They were to dwell alone, and not be reckoned among the nations. Num. xxiii. 29. They were the congregation of the Lord. Num. xvi. 3, & xxvii. 17. They were God's covenant people as a nation. Exodus xxxiv. 27, 28. A typical or figurative people, and were raised up for the purpose of introducing Christ into this world according to divine appointment, that sin-burdened, poor, distressed, broken hearted, helpless sinners, should have no good reason to doubt respecting the person of the true Messiah, in distinction from false christ, and his performing the work which the Father gave him to do—His doctrine, gospel dispensation, &c. A very few of which shadows will serve our present purpose. The Lord directed Moses to build the tabernacle of witness—Acts vii. 44, in reference to Exodus xxv. 8, 9, where it is called both a sanctuary and a tabernacle, and directed to be built that the Lord might dwell among them. He also commanded that they should make booths, and all that were Israelites born, should dwell in them 9 days at the feast of tabernacles, in the seventh month. Levit. xxiii. 33—43. Also, in order to enjoy the blessing of the Lord, they were directed to build their altars, and offer their sacrifices in the places where the Lord recorded his name. Exodus xx. 14; Deut. xii. 1—14. We also learn that when the Lord had given David rest from his enemies, as he sat in his house, he proposed to build the Lord a house, (the temple,) but God directed that he should not. His son (Solomon) should build a house for the name of the Lord. 2 Sam. ii. 1—13.

Respecting their building synagogues and prosuchas, I find no direction given of the Lord for them. They were doubtless convenient, and so were their groves, and high places, and their selling of oxen, sheep, and doves; and the changers of money sitting in the temples. John ii. 14. It was convenient for them that came from a distance and wanted to buy, according to the law, whatsoever their soul lusteth after. Deut. xiv. 24—26. Many things were found among them for which they had no authority from God, of which the prophet complained; and for which they were reproved by them, and also by our God.

It is as natural to suppose that such as profess to be a continuation of the same church, and show by their sentiments and works that they are in union with them that so prosper, should want a national church, as that the children of God and the sons of Beliel should be embodied in the nation of Israel, and have equal external privileges according to their law. It is as natural as life for such as cling to the law, and preach the works of the law, to obtain an inheritance among them that are sanctified, or to get religion, who believe in a general, or rather universal atonement, and conditional salvation, free moral agency, as they call it; who endeavor to mix law and gospel, &c., that they should want all the money and members they

can get to help along their cause. That such show beyond all successful controversy that they are following the shadows, to the rejection of Christ the substance, none will deny that stand in the light of the Sun of Righteousness. They are therefore anti-christs, being directly against Christ, his doctrine, his government, and such of his people as are contending for the doctrine, authority, and ordinances of Christ. How many of the heaven-born they have taken with their angle, (their principle of accomodating, bated with the appearance of much love and great zeal,) and entangled in the meshes of their net, and are aiding them to burn incense to their drag, we do not say. But if any, the Lord knows who they are—where they are—how they are—what they are doing—what they need, and how to deliver them; and in his care we leave them, while we pursue our subject.

That a society or congregation should be chartered by civil law, in manner and form presented, is as far from being gospel, as bondage is from liberty. It is, to say the least of it, law established in miniature; and as sure as a young serpent has the nature of its progenitor, so sure is it the same principle that has fostered all the spirits of persecution, under which the saints have suffered martyrdom. All the different modifications they can give it, all the pleas they can make for it, all the drapery with which they can cover it, alters not its nature in the least degree. It is anti-republican, it is anti-christian. And allowing all the grown male and female members to vote, &c., is a sprig of the same bush; and they might as well let all their infants eight days old, as any of the rest, in the form that it now stands. It admits the women to usurp authority over the men, which is in plain contradiction to gospel declaration, and it is unavoidable in case the females all agree, and out number the men, in opposition to them. Being allowed to purchase the privilege of voting, is, in effect, professing the faith of our Lord, &c., with respect of persons; and saying, to him that wears the gay clothing, (or pays his money,) Sit thou here in a good place, and to the poor, (though he is a brother,) Stand thou there, or sit here under my footstool. James ii. 1—3. It shows partiality and wicked judgment. Verse 4. And renting pews springs from the same root, and is in full accordance with it. But hireing ministers to preach for a stipulated sum, tells more truth than they wish to have believed. Let no man say that we accuse them, they are their own accusers. They tell their own story. It is too plain to be mistaken, even by moonshine. They declare their sin as Sodom, they hide it not. Isa. iii. 9. They tell the truth when they do not mean to; they say they are hirelings. The people want to hire, and the preacher wants his price. We cannot be mistaken if there is any meaning in words. The voice, the actions, and often writings signed by the committee as God's bail to the preacher, proclaims as on the house top they dare not trust the God they serve, but prefer trusting frail worms. See extract from the circular letter

of the Central New Jersey Association, Signs of the Times, page 117, vol. xi. Such things are not founded on the gospel of Christ, but in the principles of traffic; and so they make a trade of it.—No wonder the hireling fleeth; he careth not for the sheep. John x. 12—13. We have thought, however, that men have sometimes been unreasonable in finding fault with hireling preachers: for instance, A church and society agreed to give a preacher a certain sum, for preaching so long.—The church profess the doctrine of predestination, but are rather mixed and indistinct in their view of it. There are say 30 members, the society numbers 70; they are motley, some rank arminians, some think they are somehow between, some universalians, some one thing, and some something else, or nothing. Some rich and some poor, but all pay on an average according to supposed worth of property. The preacher at first seems very clever, does not come out pointed anywhere, preaches smooth things, &c. Now we ask, have not all that pay a right to expect a share of preaching to agree with their views, in proportion to what they pay? Who would hire a man to labor for him, if he knew none of his work would suit him? I verily believe that the man which engages as a hireling, to preach for a mixed society, expecting his pay according to the principle we have stated, is as much under obligation from his contract, according to every principle of honesty or trade, to preach the doctrine every one wishes, from whom he expects his pay, as the shoemaker is to make shoes to suit the feet he measures for his customers. And as they do not all believe the same sentiment, he is under the necessity of preaching the different sentiments they hold. And if he faithfully divides his discourses according to the various views of them that pay him, none ought to complain of him for being two sided, or nine sided, or as a man pleaser, or for preaching that which himself does not believe; the very principle on which he engaged to serve the society embraces it.

But further, to show what was intended to be introduced by our reference to the nation of Israel. They were a chosen people—the gospel church is a chosen generation, &c. They were to dwell alone, and not to be reckoned among the nations. Gospel churches are not to be unequally yoked with unbelievers, and if gospel churches being chartered by legislative authority, or those that are not church members have the power to say who shall preach and who be silenced, is not so, it would be difficult to find what is.

The blessings of the gospel, food, drink, dress, armaments, and all things revealed by the Spirit, with their inheritance, being in Christ, belong as exclusively to the gospel church, or the children of the kingdom, as Canaan, its privileges and ordinances of the law given to the Hebrews, did to them. And in the new covenant they enjoy a stronger, better, and more lasting relation to God, than the nation of Israel, as such, ever did. Yea, established upon better promises than theirs were. Heb. viii. 6. They in Christ enjoy in substance what the nation of Israel in their rites and ceremonies

only shadowed forth. As there was no external religious duty obligatory on them, only what was found in their law, so there is no duty binding on the gospel church, but such as are found directed by Christ and his Apostles in the gospel. As there was and is no obedience to God in doing that which he has not commanded, as well might Cain bring the fruit of his ground as an offering, or Moses undertake to deliver his brethren from Egyptian bondage, 40 years too soon, or the hungry Hebrews eat the flesh offered to idols, which Balak sent them by the ladies, &c., or David follow the Philistine invention in carrying the ark, on a new cart, or Uzzah undertake to steady it when the oxen stumbled, or the Israelites plant groves, and build high places, or Jeroboam make priests of the lowest of the people, which were not of the sons of Levi, or the Jews bring their oxen, sheep, and doves, with the brokers into or about the temple, to accommodate their brethren from a distance that wanted to purchase, or, to celebrate their feasts in the shade on Mt. Olivet, instead of being thronged in the city, or any thing else that God had not commanded, as for a gospel church to be yoked with a worldly society, by a legislative charter in order to worship God in the spirit of holiness and truth, as it is in Jesus. What child of God, with an implacable hatred of sin planted by Jehovah in his heart, would for a moment think of making peace or forming a combination with his inveterate foes that he knew were so hostile to him, his King, and the principles of his government, as the serpent was to the woman's promised seed, for the sake of better enjoying converse with Christ, and the immunities of his kingdom, and the more advantageously carrying on the war against the power of his deadly enemies, while he believed that his King was Omnipotent, and would shortly bruise satan under his feet?

I remain, dear brethren,
Your unworthy and feeble fellow soldier,
HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

Coles County, Ill., Feb. 13, 1844.

"And kept back part of the price."—ACTS v. 2.

Looking over the Signs, I find a communication over the signature of B. B. Piper, in which the writer professes to give an account of the situation of the Old School Baptists in this part of the world, (though the writer himself being a Parkerite belongs to a new school.)

He commences by saying "The Vermillion Association is small, but very sound in faith." This is mainly correct, yet I think it probable that there is amongst them some discrepancy on the subject of the Trinity, and at any rate Elder Piper knows very well that when correspondence was called for, a motion was made and seconded to drop correspondence with the Wabash District and Okaw Associations, on account of the disorder amongst them. And although this motion was lost, there appeared evident signs of dissatisfaction, some of the members refusing to act further with the Association. Why would Elder Piper keep back this circumstance?

Mount Pleasant church, of Wabash District Association, had split previous to the meeting of the Association. This division was the result of a difficulty growing out of the alleged immoral and disorderly conduct of their former pastor, the present moderator of the Wabash District Association. At the Association two letters were presented, but the minority party were refused a hearing. The Lamotte church messengers who in consequence of sickness brought no letter, were refused seats until after the organization of the Association, and then after their party purposes were accomplished they invited the pastor of Lamotte to a seat with them, which he refused.—This was the promptness most probably that dispelled Elder Piper's fears!

Okaw Association. "There was a disorderly church in this body, which was dropped from the union." Elder P. here alludes to Hopewell, a church which he has never visited, and consequently he knows but little personally of their order or disorder. Why not specifically point out the disorder, rather than use the term in this general and unqualified manner? especially as he declares in the subsequent part of his communication that he has heard things hard to be understood.

I have been intimately acquainted with Hopewell church for about 13 years; I have preached for them frequently, and have never known a more honorable, orderly, and upright society in any part of the world, not excepting the Licking Association of Ky., of which I was once a member, and with whom I am still an occasional correspondent. Hopewell excluded one of her members last year for refusing to travel with the church. This individual brought a letter to the Association; and so when Hopewell was called it was reported that there were two letters from Hopewell. I told them that the minority was one excluded man, who had refused to travel with the church. He acknowledged the fact, and so said in his letter which was afterwards read.

The acting party decided that both letters should be laid over until after the organization of the Association, thus setting aside three votes, that they might be the better able to elect their own party moderator. This done, they proceeded and read both letters. Hopewell church charged the dominant party with disorder and a violation of the constitution and rules of decorum, in their conduct towards Little Bethel church, specifying the particular acts in which they had so done.—The messengers from Hopewell protested against the propriety of a decision of this matter by the acting party, who were the party accused, as it would just be deciding their own case by themselves. Yet they proceeded, and as might have been expected, decided themselves NOT GUILTY!

Hopewell now claimed the constitution of the Okaw Association in behalf of herself and all who stood with her in maintaining that instrument inviolate: whereupon, as constitutional moderator, I informed the congregation that we would proceed immediately to the court house, and organize the Association, which was done by messen-

gers appearing from Hopewell, Little Bethel, and the constitutional part of Concord; other brethren aiding us by their presence and counsel. The Mount Pleasant church was then received by their letter and messengers.

After we left the scene of contention, Elder Piper and those with him proceeded to arraign Hopewell for daring to exclude an individual without calling a committee or asking leave of them. At least they recommended a committee in the case of the individual late of Hopewell church; and there have already been movements in compliance with this recommendation,—the result of which I have not yet heard. Whether he is to be pronounced the church or not, is difficult to conjecture. If he be so pronounced, where will they find the necessary church officers?

The warm debate and confusion at the meeting-house was so great, that the by-standers were heard to call out, "*Hurra! hurra!*" nor did it subside at our leaving, but was kept up more or less throughout that and the succeeding day; some of the visiting brethren having had the audacity to point out to them the absurdity of some of their acts.

Such in brief was one of the meetings, where, according to Elder P., "there was much to admire," &c. Truly, brethren at a distance from reading his epistle would suppose that all was peace. Anciently there were prophets that cried peace, peace, when there was no peace. But the language of Jeremiah is, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

During Elder Piper's late extensive travels, he has heard many things, (and among Baptists,) hard to be understood; some denying the resurrection, others saying the non-elect have no souls, &c. Such sentiments, held by whomsoever they may be, I esteem both unscriptural and untrue. But who are the people that say these things? or has Elder P. manufactured his man of straw that he may demolish him at a blow? I am now old, yet I have never heard those sentiments advanced seriously. But respectable men have told me that Elder Piper himself preached that Adam had no soul. To this I have replied that Elder P. most probably held as Daniel Parker, that Adam and his posterity were not immortal.

At a night meeting while attending the Vermillion Association, I heard Elder Piper preach. I here beg leave to present a few sentiments which he advanced, which I will do by giving his own words to the best of my recollection.

1st. "The scriptures are of no use or benefit in any shape or manner to anybody but christians.

2d. "Adam and his posterity in a state of nature had no immortality about them.

3d. "Angels never sinned, because they were never under law.

4th. "Jesus Christ left his father and mother in heaven when he came down on earth to be married to his bride—the church."

As counterpart to this last item, I am inform-

ed that Elder M. W. Sellers, at Little Bethel on the day preceding the Okaw Association, in his sermon, said that "the Holy Spirit left his father and mother in heaven, when he came down on earth to convert sinners."

To the sentiment of "good souls wrapt in corrupted clay," I plead not guilty, and consider it a slander against the Baptists of Illinois and the west. Even those who believe the "Two Seed" doctrine, (though in some instances maintaining the pre-existence of souls,) uniformly, so far as my information extends, consider both soul and body corrupt since the fall. Will Elder Piper be more definite so that the innocent may not be suspected of heresy?

We have indeed had a sore conflict for the last two years, yet we are persuaded that the Lord has sustained us. We have on our part contended for the right of church discipline in opposition to the authority of councils and committees. We are nearly clear of the "Two Seed" doctrine. I could have written you many letters, but wished not to trouble you nor your readers with such matter.—Give this a place in your columns if you please; I shall not trouble you again on this subject.

Yours in the hope of the gospel,

THOMAS THRELKELD.

P. S. My name cannot appear in the Western Predestinarian Baptist as a correspondent, nor can I for obvious reasons engage in controversy with its editor.

T. T.

FOR THE SIGNS OF THE TIMES.

Keytesville, Mo., Feb. 17, 1844.

DEAR BROTHER BEEBE:—I will send you a small scrap for you to do with as you think best. My age is 62 years, (an old age,) and being corpulent, it confines me much at home. My wife is alive, with whom I have lived 40 years, with two sons and one daughter only. Three of us belong to the Old School Baptist church, Muskefork.

Brother, the arminians in our country hate our doctrine, and can't speak well in our favor; and by them our names are cast out for evil, from thence cometh reproach, by reason of which many (like Peter) follow at a distance, which causeth us to search for the edification of the poor and afflicted little ones that believe in Jesus and trust alone in grace, unmerited by works.—Persecutions exist among us now, and behold it is no new thing. We find it first existed in Cain against his brother Abel: he made an offering to God and it was not accepted; he thought to be blessed for the sake of his performance, and therefore became angry and slew his brother. Brother, some of our workmongers teach sinners nearly the same doctrine here, To do good works, and the Lord will bless them for it. One preacher went so far as to say if the worst sinner on earth would go by his direction two weeks, he would be a good christian! Behold Cain and his offering, for it God had no respect. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous,

God testifying of his gift, and by it he being dead yet speaketh. Abel's offering was Christ prefigured by a lamb.

Ye little flock, so poor that you only offer Jesus unto God without works, rejoice to more that he showed you the way; he hides these things from the wise and prudent and reveals them unto babes and sucklings: even so Father, for so it seemeth good in thy sight. We find after the great deluge, when there were only eight souls saved in the ark, that their descendants attempted to get to heaven by their own works on a tower called Babel, and God came down and confounded their language. In the third place, in the house of Abraham, Agar, when she thought to be the mother of the "promised seed," did usurp the authority over the mistress; but Sarah complained, and God told Abraham to cast out the bond-woman and her son, to show to the heirs of grace in future ages that the children of the law covenant were not to be heirs with the children of grace. The word tells us this Agar is the Sinai covenant, which is the law covenant, and answers to temporal Jerusalem, which is in bondage with her children. This people being ignorant of the righteousness of God, go about to establish their own righteousness, as all the Hagarites of modern date do who are under the law.

They frequently tell us of their assisting us in the field of labor, and boast of their good works, although in a different route to heaven. They that feared the Lord spake often one to another.—Are not these among the number of whom the Lord speaks, they will knock at the door of heaven for entrance, and claim it on account of their good works, not for the sake of the righteousness of God? They would willingly assert that their foundation is not laid for boasting, and also that they do not trust as firmly in the righteousness of Jesus Christ as we do, and yet they do not know why we may not all be as one, and commune together.—They give us to understand that we would be better harnessed for the pilgrimage in the great warfare. But, brother Beebe, I am sorry that I have it to say, as touching their assistance in our pilgrimage, it is to us like the green headed fly is to the steed, when thousands are sticking to his flank.

May grace, mercy, and peace, from God the Father and from our Lord Jesus Christ, be with you for ever, Amen.

FELIX REDDING.

FOR THE SIGNS OF THE TIMES.

Earlesville, S. C., Feb. 21, 1844.

BROTHER BEEBE:—From the rich consolation which I feel in reading your paper, and my impressions particularly in reading the first number for this year; I feel it my duty to acknowledge the consoling influence which I feel at all times in reading those instructing and comforting communications which are founded in gospel light and christian experience: these things edify and confirm the believer in the truth of his own experience, they renew and strengthen the evidence which he

maintains in his own bosom of his having been regenerated. And having his faith strengthened, (as it is God's pleasure to feed his lambs in this way,) his christian firmness is increased, and he is enabled to present his prayers in a firmer and more devoted manner; and I must acknowledge that I feel great need of these things, situated as I am where I seldom hear the truth preached with its proper effect. I sometimes think that true gospel light is fading from the earth; and although our teachers may, like Balaam, know when they see a prophet of the Lord, yet they will choose to follow the popular doctrines, or what some call fashionable preaching, believing that it will produce a moral good; although it may not be just the clearest and fullest proofs of the superlative greatness of God, his fore-knowledge and immutable purpose.

I know that when the minister feels the enjoyment of gospel light, it kindles his feelings and thoughts into a holy theme, which spreads the sensation from breast to breast, so far as there is a single heart that beats in unison with that gospel light and truth in the whole congregation.— And I find that tribulation is necessary to believers, it keeps them in mind of their pilgrimage; it keeps me in the more faithful discharge of duty, by humbling the perverseness of my nature, and convincing me how impotent I am; having my mind filled with care for my children, and the pressing needs of an increasing family, daily crowding around, which fills me with that care for temporal things, that I am, perhaps, for much the greatest part of the day incessantly engaged with the engrossing things of this world. I would be apt to give but very little of my time to serious meditation, or prayer, were not trials and temptations to force me to call on my Master for help. And I am glad that God has placed that restless disposition in the minds of his creatures, that leads them to sigh for happiness; a thing which earth can never give, except in imperfect sketches, for we cannot get more than a taste, a mere sip now and then, of what we hope one day to realize at the feet of our blessed Saviour.

It does seem clear to my mind that God has always intended to bring good out of evil, or things that seem to be evil in the sight of frail man: and as he is pleased to do so in great things which may agitate a state, a province, or a nation; so also, does he take into account small things, such as the restlessness and anxiety of human beings, as well as the care of sparrows. And such things as agitate the human mind whether carnal or spiritual, must convince us of the vanity of all subinary things, and under every circumstance we are compelled to exclaim, Lord, I am weak and sinful, perverse and wicked! After all my best works, sincere devotions, and humble convictions, without thy help and continual support, I must sink into an abyss of sin, and at last into the punishment of the wicked.

But blessed be the name of the Lord God, who has given me that spark of hope, that seal of faith, which is as an anchor to the soul, yea, as a

nailed in a sure place, that shall sustain me under every trial, for it is in Christ who cannot fall.

H. EARLE.

FOR THE SIGNS OF THE TIMES.

Hillgrove, Darke co., O., Feb. 29, 1844.

DEAR BROTHER BEEBE:—If one in a foreign land may be permitted to claim such relation with one he never saw, I will inform you that a few numbers of the Signs of the Times have providentially fallen into my hands. As far as I have read them I receive them as the heralds of glad tidings from a far country, especially as they come to me in this day of darkness; for truly it is a day of darkness in this region of country, for anti-christ's disciples are very numerous in these parts; crying Lo here! and Lo there! But my Bible says, go after them not, nor bid them God's speed, for they preach and teach every thing but the truth, and that they fight against with all the power that satan can influence them to exert, and say that those that do preach the truth are not fit to live in the land. But, dear brother, the God of heaven has a people in the land for whom Christ died, to save them from their sins, and he will save them in spite of all opposition; and I trust there are a few scattered through these back woods who are almost ready to be gathered together and form a church, which will be a great satisfaction to me, and I hope to all who love Christ.

Dear brother, I wish you to give your views on the 45th and 46th verses of the 13th chapter of Matthew through your paper if it is convenient.

Yours in love,

SILAS C. BYRAM.

FOR THE SIGNS OF THE TIMES.

Pulaski, Mo., Feb. 8, 1844.

BROTHER BEEBE:—I have just received the first number of the Signs for this year, and am well pleased; pleased to hear that you still stand on the wall and cry the alarm to Zion, and may Zion's God still strengthen the hands that hang down, and the feeble knees of all her faithful sons. God forbid that any of them should be heady or high minded, or have itching ears; but that all her sons may know the truth, and contend for the truth as it is in Jesus. But it does seem to me that there are some people in this country, (and they call themselves Old School Baptists,) whose eyes are open to every wind of doctrine that is flying about the country. But, my brother, speak thou the things which become sound doctrine; unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled.

You say some have withdrawn their subscriptions on account of your opposition to the new fangled stuff. My brother, this stuff turned me out of the church; when that was done, I heard of the Signs of the Times, and had an opportunity to get them. I have been well pleased with them ever since, and let me tell you that they give me great encouragement, and why? because I believe the doctrine they contain, that is, what is embod-

ied in them, and if I were not what I profess to be, I think I could not; for the natural man receiveth not the things of the Spirit. This Parkerism I am well acquainted with. I thought once I lived with Old School Baptists, but this doctrine came, and I objected to it, and they excluded me. I told them if that was right, I was wrong, and that it and myself could not live together. I am well acquainted with most of the members of this Association, about 225 in number, there is not one fourth of that number believe it, yet live in it. I have been frowned on, scoffed at, brow beaten, and called by every name. I stood all of it, and told them I could stand more too. The Pamphlet you wrote helped me very much.

Elder D. Lenox has talked of withdrawing; if he does, I want you to let me know, and I will take his subscription. I paid over the money some time since for last year and this; whether he has sent it or not, I don't know.

Brother Beebe, I think those that withdraw on that account, should be personated through the Signs, for such should be marked: but exercise your own judgment. I hold myself responsible for what I say or write. I will pay you for his subscription, and four or five others if they withdraw on Parkerism; and if you do not wish to give their names through the Signs, I wish you to do it privately, as I think such should be known: but as to myself, I have no secrets in religion, and I hold no man in fellowship that preaches or believes the Parker doctrine. I should have told you before, that every association in this State has withdrawn its correspondence from this, three years since, on account of that stuff.

Brother Beebe, it is only my heart's desire to contend for the truth, and if I am a servant in my Master's house, I have a right to contend for it. I want the Signs continued. I shall make no excuse about spelling or writing. My love to you and to all Old School Baptists who are such indeed.

Pray for me.

ISAAC WRIGHT.

Circular Letter,

OF THE LOST RIVER ASSOCIATION, FOR 1843.
The Regular Baptist Association to the churches of which she is composed, and all other brethren connected with us:—

In presenting you an ordinary circular, our limits forbid the investigation in such a way as to do it justice. But we shall confine ourselves to a few remarks on the subject of

WISDOM,

which is one of the divine attributes of God; by which he orders all things according to his own mind. Doth not wisdom cry and understand, put forth her voice? "She standeth in the top of high places, by the way, in the places of the paths she crieth at the gate." Prov. viii. 1-3.—"Wisdom hath builded her house, she hath hewn out her seven pillars." Prov. ix. 1. So, dear brethren, we had no hand in the great work of redemption; no more than we had in creation.—But as he is Wisdom itself, he put forth all things

according to his own will, and prepared all things for the support of our natural bodies, both food and raiment, and is and will be glorified in all the work of his hands, from first to last. So, dear brethren, we had no hand in the great plan of our redemption, but this grand design was ever there. God in his wisdom was just as well acquainted with it before he made a world, as he is now or ever will be. When we speak of the wisdom of God, we must not limit him to any certain thing or things; but we have to say that there is nothing old nor new. We find in God's word, that the wisdom of this world is foolishness with God.—We do not charge God with folly, but believe that he works all things after the counsel of his own will, concerning the great plan of redemption.—And we do understand from God's word, that he has laid the foundation, in Zion, which is a tried stone. It has been tried by men and the devil with his host, who have become so wise, that they can prescribe ways to get religion, and how to keep it. But remember, dear brethren, this is the religion of the world; and if it is so easily got, so it is as easily lost, for it cost nothing but their own works.

This kind of religion first begun in the garden of Eden, with Adam and Eve, and has been brought through all ages of the world, and it is of the world, and the world will love its own. But, dear brethren and sisters, that which will make us happy in time and in eternity, is that which cost the blood of the Son of God, for without the shedding of blood there is no remission; but his blood cleanseth from all sin. He has completely fulfilled every precept of that law, under the curse of which we had fallen, and has been made a curse for us. And now, dear brethren, we have to say with the Apostle, that it is by grace ye are saved, through faith; and not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained we should walk in them; so that we can say with the Apostle, Who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption. Thus being redeemed by his death, we shall be saved by his life. And now we say with the Apostle, "O, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out! As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And now, dear brethren, we profess to be directed by that wisdom which comes from above, which is first pure, then peaceable, gentle, and easy, to be entreated full of love and good works.

Wisdom has directed the churches all along through all ages, down to the present time. And, dear brethren and sisters, God, who is Wisdom, will direct his people, and will now and then give us a crumb, as he has his people in all ages of the world. The church of God ever has been separate from the world, in all ages, which shows the wisdom of God, procuring to himself a peculiar

people, who were chosen in Christ before the foundation of the world, and is now manifesting his grace and love to us at his own good pleasure, and will accomplish his own purpose in the end, and will separate his church from all the enemies that she has in the world; and will take her home in the end, that where he is, she may be also, and behold his glory, while the wicked shall be driven away in their wickedness. And now may the grace of our Lord Jesus Christ be with you all. AMEN.

EDITORIAL.

New Vernon, April 1, 1844.

MEETING AT NEW VERNON MEETING-HOUSE, ON THE SUBJECT OF THE DISTRICT SCHOOL SYSTEM.—In compliance with a resolution of the meeting of the 16th ult., we publish below their proceedings, preamble and resolutions, and rejoice to witness the disposition manifested by our citizens, to shake off the intolerant shackles of fanaticism and popular priestcraft, attempted to be riveted upon us through the medium of our Common School system. Without distinction of party politics, or religious creeds, those who attended the meeting seemed to fix their eye upon the single object of the meeting. Although we observed in the assembly leading men of opposite religious and political sentiments, we never witnessed greater unanimity in the proceedings of any meeting. Not a dissenting voice was raised, nor a dissenting vote cast. The alarming position, to which the Superintendent of our Common Schools of this State, is elevated by our Legislature; the arbitrary and despotic power with which he is clothed, and the disposition he has manifested to invade and take from us our most sacred rights, and to dictate to us that religion shall be taught as a science in our schools; and that sectarian, fanatical, and proscriptive religious doctrines, shall be palmed off upon us, through the District School Journal, and we compelled to receive, preserve and transmit the same to our posterity; together with his pontifical authority to place in our libraries such books as he may judge proper, and to remove therefrom such as he may deem objectionable, presents a specimen of Jesuitical dictation, such as American freemen have not been accustomed to since the abolition of the code of Connecticut, of which a sample will be found on the first page of this sheet. From our exchange papers we discover that a simultaneous movement is now being made in our sister States, to "agree and give their power to the beast," by copying the extravagant School System of this State, vitiating, tainting and poisoning all the fountains at which our children are to drink; having in view what our correspondent has quoted from Doct. Barton, on the first page of this paper; ultimately consolidating the various popular religious interests, in such form and manner as to "manage the government as they please." May heaven avert the blow, and save us from the jaws of the destroyer.

At a public meeting held at the meeting house at New Vernon, on Saturday, March 16th, pursuant to adjournment, to take into consideration the present system of common schools of this state, and to hear the report on the same, by the committee previously appointed,

Eli Roberts was appointed President, and Col. Nathaniel Beyea vice-president, and Horton Corwin and Benson Tuthill Secretaries.

The committee, through their chairman, reported the subjoined preamble and resolutions. On motion made and seconded to adopt the preamble and resolutions, the meeting was ably addressed by Messrs. G. Beebe and D. Hulse, after which the report of the committee was unanimously adopted.

WHEREAS, Our country is evidently threatened with an unsparing Iliad of woes, from too much hasty legislation, which tends to burden the people, and sadly promotes disrespect and disobedience to good and wise laws; this alarmingly inconsiderate propensity appears to be the illegitimate offspring of rancorous party spirit, lengthy legislative sessions, and high wages paid to members.

We view with alarm, and solemnly protest against this dangerous legislation, in the abstruse, unequal, unjust, and tyrannical laws relative to the Prussian Common School System of the State of New York, which, be the excuse what it may, for enacting them, oppress, degrade, and insult a people professing to be free, and endanger civil and religious liberty.

Professing tender regard for the best interest of the people, it betrays them with a kiss, when, like the hyena, with jaws dripping with the blood of the lamb, it destroys what it claims to foster and protect,—in its requiring multiplied acts of arbitrary and fickle legislation to patch and to tinker up former bad acts, sufficient in number to govern an empire, it reveals its blindness and consummate folly in attempts to do for the people, what the people alone, if ever done, must evidently do for themselves, and which the people will do, if not fettered with coercive restraint.

1st. In its teaching the people abject dependence on the State, it removes the proper stimulus of responsibility, paralyzes individual effort, and binds the people down in chains of darkness.

2d. In its unscrupulously plundering the tax-paying classes, and insulting indigence by distribution of a few cents of the plunder, as if in mockery of his misfortune, deprives him of all, in the seizure of the moral and intellectual training of his children, a right and treasure which God has given him.

3d. Unjust and unequal, Because it gives the patrician student at college \$47, and to one in the academy \$3.55 cents, and to the humble plebeian poor man's son, attending Common School, gives, according to the State Superintendent's own showing, less than 42 cents! less cents to the poor than dollars to the rich!! Yet these aristocratic laws profess to be created to educate and instruct the poor, to take from the rich to give to the poor, to

do good. Is not this manifestly humbug an insult to poor and rich?

4th. Tyrannical, In its creation, by appointment, of a high State dictator, it clothes him with despotic power, gives him an organ at the public expense, to herald forth his imperial bulletins, decisions, and decrees; at his imperial nod he can cause every district in the State to tremble with the thunder of Prussian School laws, and proudly boast his decisions final, "be they right or wrong."

5th. In its unnecessary creation of an army of 67 county Spperintendents, holding their offices, like their head, under aristocratic appointment, (the dear sovereign people deemed incompetent to elect them,) and 897 town and ward Superintendents, pensioned to the enormous amount of between 80,000 and \$100,000 extorted from the hard earned savings of industry, to fatten the dictator's scientific army, to insult the poor, and trample on freedom with impunity.

6th. In its adoption of the Prussian School System, created for a people accustomed to wear the yoke of spiritual, civil, and literary bondage; though dazzling with regal splendor in the eyes of high church and state dignitaries, kings, and dictators, it has little charm to those desiring the perpetuity of their country's freedom.

7th. In the influence of evil example from the commanding position of the Empire State, it may fasten this odious system of literary bondage on our sister States also.

8th. In its creation of 66,215 school officers, and annually plundering 54,375 of them, in labor exacted without compensation, to the amount of \$195,750, when it pensions the dictator's army of 958 Superintendents, with about \$100,000. This, like its other features, is unequal and unjust, therefore should be condemned.

9th. In its extorting nearly \$100,000 from the tax-payers yearly, for Collector's fees, then distributing the sum collected, thus reduced, to the people in manner before mentioned.

10th. In its having failed, according to its own friends' showing, to accomplish the object for which it professes to be designed, though frequently amended and tinkered up with its legion of aristocratic acts of legislation, which menace liberty, and call, in a voice of thunder, on the insulted majesty of the people to rise and blot them from the book of freemen's laws.

11. In its seductive bribery, tempting the people with its boasted State munificence, virtually hiring the people with their own money, to do manifestly wrong. Who are these prateing law makers, boasting their liberality in giving money to the people? Do they pay it out of their own pockets, or do they take the money of all the people in the State, to give equally to all the people in the State, reduced by the tax of collection, to make all the people in the State richer? Inconsistent. Do they take money from all the people taxable in the State, minus the price of collecting it, to give to a part of the people, dollars to one, and cents to the other? This is unjust and unconstitutional: this is what the Prussian system of

schools does—this is the boasted State munificence to the poor!

12th. In its impressment of 32,625 trustees, under penalty if refusing gratuitously to elaborate its complicated reports in accordance with its legion of mistified laws, which to unravel, requires the ability of no ordinary attorney, robbing that unoffending class of our citizens, in labor, worth five dollars per annum, to the amount of \$163,125: nor is this all,—it treats 10,875 district Clerks with like abuse; requires them to travel over the districts several times a year gratuitously. At three dollars a piece this impressed service amounts to \$32,625; then comes its 10,875 sheriff collectors, who are often compelled to seize swill pails, hens, ducks, geese, turkeys, pigs, axes, puppies,* or any thing else for taxes, for a little of the old obstinate leaven of indepeddence is still left among us.

13th. In its infatuated blindness it heeds not that its tyranny is repulsed by the bursting feeling of patriotism of the people, ruled with a rod of iron; nor thus rebuked does it retrace its steps, but culls from the code of Prussian despotism its down treading fetters, and seizes the strong arm of the law to rivet them on a free people, pays them with their own money to bear the disgrace, and pleads with unblushing impudence the ever ready pretext of all tyrants, "*It is to do you great good.*"

14th. In its disgusting, officious, inquisitorial interminglings, it comes like a confessor into the bosom of every family in the State, subserving no useful interest of science, other than to burden trustees with useless labor to make school reports; lumbering the public mails with useless trash merely to gratify idle curiosity, or for exhibition of the beautiful Prussian School System, to woo an approving smile of some aristocratic dignitary.

15th. In its squandering hundreds of thousands of dollars a year to monopolizing favorites, for coarse, clumsy, meanly bound, and poorly stitched books. Books mostly of worthless and objectionable matter, tending to vitiate literary taste, creating a market for the incoherent lucubrations of crude, peurile authors to bias and to taint the plastic mind of youth. Books, which, but for the Prussian System, would have been doomed for food to worms on the book shelves of their authors.

16th. In its digging up the vile spirit of the never slumbering demon of fanatical bigotry, unsoftened by our tolerant institutions, and arming its maniac power under color of the ambiguously defined words "morality," "morals," Bible Education," "Pure Christian Education," &c., to open the flood gates of proscriptive sectarian intolerance, to pour its soul withering streams of poisoned venom in the vital fountains of liberty itself.

17th. In the wicked prayers and creakings of its pensioned orators, praying "They may live to see the day when the capitol of liberty, filled with kings and sovereigns, shall be our proudest monuments of freedom," vehemently croaking for "religious instruction," "a Bible education," an "en-

* A description of goods and chattels actually levied on in this vicinity.

lightened religious culture." Instead of giving each child in the State a Bible with the funds it squanders, that it may receive therefrom a Bible education without comment from teachers, it gives it a serpent, by allowing teachers to teach sectarianism under the cloak of morality.

18th. In its expending \$6,000 a year in printing the Common School Journal, compelling the districts to take it out of the post office, taxing the districts for postage, forcing them to bind, keep, preserve, and transmit it to posterity daubed and filled as it is, with sickly, objectionable matter.

19th. In its spending the funds of the people to educate sectarian State school teachers, whom, when educated, it cannot compel to teach.

20th. In its arbitrary divisions of the state into school districts, inconvenient and unnecessary for public good, creating clanship to which our race is too much prone without legal stimulent, fomenting fudes, jealousy, and ill will among neighbors: which, but for this, never would have existed.

21st. In its plundering the people to build school houses, more in number than necessary for public good, and in bad locations. Thus in its arbitrary blindness it has lacerated and torn the State into fragments, and set the people at variance. Therefore,

Resolved, That all laws relating to Common Schools in the State of New York, should be repealed; and the Common School fund, and Literary fund applied, so far as they will go, to pay the debts of the State.

Resolved, That we recommend the friends of freedom and equal rights, to hold District, Town, and County meetings upon this momentous subject; that a petition be sent for the repeal of this odious Prussian School System, to be presented early at the next session of the Legislature, and that we also send as many members as it is possible for us to elect, pledged to use their utmost energies to cause the same to be repealed.

Resolved, That the above report, with the proceedings of this meeting signed by the president, vice-president, and secretaries, be published in the papers of the counties of Orange and Sullivan, and that the editors of the Signs of the Times and the New Jersey Herald, be also requested to insert the same for the benefit of their readers in this state; that the Argus, Atlas, and Evening Journal, of Albany, the Tribune, Evening Post, and Plebian, of New York city, be also requested to copy the same: and that a copy be sent to Hon. Samuel Young, Superintendent of Common schools.

Resolved, That this meeting recommend that a general mass meeting upon the subject of common schools be held at the Court house at Goshen, on Saturday, the 27th of April next at 10 o'clock, A. M.

Whereas, the Middletown Courier expresses a reluctance to publish the proceedings of our public meetings without pecuniary remuneration; therefore:

Resolved unanimously, That the publisher of that paper be excused from any farther trouble in relation to our proceedings.

Resolved, That this meeting adjourn, *sine die*.
ELI ROBERTS, Pres't.
NATHANIEL BEYEA, V. Pres't.

HORTON CORWIN, }
BENSON TUTHILL, } Sec'rs.

OBITUARY.

ELDER WILLIAM GADSBY.—In our last number we copied the obituary of this distinguished servant of our Lord and of his church, from the "Manchester (England) Times," but for want of room in that number of our paper, deferred making any remarks upon the subject.

Were we able to give a full biography of our departed brother, it would be read with interest by thousands in our country. It has been our privilege during the last twenty-five years to become acquainted with many who were personally acquainted with the deceased; some of whom were members of the church where Elder Gadsby was the pastor; and it is but justice to the dead for us to say, that we have found those who have set under the ministry of Elder Gadsby, among the most sound, circumspect, and intelligent Baptists we have ever met with from the old country.

He was one of the most indefatigable and laborious ministers in England. Beside the pastoral duties devolving on him, in the care of a very large church, and frequent excursions into other parts of England, where he was favorably known as a minister of Jesus: he has written and published many valuable little works, which have done much for the instruction, edification and comfort of the saints in England and in America. His "Everlasting Task for the Arminians," is a puzzle for which old Hagar's children will never forgive him.

But his days on earth are numbered, and he is now gathered with those who have gone before. His course is finished, his race is run, his conflicts are over, and henceforth, we trust, he wears a crown which God has not prepared for him alone, but also for all who love the appearing of our Lord Jesus Christ.

Below we subjoin a copy of the note of sister Nelms, which accompanied the notice from the Manchester Times, and was crowded out of our last number. Sister Nelms has set under his ministry when in England, and, if we mistake not, now holds her membership in the church of which he was the pastor; with her and with the bereaved church we do most heartily sympathize.

Astor House, N. Y., March 4, 1844.

DEAR BROTHER BEEBE:—With heart-felt sorrow I write to inform you of the death of Elder Gadsby: sorrow, not for him, but for my own loss and that of the bereaved church over which the "Holy Ghost had made him overseer." No, not sorrow for him, for he has "fought the good fight, he has finished his course," and gone to receive his "crown." He is gathered like a "shock of corn fully ripe" into the glorious garner above: he has gone to enjoy that blessed rest that remains for all his Father's children, and has entered into those mansions, of which his "brother born for adversity" said, "I go to prepare a place for you." I had hoped again to sit under his ministry on my return to England, but the Shepherd of Israel has willed otherwise. May he teach me submission. I did

not know Elder Gadsby's age; to me he appeared to be over six feet high, with a frame large in proportion, and though he has been long a sufferer from shortness of breath and difficulty of breathing, a stranger who only heard him preach would never perceive it, for he preached with as much energy and animation, and walked as erect as if he were but five and twenty. There was very rarely a sleeper in his congregation. Elder Gadsby was certainly quite as much a "son of consolation," as a "son of thunder." The burden of all his discourses was "Jesus Christ and him crucified."

The first intimation I had of the melancholy fact was yesterday morning, when Elder Curtis announced it from the pulpit, expressing his intention to refer to it in his afternoon sermon. Our English papers had been sent to Washington before we had read them ourselves, or I would have sent you one containing the obituary, and it is possible you may have received one; but lest that should not be the case, I send you an exact copy of a copy taken from an English paper by a Baptist just before he left England, in the last steamer, and lent to me by Elder Curtis. I do not think the obituary was written by a Baptist, nor does it exactly please me. I send it as it is; it may possibly furnish you with some information, should you think proper to write on the subject yourself. It is yours, however, to do with it as you please.

When it shall go well with thee, remember me.

POETRY.

LIFE.

"Cling not to earth, there's nothing there
However loved, however fair,
But on its features still must wear
The impress of mortality.

Cling not to earth, as well we may
Trust Asia's serpent's wanton play,
That glitters only to betray
To death, or else to misery.

Dream not of Friendship, there may be
A word, a smile, a grasp, for thee;
But wait the hour of need, and see—
But wonder not their fallacy.

Think not of beauty—like the rest,
It bears a lustre on its crest;
But short the time, ere stands confess'd
Its falsehood or its frailty.

RECEIPTS.

Eld. R. C. Leachman,	Va.	5 00
Eld. T. Beck,	"	5 00
I. Settle Esq.,	"	3 00
Joel D. Conner,	Ky.	1 00
Eld. T. P. Dudley,	"	5 00
J. M. Teague,	"	5 00
Eld. Felix Redding,	Mo.	5 00
Wm. Q. int,	Me.	1 00
Eld. J. Jones,	Ia.	5 00
I. French,	"	3 00
S. C. Byrom,	O.	5 00
G. Clark, for W. Tompkins,	"	1 00
Eld. C. A. Parker,	Ga.	2 00
J. H. Palmer,	N. Y.	1 00
Dea. Martin L. Corwin,	"	1 00
Wm. S. Benedict,	"	1 00
Mrs. M. Peck,	"	1 00
H. R. Earle,	S. C.	2 00
Lazarus Morris,	"	1 00
Col. Wm. Patterson,	N. J.	4 00
Wm. Steadham,	Ten.	1 00
	Total,	\$58 00

NEW AGENTS.—Eld. Jonathan Jones, Lovinia, Ia.
James M. Harper, Paddocky, Ky.

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt, and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Seydam, James C. Gobie, and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud, and brethren Wm. Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard Van Horn, James Wells, George Hearack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, F. T. Webb, R. C. Leachman, S. Cauldwell, J. Duval, and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stirling Hillsman, Israel Curry, C. Hallsciauw, Joseph Furr, Solomon Buntin, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniel, C. A. Parker, J. W. Turner, T. Guice, and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schriver, and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge, and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cutler, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance, and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Sanford Connolly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobalds.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay, and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Waller.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe, and brethren Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks, John Case, and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer, Jonathan Davis.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Robinson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams, and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell, and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 15, 1844.

NO. 8

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—In the communication signed P., Signs no. 2, vol. xii, January 15th 1844, there were the following sentences,—

"The decalogue was given exclusively to National Israel, and its duration, in letter, was throughout their generations; and was predictive in all its requirements, and was coupled with the prophets until John, whose mission was to point unto him in whom both the law and the prophets should concentrate. The burden of prophecy from Adam to Zechariah foretold the coming of Christ in the flesh. The demands of the law being perfect, holy and spiritual, predict the righteousness of Christ being imputed to those who are born of his Spirit: hence Jesus quotes from the law, and he doubtless knew the use of it, saying, Thou shalt love the Lord thy God with all thy might, with all thy mind, and with all thy strength. 'On this prediction or declaration,' &c.

I waited, thinking there were other brethren who would not let the sentiment advanced in the above quotation and its connexion, pass unnoticed; feeling quite averse to again appearing in the Signs as an opposer of the sentiments of Old School brethren, being aware of the offence I have formerly given to many, by my opposition to kindred sentiments with the above. I have wished that I could feel it consistent to let every thing pass as good which appears in the Signs from Old School brethren; but it is not so. With me, error appears as wrong, and perhaps more grievous, when found in the Signs, than when advanced by those not of us. But, brethren, though I have been very troublesome to many of you, as readers of the Signs, by being, as you think, too strenuous, and even fastidious, bear with me a little longer; I may soon cease to be numbered among you.—What I wish in this case, brother Beebe, if you will permit me, is simply to show my dissent from the sentiment advanced by P., and some of my reasons for such dissent. I have no intention of engaging in a prolonged discussion of the subject. I dissent from the sentiment advanced in the above quotation,

1st. Because, if the *decalogue*, or law of Ten Commands, was given exclusively to national Israel, and in the letter of it was restricted to their generations, and in its perfect, holy, and spiritual demands, it is to be viewed as a prediction of the righteousness of Christ, then I know of no revealed law which God has ever given, showing to the gentile world, what God demands of them as creatures, and what sin is. If so, I cannot conceive how Paul could say, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent," unless the gospel is to be viewed as a law to the gentile world. The world is *not* enough now, with all the restraint which the decalogue evidently has upon them. But it would be worse if they could be persuaded that God has never forbidden their killing, committing adultery, or stealing, &c. Besides, although I have been, and still am, willing to bear the reproach of being called an *antinomian*, when so called for maintaining that Christ accomplished a complete redemption of his people from the demands of the law, believing with the Apostle that this doctrine instead of making void the law, establishes it, (Rom. iii. 31,) and that the charge is false. But I am not willing to countenance a sentiment which would give the enemies of truth just ground to charge us with making void the demands of God's revealed law. It is true, it is not our business to consult consequences in receiving and advocating truth. But what is truth? Christ says to his Father, "Thy word is truth." John xvii. 17. But certainly the scriptures tell us nothing of the abrogation of the decalogue, when Christ came "To the law and to the testimony;" speculations may have been useful in advancing human science, but in reference to the revealed truth of God, they can have no other effect than to obscure that truth, and bewilder the inquirers after it.

2d. I further dissent from P's. view of the law, because if we gentiles were never under the revealed law, then all our convictions of sin and sense of condemnation by the law, must have been as completely imaginary and delusive as ever a Campbellite represented them to be. And not only me, but Paul must also have been deceived in reference to his own experience as a child of grace, for he says, "Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. vii. 7. This Paul spoke, as is evident from the connexion, of his christian experience in common with the brethren to whom he wrote. And he shows clearly what he means by the law, for he quotes the very letter of the decalogue, that is, from the tenth command,

Thou shalt not covet. But if the *decalogue* in the letter of it was restricted to fleshly Israel in their generations, what had it to do with Paul, in reference to his gospel experience?

3d. I dissent from P's. views, because, if I can understand the scriptures on the point, the redemption wrought by Christ was a redemption from the demands of the law. Thus Paul says, "Ye also are become dead to the law, by the body of Christ." Rom. vii. 4. And again—"Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. And further he says, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," &c. Gal. iv. 4, 5. If the gentiles were never under the law, they of course were never under its curse; upon that ground I cannot see what part they could have in the redemption accomplished by Christ's death.

4th. I dissent from P. because I am in favor of taking the New Testament, after allowing for parables, prophecies, and figurative expressions, as it reads. Certainly according to the plain reading of the New Testament, those to whom its books were addressed, viz: believers in Christ, were once under the law. Thus they are represented as having stood in a relation to the law similar to that of a wife to her husband, and as having become dead to it by the body of Christ, (Rom. vii. 1—6,) and Paul says, that, "Whatsoever the law saith, it saith to them who are under the law, that every mouth shall be stopped, and all the world become guilty before God." Rom. iii. 19. This certainly looks as though all the world were under the sentence of the written law.

P., I apprehend, has not made the proper distinction between the law as given as a covenant and in covenant form, to national Israel, and the precepts of that law in their spiritual extent as being the revealed and unalterable standard of righteousness. Our Lord, in his instructions, instead of representing the law, in its essential nature, as passing away, at the settling up of his kingdom, illustrates its stability and exceeding broadness, as in Matt. v. 17—32, and xxii. 36—40. P. also has evidently mistaken the distinctive nature of the law, in confounding it with prediction. The law being the standard of righteousness, showed what was required of Christ to the redemption and justification of his people from its demands; but instead of merely predicting or foretelling that Christ would bring in such a righteousness, it demanded it of him, as standing in the law place of his people. I have taken the words of P. according to my capability to understand their natural import. I may have misapprehended his meaning, or he may have a turn for his expressions

which I have not thought of; for I know some can give turns to their declarations, which I never should have imagined. Or he may cover himself under the position that the legal dispensation continued in force until the destruction of Jerusalem; but that position I cannot allow. But P. may be a person not wanting to avail himself of such position, or of turns. If so, I shall be glad to see him correcting with candor any misapprehension of mine concerning his views.

Yours to serve,

S. TROTT.

Centreville, Fairfax co., Va., March 14, 1844.

FOR THE SIGNS OF THE TIMES.

Somerville, Fayette co., Ten., }
March 4, 1844. }

DEAR BROTHER BEEBE:—This being the 8th day since I was taken with a severe attack of bilious pleurisy, and being just able to sit up, I write to you, but recollecting that I promised two of my brethren, (viz:—John S. Beard and David Lee,) that I would write to you for them, I enclose you three dollars, for which you will send one copy of the Signs to J. S. Beard, Somerville, Ten., and one to David Lee, New Castle, Fayette co. Ten., also if you have any copies of your reply to Daniel Parker's two seed doctrine, send me one; and the balance of the money, if any, you may send to brother Jewett, as a present. I would further state that as there are a few brethren in the bounds of my acquaintance still willing to read the Signs and as there is no agent now in this section, (Aaron Compton having moved into Mississippi,) you can use my name as such, for I believe that I was the first subscriber you had in this county; and that either directly or indirectly the little patronage you have received from this quarter was through my influence and I feel at present an increased desire that you should be patronised, believing as I do that ere long churches and associations will become extinct, and that such a publication will be the only medium of union and correspondence which we poor Old School Baptists will have, through which to compare our people in other parts of the world with those in this region.

Brother Beebe, suffer me to give you a short account of the Mississippi River Association, of which I have been a member since its organization in 1832, and most part of the time the clerk, for want of a better. By reference to our minutes it will be seen that we organized with 22 churches, 7 or 8 ordained ministers, and over 600 members; our last minutes, of which I have sent you a copy, show but 12 churches, containing an aggregate of only 329 members, with three available ordained ministers and one licentiate.

A few remarks and I shall close. Solomon says, in the third chapter of Ecclesiastes, that there is a time and a season for every purpose under heaven, a time to gather up stones, and a time to cast them away, a time to rejoice, and a time to mourn; again he says, in times of prosperity rejoice, but in times of adversity consider, for God hath set the one over against the other. The

Apostle Paul admonished builders to take heed what kind of materials they built, for they were to be tried with fire; he said the gold, silver, and precious stones would stand the fire, while hay, wood, and stubble would be consumed. Is this not one reason why there has been such a falling off from our churches in this day of persecution for righteousness' sake? Is not our spiritual Gideon trying them down at the water? O yes! I honestly believe it; and very few can bear the pure unmixed word of truth, therefore many must be sent back, and a little army there will be sure enough to cry "The sword of the Lord and of Gideon," against the Amalekites, Midianites, and children of the east, who lay along like grasshoppers for multitude, &c.

I am very much pleased with br. Trott's views of the gospel sabbath, I think them extremely appropriate at present. Br. Barton is a fine writer, I wish he would write more; and old br. West deserves more than I can say here. O! I wish I could see the old man; would his bodily presence be contemptible when his letters are so weighty and powerful? Br. Beebe, be faithful unto death, and the word of God declares that you shall receive a crown of life which is laid up for you, and not for you only, but all them that love his appearing.

I add no more, but remain yours in the fellowship of the gospel.

PETER CULP.

FOR THE SIGNS OF THE TIMES.

Talbot co., Ga., March 8, 1844.

DEAR BROTHER BEEBE:—I am yet in the land among the living, and feel much pleasure in reading the Signs of the Times, and can say of a truth, The Lord is good to Israel; a present help in trouble; for, The Eternal God is their Refuge, and the everlasting arms are underneath them.—This consoles us under every circumstance in life, and in death; *The Eternal God*, immutably the same. "I am the Lord, I change not; therefore the sons of Jacob are not consumed." His purpose shall stand, and he will do all his pleasure. No new plan can enter his eternal mind:—"Known unto God are all his works from the beginning." There can nothing take place in the whole world that is unknown to him, whose knowledge is infinite! He being infinite in wisdom, can never increase in knowledge, or alter his designs. The plan of salvation was laid in the counsel of heaven, before the foundation of the world, and there is no blessing bestowed upon a saint now, nor ever will be, but, in consequence of the eternal purpose of God. Not only did he purpose to save sinners, but the covenant of grace contains every thing necessary for the complete salvation of all the elect; the glorious Surety, the complete Atonement; every particular person to be saved, and all the means and instrumentalities for the accomplishment. Then God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. This doctrine is the only

real source of hope for either saint or sinner; for, how could any hope for salvation, unless God would give it to them? and how could God give any thing without design? and how can he now design what he has not from the beginning, or from eternity? So, then, all depends upon the eternal purpose which the Eternal God purposed in Christ Jesus our Lord. All the graces of the Spirit, faith, hope, charity, the knowledge of salvation, righteousness, sanctification and redemption, result to us from the doctrine of election; or of God's purpose to save. This is the heritage of the saints, and their righteousness is of me, saith the Lord of Hosts. Not by might, nor by power; but by my Spirit saith the Lord of Hosts. According to his own purpose and grace, which was given us, in Christ Jesus, before the world began. Not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed upon us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom we have now received the atonement, and cry Abba Father. And we know, if our earthly house of this tabernacle were dissolved, we have a building of God, &c., all of which springs from the eternal purpose of God. So we preach, and so we believe.

"Twas grace that taught our hearts to fear,
And grace our fears relieved;
How precious did that grace appear
The hour we first believed."

J. W. TURNER.

FOR THE SIGNS OF THE TIMES.

Big Whitley, Greene co., Pa., Feb. 26, 1844.

BROTHER BEEBE:—I have not been acquainted with your little sheet, the Signs of the Times, long. I can truly say it is a source of consolation and instruction to me. I have frequently felt a desire to contribute a few lines to its pages, but from a sense of my own weakness and inability, I have hitherto deferred it: but I have been led to think as it is intended to be a medium for correspondence amongst the scattered flock of Christ, the few who have been preserved by the power and grace of God, from bowing to the image of Baal, perhaps some of the feeble among them might throw in their mite, as their communications are sent to, the weak as well as to the strong. I have observed that there are but few who are weak like me, but I have finally concluded to write a few lines to brother Beebe, and leave him to do as he may think proper with them.

I wish to express my gratitude to God for having in providence opened such a medium of correspondence, and for having made it the means of

conveying to the hearts of the children of God, so much comfort and consolation. May the Almighty arm of Jehovah be the support of him who has it in charge, and enable him to continue his labors of love in these dark times. Notwithstanding the great prevalence of error and delusion with which we have to contend, I see no cause for discouragement: God's arm is not shortened that he cannot save, nor is his ear heavy that he cannot hear. I do feel assured that all things pertaining to his children are in his hands, and will be conducted to a most happy issue: and here I am willing to leave the result, praying that we may all be kept humble and at his feet. My companion, my son, and myself are Old School Baptists, and we suffer for it now, in being excluded from the church in this place. We have been members about 20 years, and I helped build the house about fifty years ago, and we held meeting in the house as long as we could, until the Ishmaelites or the New School Baptists got so numerous that they ordered us out of it; but this makes no difference whatever in the sight of God, we have the evidence within that we are the children of grace, and heirs of the kingdom, being redeemed by the precious blood of Christ, and translated from satan's kingdom into the kingdom of God's dear Son: he has taken our feet from the horrible pit and miry clay, established our goings, and placed our feet upon the Rock of eternal ages, and blessed be his name. Although we are excluded from the church here, yet we believe our names were written in the Lamb's book of life from everlasting, for the Lord often holds sweet communion with our souls from off his mercy seat, and enables us to live by faith upon the Son of God. Sometimes we are in the same spirit that Elijah was when he thought he was left alone, but the Lord told him he had reserved seven thousand that had not bowed to Baal, and we find there are a few names even in many places of the good old way. I have lived to almost see the appointed days to man, three score years and ten, and I never saw before such an ingathering of all the arminians, and so I end my few lines, praying that God may bless you in your labors.

I remain your unworthy brother in the bonds of love,

JOHN MORRIS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Having an evidence that establishes me in the faith of the gospel, I am led to review some of those exercises which I had when destitute of an evidence of an internal work of grace upon my heart; for I am not one of those who hold that sinners can sow grace, and reap the product thereof, according to their own will and works. If I am indeed a child of grace, I can truly say that "it is not of myself, it is the gift of God." I have found myself compelled to wait for the Lord to have mercy upon me. Nor was even my waiting of myself, but it was of God, as I trust, who caused me to "stand still and see his salvation." Now may the world and

worldly professors of religion gaze on me with all their indignation, if God is for me, he will support me with his almighty hand. I feel to look to him for grace and mercy, and to enable me to defend his cause before the world; before the wise and prudent of our day who love the uppermost seats of synagogues. If called to suffer shame and reproach for the hope that is within me, I can smile at the rage of those who would deride; for it is a light matter to revile me, a mere worm, having neither breath nor life, independently of God; for they have trifled with my God, and opposed themselves to his truth. I do not by any means expect that a recital of what the Lord has done for me will afford comfort to carnal minds; but if the Lord will, it may afford a spark of consolation to new-born souls: and if not, still I feel a consolation, that the pleasure of God shall be done.

I will now proceed to give you some particulars of my experience, and the evidence on which I rest, that I am born again. When I was quite young, I lived with a grandfather, and step-grandmother; the latter was considered a very pious sort of woman, in her walk and deportment before the world; but whether it was as much so in the sight of God, is not for me to say; she used to teach me as much of the catechism as she could, which, however, was not a great deal; for as soon as I could get out to play, I soon forgot her pious instructions. She used also to send me to Sunday schools; which was very much against my inclination, and I can recollect of having great quarrels about it as I went along the road; nor did I feel anxious to get to the school before it was dismissed; as near as I can remember, I generally got there late enough to miss of reciting my catechism, and I generally got a *black mark* for it. I always liked a game of ball, or some childish amusement much better than the Sabbath school. In this way time passed on with me, with occasional slight impressions of seriousness of mind, owing to the instructions which I had received; and sometimes a cold formal prayer, until my grandfather died. This was a sorrowful stroke on me, as I had been a great pet of his. I mourned deeply the loss of my grandfather; but do not recollect that I felt, at the time, any uneasiness about myself. After his death, I returned to my father's house, and went to school, and soon forgot all the pious lessons I had been taught; but I have not forgotten my old grandfather, which shows I cared more for him than I did for the religion which I had been taught. A short time after I returned home; my father and one of my brothers were baptized on profession of their faith. This seemed to stir up the old coals of my workmonger religion, and I began to work in earnest, and to walk as carefully as I could before the world. I often said over my cold and lifeless prayers; but soon I would forget, and go on seemingly worse than ever, excepting at some times when I thought I was making some progress, and had become very good. But oh! what delusion. I now regard that self-righteous feeling, and those performan-

ces on which I rested, as abominably wicked; for, "Cursed is man that trusteth in man, or maketh flesh his arm." Well may I say, "Whereas I was once blind, now I see." Some time after my father and brother were baptized, and after many efforts, which were unsuccessful, and seeing so great a stir in the world about what is called religion; and being often told that men could get it if they would only try; and believing that it was really so, I was induced to work hard, but my labors always proved unsuccessful. I felt very much unreconciled, to think that others could get religion by trying, and I could not. In talking with my father and brother on this subject, I thought they were uncharitable and harsh, in condemning the doctrine and works of those societies with which I had been so much enamored. But I am now convinced that the word of God condemns them; for they all stand, as I now see, precisely where I formerly stood when I was under condemnation and wrath, and laboring to make up a righteousness of my own, being ignorant of God's righteousness, wherein his people are justified. One day, in conversation with my father, he told me that the prayers of hypocrites were vain, which my brother had also told me; this seemed to cut me off from all my cherished hopes. In conversation, some time before this, with my brother, I asked him to explain to me something about the Father, Son, and Holy Ghost; which, I think, he represented as three persons, and but one God. I felt very anxious to know what evidence a man could have, that would satisfy him that he was a christian, and he went on to state to me some of the evidences; but I could not comprehend them. He finally told me that it was not possible to make these evidences plain to those who had not experienced them; and he made use of this passage, "For the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." This caused me much reflection; I could not see how God could be just to condemn one sinner, if he did not condemn all who were equally guilty. But I felt a sense of my own condemnation. I was, soon after this, led to reflect on the sovereignty of God, and this figure was presented to my mind, "Hath not the potter power over the clay, of the same lump to make one vessel to honor, and another to dishonor?" And to me it then appeared that God had a much better right to dispose of us according to his sovereign will, than the potter has to consult his pleasure in regard to the clay; for God is the Author, or Producer of all things. There was still however, some arminianism about me, which I can now see more clearly than I could then; for at that time the enmity of my heart was not slain, and I was not reconciled to his will. At this time I really think I felt the burden of my sins, and my utter destitution of the love of God in my heart. My condemnation was now greater than ever; I could receive no comfort from the scriptures, but still I could not refrain from reading them. After I was told that the prayer of the hypocrite is vain, I thought there could be no hope for me; and feel-

ing myself to be the very character whose prayers are vain, I felt awful indeed; being cut off from all hope. Still something led me to search the scriptures with great anxiety, and I found this passage, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This encouraged me to search still more closely, to see what was meant by hungering and thirsting. At length I came to this passage, which gave me some hope: "Blessed are they that mourn; for they shall be comforted. Blessed are the poor in spirit; for theirs is the kingdom of heaven." Although I felt sure this was my case, I could not feel satisfied that these blessed assurances belonged to me, until I read what Paul said concerning rest, which was on this wise, "For he that has entered into rest, hath ceased from his works as God did from his." Then I felt the assurance that the poor in spirit, are those who feel and acknowledge their own destitution of a justifying righteousness of themselves, before God, and are made to know that salvation is not of the creature, but that it is the gift of God, through the redemption of our Lord Jesus Christ. Knowing that I have been made to mourn, in the sense of that text, I could now take comfort in reading the scriptures; but still I was strongly inclined, at times, to doubt whether I was a child of God or not, but at other times I felt confident that God would save me by his grace.

When I visited the State of New York in February last, it was my happy lot to fall in company with the Old School churches of New Vernon and Wallkill, and to become acquainted with some of the young converts who had recently been baptized. I felt a great interest in hearing them converse on experimental subjects, and after conversing with them and hearing a relation of their experience, I could not discover any difference between theirs and my own exercises; they told my exercises in relating their own; this really endeared them to me. I also had the evidence that I had passed from death unto life, because I loved the brethren. I felt that I was one in heart and sentiment with the poor despised flock of Christ, I felt desirous to enjoy with them the privileges of the house of God. I attended a church meeting at New Vernon, on Saturday March 2d, and after hearing two candidates for baptism relate their experience, I felt constrained also to declare what God had done for my soul; we were all received and on the next day baptized—a day that will long be remembered by me. I must confess that I never before felt so great a love to the children of God, as I have since I was baptized.

"There my best friends, my kindred are,
There God my Saviour dwells."

Yours in the bonds of Christ,

R. A. J. LARUE.

FOR THE SIGNS OF THE TIMES.

Sing Sing, N. Y., March 1, 1844.

BROTHER BEEBE:—The exhortation of the Apostle is, that we stand fast in one spirit, with one mind, striving together for the faith of the

gospel. Phil. i. 27. But when we appeal to the word of God as the only rule, both of faith and practice, striving to maintain and defend the principles and doctrine of Christ and his Apostles, and opposing the schemes and innovations of modern arminians, as carried out in their false doctrines and unscriptural institutions, we are called bigoted, narrow minded, advocates of doctrines and principles long ago exploded. Why, said a new-light minister, you have all the learned world against you, in a few years your opinions will be extinct. This is the view taken of us by these learned gentry. Your views, say they, were thought correct in the dark ages of christianity, but a new light on the subject has appeared, and wonderfully dull and stupid must he be who would still contend for the old unpopular ways: and so deep laid are many of their plans, that I have no doubt many of the dear children of God are drawn away from their steadfastness by their arguments. I have sorrowful evidence of this fact daily before my eyes. The Baptist church in this place was founded upon the true principles of the gospel, and walked for many years in the faith of God's elect, and many of the beloved children of God brought up in her courts sing the praises of Jesus around the eternal throne. But alas! "How has the gold become dim!" the church was blinded by the admission of one and another of these college taught preachers, and neglected to stand by the church of the living God, which is the pillar and ground of the truth. 1 Tim. iii. 15. They slept while the enemy was stealing a march upon them, and gaining the ascendancy, till they found that they had a majority (one means of gaining this was by passing an act that the females should vote on all questions and actions of the church) on their side, and now when too late, the older members saw what a few of their number had told them would be the case, that they were sold into the hands of their enemies, notwithstanding the admonition of the word, that we should try the spirits, and see whether they are of God. And now there were but two things to choose between, either to give up their principles, or withdraw from the fellowship of the church; for the work of excommunication had already commenced. They chose the latter, and scattered themselves into other churches. The minister who by his acts of iniquity had accomplished this, was obliged to leave, and soon after was called to give his account at the bar of God: but another of the same cast followed to the church here, who, by his own account, was led laughing into the anxious seat by Elder Knapp of famous memory, and came out converted,—went to college for about six months, and came out a first rate (so called) minister.—O the wonders of protracted meeting efforts! At this time I had not been baptized; God had brought me to the knowledge of the truth as it is in Jesus, and instructed me while very young in the doctrine of grace; but that God who worketh all things after the counsel of his own will, suffered me for my instruction, (as I have since learned,) to be led away by these workmongers. I was baptized, and

tried with all my might to be an arminian, but I soon found my efforts fruitless; blessed be God, he brought me by a way I had not known. I was soon brought to see that two cannot walk together except they be agreed. Our church and property with it had been left to those who held the old doctrine without any equivocation. The trustees of the church, or a majority of them, were of this principle, and myself and a few others contended for the doctrine on which the church was established, and through our remonstrance it was shut up till the difficulty could be settled. But what nonsense to suppose they would notice a few "cast iron christians." Of course we were excluded, and we are scattered on the mountains as sheep having no shepherd; the Sabbath comes, but no where to go and hear the gospel preached: the ways of Zion mourn, and we feel in captivity; our harps hang on the willows. 'Tis true we meet one evening in the week for prayer, and God is with us; but there is no unity to form a church of Christ, and few feel for the afflictions of Joseph. But the judgments of God seem to hang over the church, there is no prosperity for them; they have Achans in the camp, and Ichabod is plainly written upon her; for the glory of the Lord is departed. I could write much on this subject,—but is this instance alone not enough to show the importance of giving heed to the exhortation at the head of this article? Brethren, give not heed to seducing spirits and doctrines of devils; earnestly contend for the faith once delivered to the saints.—Jude iii. But what is the faith once delivered to the saints? some may ask. I answer, first, the doctrine of God's everlasting love to his people in saving them with an everlasting salvation, was delivered to the saints, as says Jeremiah, (Jer. xxxi. 3,) "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." And in Psalm ciii. 19, "But the mercy of the Lord is from everlasting to everlasting, upon them that fear him and his righteousness, unto children's children." Second, They are eternally and personally elected and chosen in Jesus as their covenant Head from all eternity. 1 Peter i. 2. Elect according to the foreknowledge of God, and God hath from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth. 2 Thes. ii. 13. And Christ says to his disciples, Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain. John xv. 16. Thirdly, The people of God are predestinated to be conformed to the image of Jesus Christ. Rom. viii. 29. According as he hath chosen them in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Eph. i. 4, 5. Fourthly, They are redeemed by the precious blood of Jesus Christ. O Israel, fear not; for I have redeemed thee, I have called thee by thy name, thou art mine. Isa. xliii. 1. Also xlv. 22. This was the

of David. Psalm xxxi. 5. Into thy hand I commit my spirit; thou hast redeemed me, O God of truth. And this applies to the whole body of Christ, "Now ye are the body of Christ and members in particular." 1 Cor. xii. 27. Fifthly, The people of Christ are made willing in the day of his power, and effectually called from nature's darkness into marvellous light.—Rom. viii. 28. Them he also called; they are called with a holy calling, not according to their works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9. Again,—the word of God effectually worketh in those that believe. 1 Thes. ii. 13. and, Sixthly, Pardon and peace is revealed to the people of God, saying, Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. Isa. xl. 2. In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah, and they shall not be found, for I will pardon those whom I reserve. Jer. i. 20. Seventhly, They are justified by the imputed righteousness of Jesus Christ, without the deeds of the law, being accepted in the Beloved, (Isa. liii. 11,) and being justified by his blood, we shall be saved from wrath through him. Rom. v. 9. Also, iv. 25, iii. 16. Eighthly, We are sanctified through him by a vital union with him, he having by one offering perfected forever them that are sanctified. Heb. x. 14. But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification.—1 Cor. i. 30. Ninthly, It is from Jesus, who is exalted a Prince and a Saviour, that the children of God draw all their supplies of grace while travelling through this wilderness world, "for it hath pleased the Father that in him should all fulness dwell," and here is a precious promise from that fulness, (Phil. iv. 19,) But my God shall supply all your needs, according to his riches in glory, by Christ Jesus. Tenthly, Eternal glory is sure to all the seed of Christ, I give unto my sheep eternal life, says Christ, and they shall never perish, neither shall any man pluck them out of my hand. John x. 28. He has promised to give grace and glory. Psalm lxxxiv. 11. And that he will carry on the work of grace begun in the heart, and never forsake his people. This is a specimen of the doctrine of that everlasting covenant, which is ordered in all things, and sure. 2 Sam. xxiii. 5. And this is all my salvation and all my desire, and this faith was once delivered to the saints, it stands a true and living testimony of the mind and will of God; we are to earnestly contend for this faith, for it contains the sure mercies of David.

Brethren, be not weary nor faint in your minds, this is the hour of the powers of darkness: but fear not, little flock, it is your Father's good pleasure to give you the kingdom; the battle is the Lord's; victory, glorious victory through the blood of the Lamb will be your sure and eternal reward, for you shall be more than conquerors through him

who has washed you from your sins, by his own precious blood, to whom be all the glory of Isaac's salvation, for evermore. AMEN.

JAMES MANSEY JR.

EDITORIAL.

New Vernon, April 15, 1844.

Remarks on the "Confession of Faith" sent us by brother Buckley of Alabama, requesting our opinion on the same.

[CONTINUED FROM PAGE 46.]

X. HARMONY OF THE LAW AND GOSPEL.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin: to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

That the law of God is holy, just, and good, is demonstrated by the express declaration of an inspired Apostle; and that it is, as a standard of right, inflexible, immutable, and everlasting, will scarcely be denied by any; but that the inability which the scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin, is not quite so clear. If this position were correct, the very moment a quickened sinner is made to loathe sin, he would find himself released from all inability; a thing which all christians know is not true. "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." Not simply because he loves sin; but because the law is spiritual, and the sinner is carnal, sold under sin. In this article, the writer and the holders of the doctrine, betray a very confused idea of both the law and the gospel. They mistake the nature of the gospel, in supposing that, *one great end of it is to qualify mankind to keep the law.* This certainly is not the case; for the gospel is glad tidings of great joy, to those who are prepared by the quickening operation of the Holy Ghost to receive it; but it was never designed to enable us to personally meet and fulfil the requisitions of the law of God. If the design, or end of the gospel was to remove from mankind their inability to keep the law, we must unavoidably come to one of the two following conclusions, viz: first, That the gospel has failed to accomplish that great object for which Infinite Wisdom designed it; or, Second, That all mankind are now able to render a perfect and perpetual obedience to its exceedingly broad commandments. Either of these conclusions would involve the most degrading and blasphemous reflections upon the being and attributes of Jehovah. If in relation to the first, God is disappointed in what he designed should result from the law or gospel, his wisdom is impeached. That cannot be infinite wisdom, which would look for effects without providing an adequate cause to produce them; and if the wisdom of God did not, with infallible certainty comprehend all things, the end from the beginning, it must be susceptible of improvement,

by the experiment of passing events: and if the wisdom of God can undergo any variation, either for better or for worse, his immutability is also involved: and, as one of the perfections of God cannot be impaired without effecting all of them, the moment we take the position that either the law or gospel has failed to secure all that was contemplated in the mind and wisdom of God, we virtually say, with the fool, "There is no God."

Nor scarcely shall we find less difficulty in taking the other horn of the dilemma; for if we assume that the gospel has removed the impediment to our perfect obedience to the law of God, destroyed the love of sin, which, this article says, embodies all the inability of man, we shall thereby impeach the veracity of God, who has certainly denounced, at least, a portion of the human family, as "Cursed children, that cannot cease to sin." And as God has said that the carnal mind cannot be subject to his law, even since the gospel, no man can assert that the inability of mankind, or of any man, to render perfect obedience to the law of God, is removed by the gospel, without charging God with falsehood.

To deliver fallen men from the love of sin, and restore them through a Mediator to unfeigned obedience of the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church. Now if this complicated jargon of sounds were true, instead of *one great object*, (if we can count,) there would be at least two, viz: 1, to deliver from the love of sin: and, 2, to bring into a state of unfeigned law obedience; but neither of these objects are presented in divine testimony, in a way harmonious with the doctrine of this article.

There are no provisions in either the law or the gospel, to deliver fallen sinners, in the general sense expressed, from the love of sin. It is true that God has made ample and certain provisions in the purpose of his grace, to destroy, in his children, (the election of grace,) the love of sin; and it is also true, that a proclamation of such provision to the heirs of promise, is one important announcement of the gospel. But it is well known by every heaven-born soul, that the love of sin is destroyed in the children of God, by the regenerating power and grace of the Holy Ghost; and by nothing short of the Holy Spirit can this be effected, much less by that "another gospel" contemplated in the heterogeneous article under consideration: a gospel connected with what is called "*means of grace*," a cant phrase of arminians, but never found in the vocabulary of those who are experimentally taught of God.

But the work of the Spirit, in destroying, in renewed souls, the love of sin, is not, as asserted in the article, to enable them to obey the law of God. Christians, of all men on earth, are the most sensible of their utter inability, and complete helplessness. But that Spirit, by whom they are made alive, after destroying in them the love of sin, shows them the perfect righteousness of their Redeemer, Jesus Christ; as, not only commensurate with all the requisitions of law and justice,

but also sufficient to elevate them, above what they were or could possibly be as they stood in Adam, even in primeval rectitude. Instead of teaching them that they are now able to keep the law, it teaches the very opposite lesson; they are slain to the law; dead to the law; redeemed from under the law; and brought under law to Christ, whose yoke they find to be easy, and his burden light. But the "*harmony of the law and gospel*," which the writer of this article seems desirous to establish, is something like the following.—That man having fallen into sin, the law was given for his restoration; but finding that men *would not, or could not* avail themselves of salvation by the deeds of the law, the gospel was added, as a second experiment, to aid man in saving himself by the deeds of the law, and thus both law and gospel, having the same end in view, are in harmony. Such delusive notions have their bearing to make graceless arminians, preach a mongeral system, a workmongral gospel, but our natural bodies could as well be fattened on winter fog, as the children of God could be made to grow and thrive on such a system of doctrine.

But we will pass on to article

XIII. OF THE CHRISTIAN SABBATH.—That the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God.

The antitypical, or christian sabbath is not by any divine authority confined to the first, or any other day or days of the week; it commenced with the gospel dispensation, and will terminate on earth with the dissolution of the world. The obligation of christians to appropriate a portion of their time to the social worship of God is not predicated upon the supposed perpetuity of the Jewish sabbaths, or a continuation of the Abrahamic covenant. The authors of this creed do not attempt to give any references to scriptural authority for their professed faith; and they find themselves as greatly puzzled to find any, as their *pædo* brethren are in proving that their infant sprinkling system was embraced in the covenant of circumcision. It is no where in the bible said, that "*the first day of the week is the Lord's day, or Christian Sabbath*;" but it is expressly said, Let no man therefore judge you in meat nor in drink, nor in respect of an holy day, or of the new moon, or of the sabbath; which are a shadow of things to come but the body is of Christ.—Those who have never been slain to the law, who regard the gospel only as an assistant to help us to keep the law, are forever grasping after shadows and always miss the substance. Their constrained service at the worldly sanctuary is tiresome; their language is, "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" *Amos viii. 5, 6.* One day in seven is as many as such people can well afford to be religious in; and even that is devoted

mostly to worldly business, such as school teaching, tract peddling, dunning, and collecting money, selling sermons and prayers at a stipulated price; and wiping their mouths and saying they have not sinned. But such as the Son has made free from the bondage of the legal dispensation, have entered into that rest which remaineth for the people of God; Christ is their Sun, the light of his countenance constitutes their day; and all the days and hours of their sojourn on earth are not too much to be devoted to his praise. It is not a weariness to them, for his yoke is easy and his burden is light. They are not like the workmongers laboring to prepare themselves for that rest which remaineth, but they have already entered into it, and have ceased from their own works as God ceased from the works of creation and rested on the seventh day, and as Christ ceased from the works of redemption when he had obtained eternal redemption for his people, and entered into rest. But the wicked are like the troubled sea that cannot rest; for they continually cast up mire and dirt.

We have before observed that there are other objectionable things embraced in this "Confession of faith;" we have, in accordance with brother Buckley's request, pointed out what we consider most objectionable. And as the items which we have dwelt upon are of general interest; we hope the brethren in other parts of our land may be led to examine this matter. For ourself we are getting more and more out of favor with written creeds, confessions of faith, &c. Brethren cannot too well understand each other in regard to their doctrine and practice, but who shall dare to say that the New Testament is not a sufficient standard of faith and practice? We have received several confessions from old school brethren, and churches for publication, some of which have appeared in our columns; but with none of them are we so well pleased as with the Book which God has given us and the heavenly Interpreter whose office it is to lead the children of God into all truth. May all who love the Lord be ever under his salutary influence, and feel in their hearts that they are not their own, that they are bought with a price, and that it is their privilege to glorify God in their bodies and spirits which are his.

"IF YE BITE AND DEVOUR ONE ANOTHER, TAKE HEED THAT YE BE NOT CONSUMED ONE OF ANOTHER."—The time has been when we thought this admonition to the saints quite inappropriate, when we have supposed that christians had no teeth to devour their brethren with; or, in other words, that the love of God shed abroad in their hearts would always so control their carriage as to make them kindly affectionate one to another. Nor can we yet relinquish that opinion, but we have painfully learned that the children of God, when influenced and governed by the passions and corruptions of nature, evince very little if any of that love, either to God or their brethren which ought to characterize them as the followers of him who is meek and lowly. The admonition at the head of this article was intended for application; inspi-

red by the Holy Ghost, it cannot be inappropriate; it must be applicable to the children of God, under some circumstances.

We have been led to some reflections on this subject, in reviewing our last number which was principally got up during our confinement by indisposition, in consequence of which we were unable to give our usual attention to the selection of matter. Of the comparative merits of the parties in the cases of brethren Threlkeld and Piper, Wright, and others, it is not possible that we can be a competent judge; nor have we any disposition to sit as umpire in local matters of difficulty among our distant brethren. But this we do know, when things which involve the ministerial, moral, or christian character of our brethren are told in Gath, and published in the streets of Askelon, the daughters of the Philistines rejoice, and the daughters of the uncircumcised triumph. We would seriously appeal to our brethren and correspondents; is it in harmony with the rule of our faith and practice, and in accordance with the spirit of our calling to vent our feelings to the prejudice of each other, through the columns of a public journal? Will such a course result in the peace of Zion, or the declarative glory of God? Is it calculated to bring aggrieved parties nearer to each other, and so promote and facilitate an amicable adjustment of difficulties? So far from securing any such results, all must see that a course of crimination and recrimination, sent out thousands of miles from the scene of action, will provoke resentment, if not retaliation, separating the parties involved so widely as to almost forbid the hope of final settlement. But besides the effect immediately produced, in the alienation of the parties, such a disposition to publish, and perhaps exaggerate each other's faults almost invariably places both parties in a very unfavorable and suspicious attitude in the eyes of distant readers. They are regarded as quarrelsome, sensitive, and sometimes even malicious. Nor is this all, others are, however reluctantly, dragged into them; the editors and publishers of papers become involved. If, on the one hand, they refuse to publish the complaints of those who feel themselves aggrieved, they give offence and are charged with a want of sympathy with their suffering brethren; and if they give wings to these complaints, and thereby aggravate the difficulties, wound the hearts of brethren in all distant regions, and place a weapon in the hands of our inveterate, and common enemies, who are ever ready to make capital of all the faults of the Old School Baptists; there also they are victims to censure, and also to the bitter consciousness of having acted in opposition to the spirit of the gospel.

We sincerely hope that in future our brethren and correspondents will do themselves and us the favor to consider this matter, and they will show by their long suffering, gentleness, kindness, and disposition to forgive one another as Christ has forgiven them, more of the image of the heavenly and less of the corruptions of the earthy Adam.

We wish not to be understood, however, that

there can be no circumstances which will justify the saints in publishing their trials. The case, for instance, of brother Manser of Sing Sing, N. Y., as stated in his letter in this number, is one of the class which ought to be made known. He, for his faith in Jesus, and steadfastness in the gospel, is cast out from a church which once stood upon the ground of the gospel; but now being taken captive by the enemy and carried down to Babylon, hurls her anathemas at all who will not follow her pernicious way. A faithful history of the church in this nineteenth century, requires a record of the persecutions of the saints who continue in the Apostles' doctrine, and of the corruptions of those who are turned away from the truth, and are turned unto fables. Such a history may serve as a warning to the people of God in all subsequent ages of the church. But, let not confusion and intestine war disturb the songs of Zion. Let the remnant whom God has saved from the general deluge of corruption, be employed in praising God and building up each other in their most holy faith.

THE BIBLE AND THE PUBLIC SCHOOLS.

The same spirit that was manifested by the king of Babylon, when he passed a decree that all his subjects should worship Daniel's God, is now manifested by a set of zealous religious fanatics in the city of Philadelphia, in their attempts to force the Bible into the public schools, as a text book, together with a set of teachers and books which favor their sectarian views. The passions of the common people are strongly appealed to by leading and influential clergymen, and large mobs are collected into public squares, to hear the incendiary and infatuating declamation of the ring-leaders of this fanatical party. By the wicked misrepresentations of those who profess to hold the spiritual guardianship of the nation, the common people are made to believe that an order has been sent over from the pope of Rome, to exclude the reading of the Bible from our children; and the impression is attempted to be made that our children can have no opportunity of reading the Bible, unless it is provided by law that *that* Book shall be read in the public schools; but how far is this from the truth. According to the constitution of our nation, and of all the States, all sects of religionists are recognized as having equal rights, none to be patronized by the government to the prejudice or proscription of others. The public schools are sustained at the public expense, the cost of them is raised, directly or indirectly, from all classes of the people subject to taxation, without reference to their politics or religion; it is therefore proscriptive, unjust, unconstitutional, and wicked, to apply the money of Jews, Pagans, Papists, christians or infidels, without their consent, to the support of any system of religion in which they do not all agree. This course of the clergy, striking as it does at the root of civil and religious liberty, threatens our nation with all the horrors of speedy persecution, misery and blood.

They talk much about a *Bible without note or comment*, but still insist that the teacher and visitors of the schools shall comment upon the scriptures, and it is well known that no school book finds favor in their eyes, that is not corrupted by some of their religious opinions. What is the difference, whether the Bible be introduced into

the schools with note and comment printed and bound within its lids, or that the Bible be in one book, and the notes and comments in other books?

Is it not enough for every sect, that they be allowed to teach whatever system of religion they please, *at their own expense*? Why should any wish to monopolize our public institutions? If the Presbyterians, Methodists or Baptists, wish to teach religion as a science in the schools, they have only to get up schools at their own expense, and the right is guaranteed to them by our constitution and laws; and the same right belongs also to their papal and other neighbors; but it is as unjust to apply the money of the papists to support Protestant sectarianism, as it would be to take the money raised by taxation from the Protestants, and apply it to teaching the peculiar doctrines of the Roman Catholic religion. In neither case would it be any better than highway robbery.

While the fanatics of our age seem conscious that their religion must be established and maintained, like that of their prototype, (Cain,) by violence and force of arms, we have reason, as Old Fashioned Baptists, to rejoice that "their rock is not as our Rock, our enemies themselves being judges." "God is our Refuge and Strength;" and he "hates robbery for burnt offerings." His "kingdom is not of this world," nor can its foundation be made stronger by human legislation, or its interests promoted by oppression, proscription, or falsehood.

Brethren, it is our firm conviction that the party which has been so long and so insidiously laboring to establish THE MAN OF SIN, in the union of secular and ecclesiastical power upon the ruins of our liberty, is now using all its power and influence to effect its wicked purpose, by corrupting all the fountains of primary instruction in our country. Their object is to unite the public schools with their sabbath, and theological schools and bring them under the control of clerical aspirants. Let this be done, and the boasted freedom of America is gone forever.

MOORE'S LETTERS CONTINUED.

LETTER XIV.

MADAM:—Having brought the doctrine of universal conditional salvation to the test of the Scriptures generally, we will next inquire how far it corresponds with that part of them which seems to relate to experimental religion; for it must be allowed that a considerable part of them are of this nature. This part of them treats especially of the condition of man in his present state of guilt, and depravity, and the effects that attend his being illuminated by the Divine Spirit in regeneration, and brought to an experimental knowledge of the Lord Jesus Christ, which is constantly represented as establishing a vast change in the understanding with respect to divine things, which while in a state of nature the subject had no knowledge of. But universal conditional salvation supposes that the gospel mode of salvation, is so far, at least, within the comprehension of men wholly in a state of nature, as to put it in their power to obtain by the due improvement of the grace already given, the saving knowledge of God; but the sacred scriptures seem to make no medium between a state of nature and a state of grace; and states the natural man as incapable to discern spiritual things; and as being at enmity against them, nor can he know them because they are spiritually discerned; that is, they are revealed to the mind by the spirit, and what these spiritual things are, the apostle informs us by giving a description of his own experience on this subject; namely, "that I was alive without the law, but when the commandment came sin re-

vived and I died,"—and it appears from the history of the conversion of this servant of God, that the things proceeded wholly according to the divine will, without any regard to the temper, wish, or inclination of the subject; and in his case at least, it appears, "not to be of him that wills, or of him that runs, but of God that sheweth mercy," great mercy in his salvation.

It remains a matter of inquiry, whether what the apostle experienced is not common to all real converts. Waiving what was extraordinary as to the time and manner of the operation, it appears clearly from the apostle's statement, that it was neither the external light, nor the sound of the voice on the organ of his ear, but the internal light that brought the knowledge of the law to his mind, that created the perturbation that he felt; and he attributes as fully his knowledge of Christ to a revelation internally, as he does his conviction from the law. Gal. i. 16. But universal conditional salvation contends, that every man has at least so much knowledge of Christ, and ability to improve it, that if he does not hide his talent, he may finally find eternal life; there is no revelation on the minds of converts, to this plan: relative to the scheme of redeeming grace, their views are the same after conversion as before, in every respect only as it concerns themselves; they have obtained the blessing, and may now preserve it if they remain faithful. But the apostle in stating this state of blessedness, says, "It is not by works of righteousness that we have done but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost. That men are now in the same state the apostle was previous to his conversion cannot be denied, for if the introduction of Christ made any change in the situation of the descendants of Adam, as is by some supposed, the apostle must have enjoyed that advantage as well as others; but he never hints at any such advantage; and, as has been stated already, makes only two classes in the human family, those are saints and sinners; the natural and the spiritual man; and if this is not the real situation of men and women, it will be very difficult to show what it is, and equally difficult to show what will be the condition of those who inherit this middle state in the next world.

It therefore remains that all that finally reach the peaceful shores of eternal day, must experience the same internal illumination that the apostle felt, and become acquainted with the same objects that were revealed to him; have the same view of the law, and the knowledge of the gospel he had in a certain degree; or else it will be impossible for the gospel he preached to be of any use to them; nor can they find comfort in the objects that now afford him the joys he feels before the throne, as these objects are nothing essentially different from what the gospel reveals; but the same in a brighter manifestation; unless we suppose a false gospel can confer true spiritual comfort, which is too absurd to admit. A true knowledge of the law, and a true knowledge of the gospel are essential to true religion, at least in their essence; or that the one in all its forms is the ministration of death, and the other the ministration of life and salvation through the blood of Jesus, without the works of the law. The law requires every thing to its extensive demands; the gospel requires nothing; no, not even faith, repentance, or any other thing, to give us a title to the blessings it reveals! so far from this, that all these are the blessing it brings in its sweet bosom. with eternal glory as its final end. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God," are the joyful accents which it ever proclaims! While universal conditional salvation contends that faith and repentance are the condi-

tions of salvation; the experienced christian exults that the gospel brings these with it. For it will not be contended that there ever could have been faith, had there been no gospel; nor repentance, had there been no Savior that died for guilty men. Why then should we contend that the blessings which flow from his dying groans, are the conditions required of us as the terms of our acceptance before him. Had he not viewed us as accepted in the Beloved, we might and should have remained as the fallen angels have done, the objects of his eternal abhorrence. But while we are talking about faith, as the condition of our salvation, it may not be amiss to inquire what kind of faith this is? it must either be the faith that christians only have; or it must be the faith that carnal men or devils have—it cannot be the faith that christians have, because all christians are in a state of salvation, every one will confess, and it will require a degree of wisdom never yet known, to prove any thing yet to be done, to be the condition of that which already exists. It cannot be the faith that is common to carnal men, for that is at best but an act of the carnal mind, and as such is at enmity against God, as much as any other act of the carnal mind is; “for the carnal mind is enmity against God, it is not reconciled to the law, neither indeed can be,”—and that it is such a faith as devils have, none will presume to say. It really therefore becomes a very serious inquiry, whether the principle can be true on any ground or not; to suppose that God requires an act of the mind that is wholly carnal, to be the condition of the salvation of the subject, is to say he requires that he most solemnly abhors: no act can be acceptable to God that is not holy, either in itself, or through Christ Jesus; and it would be strange doctrine, as well as miserable philosophy, to say that Jesus Christ sanctifies an act, that the person performing that act, may be accepted of him.

But it is very natural to conclude, that when a person is accepted, the acts of that person should also be accepted—“a good man out of the good treasury of his heart bringeth forth good things, and an evil man out of the evil treasury of his heart bringeth forth that which is evil.” Here the man is in both instances placed before the things proceeding, and the things take their denomination from the man from whom they proceed. It therefore follows that it is impossible that the faith of a carnal man can be the condition of his salvation—and it remains to be inquired whether the faith of a real christian can be required of him, as the condition of his salvation—this seems too absurd to obtain any credit with reflecting minds; but plain as the principle may be, it may, and perhaps will be inquired, if the faith of a carnal man cannot be the condition of his salvation; and that christians are already in a state of favor, why is faith necessary to either? To this I answer, the former cannot have it, and the latter cannot be without it, because it is the necessary consequence of his regeneration; “the fruits of the spirit are love, joy, peace, long-suffering, goodness, faith, &c., and this is highly necessary, first for the glory of God, and secondly for the comfort of the subject; and finally to enable him to take up the cross with courage, and with pleasure run in the ways of God’s commands; “this is the victory that overcometh the world, even our faith.” It therefore follows that universal conditional salvation cannot be true, and while it takes a false ground, it robs the Holy Ghost of his sacred offices, and transfers the graces which he alone can communicate, to poor fallen sinners, and persuades carnal men that the graces he bestows on the saints, must be performed by them as the condition of their salvation.

POETRY.

FOR THE SIGNS OF THE TIMES.

“There is a house not made with hands;”
There is a house not made with hands,
Eternal in the heavens it stands
For all God’s chosen race;
They who’re redeemed by Jesus’ blood
Are traveling to that blest abode,
To see their Savior’s face.

When this frail tenement decays,
The wisdom of our God displays
A building more secure;
No pain or sickness will be found
To enter on that heavenly ground,
Or come within the door.

The inmates of this house are blest,
They’ve reached the long sought promised rest,
Prepared for them by God;
And now they shout aloud and sing
The praises of their heavenly King,
Who washed them in his blood.

This building is composed of those
Whom God from everlasting chose
From death and hell to save;
And when the topmost stone is on;
The shouts of all the ransomed throng,
Will be, we’re saved by grace.

No works of ours would e’er have done
To plead before God’s holy throne,
Guilty we there should stand,
But by free, rich, and sovereign grace
Our guilty souls will find a place,
Seated at God’s right hand.

There is a house not made with hands,
Eternal in the heavens it stands,
O! may I there be found;
And with the ransomed blood-bought throng
The praise of Jesus we’ll prolong
In one eternal sound.

JAMES MANSER, JR.

FOR THE SIGNS OF THE TIMES.

If in thy love, my God,
There is a place for me;
If I am washed in Jesus’ blood,
And from my sins made free;
Then let my ransomed soul
My God and King adore;
And let my soul, when nature fails,
On brighter pinions soar.

RECEIPTS.

NEW YORK.—T. Shaddock, 1; A. Richardson, 2; Wm. H. Carpenter, 1; Mrs. S. Seybolt, 1; A. Watkins, 1; C. Shons, 1; Mrs. A. Warner, 1.		
VIRGINIA.—W. C. Walshall, 2; S. Caldwell, 2; J. R. Burner Esq., 1; C. Northam, 2.		
J. A. Houston Esq.,	O.	2 00
Wm. A. Webster,	Mich.	1 00
Mrs. Sarah Gard,	“	2 00
Hon. A. Y. Murray,	“	5 00
M. W. Abraham P. M., for J. P. Shitz, Pa.	“	5 00
N. Greenland,	Del.	2 00
Dea. M. Bannister,	Me.	2 00
Eld. P. Hartwell,	Ala.	3 00
Eld. B. Lloyd,	Ill.	2 00
R. D. Durfee Esq.,	“	4 00
A. Sandford,	Ga.	2 00
Eld. J. W. Turner,	Mass.	2 00
W. E. Breyton Esq.,	“	1 00
R. C. Brown Esq., for Susan Shrief,	Ky.	2 00
T. Dairson Esq.,	“	1 00
Wm. Owens,	“	1 00
Eld. S. Jones,	Ten.	2 00
Eld. P. Culp,	“	1 00
“ for br. Jewett,	Md.	1 00
Wm. Hanway,	N. J.	1 00
Wm. H. Johnson,	Ia.	1 00
G. Hendrix Esq.,	Mo.	3 00
G. W. Zimmerman,	Mi.	1 00
Mrs. M. J. Buck,	D. C.	3 00
A. MacIntosh,		
Total,		\$70 00

NEW AGENTS.—Eld. James M. Rookmore, Gerard’s Rus-
sell co., Ala.
Eld. Peter Culp, Somerville, Fayette co., Tex.

LIST OF AGENTS.

The following agents are duly authorised to collect receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trotter, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Cauck, Wm. W. Covington, J. Keller, F. T. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hersherberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leevies, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barret, Alfred Eastland, James L.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Waller.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carass, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hersherberger, I. T. Saunders, Ellis Males, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., MAY 1, 1844.

NO. 9.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—There was a call from brother Kelley of Ohio, quite prominently placed in the 3d number, present volume of the Signs, for my views of 1 Cor. viii. 39, latter part; and 1 Cor. xiv. 34, 35. There being no such text in my Bible as 1 Cor. viii. 39, I knew not exactly what to conclude about it; though supposing it a typographical error, I thought it would probably be corrected if I waited a while; but as the correction has not been made, and several brethren have expressed to me their opinion that 1 Cor. vii. 39 was intended, I have concluded to give my views of that, together with the one in the 14th chapter.

1 Corinthians vii. 39, latter part, reads thus: "But if her husband be dead she is at liberty to marry whom she will; only in the Lord." Understanding this to be what it appears to be, plain New Testament instruction, I do not think there is any mystery about it, for us to rack our fancies to find out. The Corinthian brethren had written (see verse 1) to Paul for information concerning marriages, perhaps being somewhat diffculted to know what bearing the regulations upon this subject, given to national Israel, under the law, might have upon them; and he in answer gave them the instruction contained in this chapter. Having given his judgment concerning persons in the married state, and virgins, he in the passage under consideration gives his opinion concerning widows, and allows them full liberty to marry whom they will, with the one exception, that it should be in the Lord, that is, to a believer in Christ: the expression, *in the Lord*, being used to denote a being in Christ. As in Col. iii. 18, & iv. 7, & 17. The question here arises, Why is this restriction given concerning widows, whilst no such reserve is made concerning men or virgins? In reference to virgins, the parents in that age and country had the principal, if not the entire control in allotting their daughters in marriage, and the Apostle so speaks of it in verses 36—38. In relation to males, there is not the same necessity for the restriction; not but that it is prudent for all believers, male or female, if they marry, to marry those with whom

they can have fellowship, and be united in their worship; but the man being the head of the woman, and of the family, can have a control over his family, in regard to their paying a respect to religion, and the liberty of pursuing his own course in the case, which a woman frequently cannot have when married to a man who is an opposer of the religion she professes. Hence the peculiar propriety of this direction to widows, who are at liberty from their parents to exercise their own choice in marrying. To realize the full importance of the advice which the Apostle gives in this and other parts of the chapter, we must consider the peculiar situation of the believers at that time; he speaks of it as *the present distress*, in verse 26. They were encompassed with persecutions, and all who were not brought into subjection to the gospel, were its open enemies. Under such circumstances, for a believing woman to be married to an opposer of the religion she professed, and who might deliver her up to persecution, or at any rate would seek to debar her from the privileges of the gospel, would be little short of madness. That of late years, many believing widows have married without regard to this direction of the Apostle, and that some of them have been favored with husbands who instead of openly opposing them, have been ready to accomodate them in attending upon the worship and order of their church, is manifest. But whether even these sisters, as kind as their husbands have proved, have not at times felt that if their husbands were believers, they should enjoy more of the privileges and comforts of religion in the family circle, is not for me to say. The circumstances in which the church has existed for years past, are very different from what they were in the earlier ages of the gospel. The educational bias of most persons has been, in this country, for years back, in favor of a decent respect to the gospel, so that they would be ashamed to be known as depriving their wives of the privileges of attending their churches. Indeed, the bias of some, both from education and rational investigation, is very strongly in favor of what we believe to be the truth and order of the gospel. These favored sisters probably have thus been married without being at all impressed with this advice of the Apostle as having any application to their case; and hence *have been beaten with but few stripes*, according to the saying of our Lord. Luke xii. 48. But let not our widowed sisters or others who are at liberty to decide for themselves in reference to a husband, think, if they have a conscientious regard for the truth and order of the gospel, that the times approaching will be as favorable as the past for their finding peace in marrying unbelievers, and more especial-

ly, professors of religion who do *not receive the love of the truth*; such if they thus marry, will, I think, find trouble in spirit, as well as *trouble in flesh*.

Another important inquiry touching this subject is, Whether the fact of a believing widow's marrying, *not in the Lord*, that is, to a man who does not give evidence of having received the truth as it is in Jesus, renders her a proper subject of church discipline? My own opinion is, that this circumstance of itself is not proper ground for church discipline, though it might lead to other circumstances that would be. But after advancing an opinion that would seem, at first view, to favor the idea that in some cases a disregard to Apostolic direction is not ground for church discipline, I must beg the forbearance of brother Kelley until I give the reasons for the opinion I have given.—My first reason is, that I conceive nothing is a proper subject of church discipline, that is not either a neglect of, or a departure from what has been established by the authority of our Lord or the apostolic authority of his Apostles, as either the doctrine, order, or practice, proper to the church, or to the professed disciples of Christ, as such. Secondly, The particular advice or instruction under consideration, together with the most of what he says in this chapter, is not declared by Paul, as of his apostolic authority. He gives it as, in his private judgment, *wholesome advice*; all things considered. And he whilst giving it carefully guards against its being taken as being enforced by his Apostolic authority, or which is the same thing, as of the commandment of the Lord. He says in one case, "I speak this by permission, and not of commandment." Verse 6. Again, verse 12, "But to the rest speak I, not the Lord." And in verse 25 he says, "I have no commandment of the Lord: yet I give my judgment," &c. And in the case of the widow under consideration, after allowing her liberty to marry, &c., he concludes with saying—"But she is happier if she so abide after my judgment, and I think also that I have the Spirit of God." Verse 40. That is, *if she abides a widow*: and he gives good ground for his judgment in the case being relied on, for, having the Spirit of God, he could not be mistaken as to the troublesome times which awaited them. But how, says one, are the writings of the Apostles to be thus taken as having no binding authority? No; by no means. We find nothing like this disavowal of direct authority in the other writings of Paul or of the other Apostles. In addressing the churches, whether concerning doctrine, order, or general practice, they speak positively, and of authority; and their writings are to be taken as the commandments of the

Lord. But in this case, the subjects on which the Corinthian brethren had asked Paul's advice, were such as would not consistently admit of any uniform order being established. For instance, it was advisable in some cases for single persons to marry, in other cases, (as in the present distress which the Apostle spoke of,) it was advisable for them to remain single and unencumbered with families. Hence it was not proper that Paul should establish by his Apostolic authority, the order, either that all should marry, or that all should remain single. So in the case of believers being connected in marriage only with believers, no uniform order could consistently be established; because in many cases of persons already married, one is called by grace, whilst the other is not; if therefore the gospel order were that believers should not live in marriage connexion with unbelievers, such would have to separate, and their children be held as *illegitimates*, or as Paul says, *unclean*. This the Apostle with manifest propriety objects to, in case their unbelieving partners be still disposed to live with them. Now the order, which would admit of some believers having unbelieving partners, and absolutely prohibits others from such union, would not be uniform; more especially so if it were allowable for males who have equal liberty with widows of choosing for themselves, to marry unbelievers, (and there appears nothing in the connexion to the contrary,) whilst widows alone were positively prohibited from such marriage. Hence whilst Paul so strongly urges upon believing widows, the advice, if they be married, to be married *only in the Lord*, he has let it be known that it was only of his private judgment, knowing by inspiration the occasion there was, and would be for it: he has not enforced it as a fixed order by his Apostolic authority. And what he thought not proper thus to enforce, I cannot think the churches have a right to enforce by their discipline. I have taken occasion to enlarge upon this subject on account of some who have been diffculted to reconcile what is said in this chapter, with the idea of the divine inspiration and authority of the epistles generally. Now I believe Paul wrote this chapter, being guided by inspiration as much as in any other of his writings; and that he was thus unerringly guided, to leave these cases unestablished by any fixed Apostolic order. Had he been governed by his individual preference, he evidently would have established celibacy among all unmarried believers. He says, "For I would that all men were even as I myself."

The other passages on which brother Kelley wishes my views, (1 Cor. xiv. 34, 35,) reads thus: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." I would have preferred keeping silence on this subject myself, as other brethren have arrived at a different conclusion from the reading of the passage, from what I have, and I have not, that I know of,

any special light on the subject. It is true the passage seems plain enough, in deciding that *women are to keep silence in the churches*. But the inquiry is, Whether they are absolutely, on every occasion and in every sense to keep silence, or only in certain senses? If in every sense, this prohibition would preclude a woman from relating her experience, or professing her faith in Christ or willingness to submit to the ordinances of the gospel, as well as from giving testimony in any case in which she may be particularly acquainted with the disorderly conduct of another. So that I cannot think the prohibition is designed to be taken in so general a sense. We must therefore examine the connexion, to find in what particular sense or senses the Apostle is to be understood as forbidding that women should speak in the church. By looking at the preceding part of the chapter, we shall see that he is, throughout, treating on public speaking, such as speaking with tongues, and prophesying, both in the proper sense of speaking by revelation, and in a more general sense of speaking, or as we call it, preaching to *edification, exhortation, &c.*, as in verse 3, and also delivering *doctrine, &c.* Now as this is the particular subject on which the Apostle is giving instruction, I think it the only consistent construction of his declaration, to understand him as requiring the women, in the sense of *public speaking, to keep silence in the churches*. And in a parallel passage (1 Tim. ii. 11, 12,) he thus states the subject: "Nor to usurp authority over the man, but to be in silence." In 1 Cor. xiv. 34, it reads,—"But they are commanded to be under obedience, as also saith the law." Now for women to set themselves up, to speak for the *edification* of the church, or to *teach*, is not being under obedience, but is to assume authority to lead or guide the church. The same would be the case were they to attempt to direct the church in any matter of discipline or business that might be under consideration, that is, declaring their opinion or discussing the subject. Hence Paul's direction further is, that instead of querying on subjects or discussing them before the church, "If they will learn any thing, let them ask their husbands at home;" and in the other passage, "Let the women learn in silence with all subjection." 1 Tim. ii. 11. The question may here arise, Whether this direction of the Apostle would debar females from voting in any case whatever in the church? Some say voting would be to usurp authority over the man, as their votes in some cases may carry the point. It would be taking the authority to express their assent or dissent to any measure. And in matters touching faith or fellowship, I have thought the woman had a right to this privilege, and to consider herself accountable to the Lord, her heavenly Husband; otherwise she would have no right to receive the gospel, or profess subjection to it, without her husband's being willing, and thereby subject herself to her husband's leaving her on that account; but Paul says of the sister, as well as of the brother, that she is not under bondage in such cases. 1 Cor. vii. 15. Hence in the re-

ception of members, choice of a pastor and cases of dealing, &c., wherein a conscientious regard to the truth and order of the gospel is concerned, I think it the duty of the believing female to show her assent, or dissent, by a silent lifting of the hand. But the secular business of the church, they had perhaps better leave to the management of the brethren. I do not think that it is any shame for a woman thus to signify her regard for the gospel and its order; but for a woman to speak in the church in a way to assume the lead or authority, is, as the Apostle says, *a shame*. It is a *shame* to the woman, for she is thereby assuming too much of a masculine attitude; it is a shame to the church, for it looks as if the church had reversed the order of nature, and acknowledged the woman for the head.

One other point embraced in this subject seems necessary to be noticed. In 1 Cor. xi. 5, we read, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," &c. From this some persons have inferred that women were allowed to speak in prayer and in prophesying before the church. But speaking in prophecy before the church, is one of the principle points on which the Apostle is treating in the 14th chapter, and of course is a prominent point on which he says, Let your women keep silence in the church. Besides, prophesying is, according to him, to *edification, exhortation, or comfort*, (1 Cor. xiv. 3,) or what we call preaching, and is therefore teaching. In 1 Tim. ii. 12 he says, "I suffer not a woman to teach," &c. If therefore the text 1 Cor. xi. 5, implied that Paul allowed women to speak in prophecy in the church, it would stand in plain contradiction to both these other texts. That cannot be, for Paul wrote by inspiration, and consequently could not contradict himself. Further, it belongs to the head to lead, and if speaking in prayer publicly is a taking the lead in prayer, it would be occupying the place of the head, and therefore not being in silence and in subjection, as the law requires the woman to be. We must therefore, if we believe Paul wrote by inspiration, understand him in this case, not as implying that the women speak or lead in prayer and prophesying in the church. And indeed, a little attention to the order of a gospel church as pointed out in the New Testament, will show that when the church has come together for worship, it is come together as one body; whatever part therefore one member takes in leading in the worship and order of the church, he does it as a member of that one body; and whilst sanctioned by the church, the church, and therefore each member, is properly considered as participating in it. This I presume will be readily admitted to be the case, in prayer, that though but one speaks in prayer, yet all present are supposed to unite with him in the act, and therefore to address God, or pray through him. But it may not at first view be so manifest that such is the case in prophesying or preaching, owing to the smoke which arose from the bottomless pit being not yet dissipated from the gospel hemisphere; yet it is equally true, as in

the case of prayer, that the prophesying or preaching in the church should be only through gifts fellowshiped by the church, and that the church and each member in thus allowing the gift to be exercised, should consider themselves as sanctioning what is preached, and indeed through the preaching bearing their united testimony concerning Jesus. Hence I think the order observed by the Scotch Baptists, of all the members of the church sitting in a body by themselves in their worship, thus showing their mutual participation in every part of worship, to be more consistent with the unity of the church and ancient order of the gospel, than is common among us, where professors and non-professors sit intermixed, and to all external evidence, the members having no more participation in the parts of worship, than others; too often the case, neither feeling that they have any other part in the preaching or prophesying, than merely to hear the preacher, and perhaps go away and find fault with what they have heard before the world. Are not preaching and praying as much orders and parts of gospel worship, as is the breaking of bread? If so, why should not the church be as distinctly known in the one as in the other? But custom has such a hold on us, that I have long since given up the hope of seeing the churches coming fully into Apostolic simplicity of worship, until it is the pleasure of the Lord to bring the church altogether into a new state of things, which will be when the church is brought out of her thousand two hundred and sixty days of wilderness state. I therefore would not have touched this point now, but for illustrating the fact, that were we accustomed to the ancient gospel order, we should find no difficulty in understanding the Apostle in this passage as having referred to all the men and women attending as members of the church, and particularly in the several parts of the worship, the one to sit in the church uncovered, the other covered.

Thus, brother Kelley, I have given such views as I have of these passages; if they suit you I shall be pleased that our views harmonize,—if they are not in accordance with what you understood to be the import of these scriptures, you or some one else perhaps can show a more consistent explanation of them.

Yours to serve in the gospel,

S. TROTT.

Centreville, Fairfax co., Va., March 25, 1844.

FOR THE SIGNS OF THE TIMES.

A GREAT CALF!

"These be thy gods," O New School Baptists!

BROTHER BEEBE:—I submit to your consideration, and the consideration (if you please) of all concerned, through the Signs, whether New, or Old School Baptists, or any others, if the above is not the substance of, or proved by the language of the following extracts from "a valuable article furnished by Professor T. Stephens, Granville College, Ohio." See 11th Report of the American Baptist Home Mission Society, pages 66, 67.

"The first movement towards combining the Baptists in any form of benevolent action, was the organization of the Cincinnati Baptist Missionary Society." (A) "Professor S. furnishes a table, showing the whole number of Baptists in the State at different periods; the absolute annual increase, the annual increase per cent., and the proportion opposed to missions. We can only give the total number at different periods, thus: In 1826, 7,000; in 1832, 10,493; in 1834, 13,926; in 1836, 14,415; in 1837, 15,410; in 1839, 18,000; in 1840, 21,579; in 1841, 29,685." He says, "I have supposed one half of the number in the State in 1826, to belong to the anti-mission class, to wit: 3,500, and have estimated that the number of the same class in 1831, was about the same, (3,500,) (B) losing the estimate upon the number that have since distinctly taken the anti-missionary ground. In the statistics that have been made out several times since 1831, the estimated number of the anti-mission class has varied from 3,500, to 3,000, remaining about the same, absolutely considered from year to year, while the missionary class have rapidly increased, (C) the difference now and ten years ago, being nearly as 3 1-2 to 1." (D)

"GAIN IN CHRISTIAN EFFORT."

"The difference in contributions to spread the (a) gospel among the heathen between this year" (perhaps alluding to 1843, the year the report was printed) "and 1832, is as 200 to 1." (b)

"INFLUENCE OF THE BAPTIST H. M. SOCIETY."

"We are indebted to the Home Mission Society, (c)

1st. For many of our ablest ministers, who have either been sent into the state by your Society, or have come in consequence of the Home Mission movements. (d) 2d. For the establishment of Baptist churches in many places. (e) 3d. For much of the increase in numbers and efficiency of many other churches. (f) 4th. For much of the increased support given by the churches to the ministry, (g) and for much of the effort made to provide good meeting-houses. (h) 5th. For much aid in sustaining our religious paper, by contributing to its columns, and extending its circulation. (i) 6th. For much aid in various ways to the cause of ministerial education. (j) Doct. Going, the originator of your society, (k) in his western tower preparatory to that event, was present and gave his consent at the organization of the Ohio Baptist Education Society, and laying the foundation of the Granville Institution. (l) 7th. For much of the impulse of the vigorous course of action in which our Convention is now engaged. (m) In a word, it is my opinion, that without the Home Mission effort, our absolute gain would have been small; while relatively, to the whole population, and to other denominations, we should have fallen far in the rear. (n) Your Society has given light, and strength; it has roused our churches to action; (o) it has been, in many instances, their life. (p) May those who have hitherto sustained you, be encouraged to continue and enlarge their aid in accomplishing the mighty work before you in the vast regions of the west." (q)

(A) Giving Prof. Stephens the credit of telling the truth, as ratified by the A. B. H. M. Society. "The first movement towards combining the Baptists (in Ohio) in any form of benevolent action, was the organization of the Cincinnati B. M. Society." Then it could not have been of our God, according to their own acknowledgement. Does not God move first in all his people towards combining them in gospel union with himself and with each other, for, and in every effort of duty and gospel benevolence? Otherwise the dead move before God moves them, and they must perform conditions while dead, in order to move God to give them life, when he would not, unless they moved first! When Peter, in contradiction to what his Lord had said, that "He must suffer at Jerusalem," said, "Be it far from thee, Lord; this shall not be unto thee," Jesus turned and said unto Peter, Get thee behind me satan, &c. Matt. xvi. 21—23. It would seem that this getting before the Lord is a bad business,—it is much better to follow him. (B) But Prof. S.'s table shows an abundant increase! And no wonder; if the dead can move first to perform conditions of salvation, or if ministers by preaching can convert souls, and change them from hating to loving God, or missionaries give the bread of life to them that are dead, and cause them to eat, and love it. And except one or all of these be true, their gain of members, [lumber,] is in reality no better than the gain in numbers attending the worship of Nebuchadnezzar's image, over the number of the Hebrews bowing before their calf in the wilderness. Though the calf might be insignificant in size, and the image 100 feet high, and 10 wide, it was the same principle in the Hebrews when they said in their feast before their calf, These be thy gods, O Israel, that was in Babylon's proud monarch when he said, at the dedication of his image, Whoso falleth not down, &c., shall in the same hour be cast in the midst of a burning fiery furnace; and I can see no real difference of spirit between these, and the principle that ascribes the salvation of man, and the building up of the Zion of God, to the organization and operations of societies of men founded on filthy lucre; where memberships and offices are bought and sold for money, and in some instances differing according to the sum paid; and where the piety of the devotees is rated according to the liberality of their donations. If rapid increase of numbers, occasional answers to prayer, and influence over a multitude, proves a case, or those engaged in it to be right, the devils that entered the swine in Gadora, and the missionaries, may vie with each other for the palm.—(C) But Prof. S. as much as tacitly allows that one half of the number of Baptists in Ohio in 1826, were impregnable to the force of the artillery of missionism, and have stood their ground, "remaining about the same, absolutely considered from year to year, while the missionary class have rapidly increased." When we consider the frailty of man, the charming snares of popularity, the powerful appeals of learned eloquence from men in high standing, and of vehement zeal; the in-

fluence of flattery, the difficulties to be encountered in separating from those we once held as dear brethren in the Lord, and the numerous juggling tricks of the missionaries, their living intermixed, and not in a body by themselves; what but the power of grace could have supported, protected, and defended them from being overcome, destroyed, scattered and disheartened by their foes for twelve or more years, especially as their combatants were enjoying such rapid reinforcements, their numbers increasing until they are "nearly as 3 1-2 to one?" (D) Their rapid increase is doubtless attributable to their extra exertion, to which they ascribe it, while the Christian's God, the God of the Bible, has no more to do with, in, or about it, than he has with idols, and their worshippers in other places, and at other times. Then while they play their juggling tricks, practice witchcraft, and run greedily after the error of Balaam for reward, may all that are born of God fear and trust in him. For, As the mountains are round about Jerusalem, so the Lord is round about his people. Psalm cxxv. 2. And though idolators should continue to increase, until, instead of being as 3 1-2 to 1, they are 1,000 to 1, one shall chase a thousand; for the Lord our God is he that defends and protects us, as he hath promised.

"Gain in Christian Effort."

[a] As for such to whom God shall send strong delusion, that they should believe that lie, that it will be "a source of enjoyment to" him "when he stands and looks at the redeemed millions coming up around the throne from heathen countries, to reflect that he has contributed something to their conversion by sending them the Bible, and the living teacher," so that some are saved for, or in consequence of what money he has paid, that otherwise would not have been. I say, for such to contribute their cash is nothing strange, as they imagine they are laying up treasure in heaven. But let them believe the truth, that men are not redeemed with corruptible things as silver and gold, &c., and the missionary mendicants would get but little of it.

[b] If the gospel they send to the heathen is such as the missionaries preach here, and such as the missionaries send from that, to this country, it is another from the one which Paul preached. They are therefore under the curse of God. Can it be of any saving benefit to the heathen to be converted from one degree of heathenism to another?

[c] The influence of the American B. H. M. Society, [not the influence of the Spirit of God,] has brought the Ohio Baptist Convention in debt to them, 1st. For many of their ablest ministers.

[d] Had Prof. Stephens been agreed in sentiment with Luke about sending ministers, would he not have used similar language, (Acts xiii. 4.) and have given the Holy Ghost the credit of sending them, and acknowledged the indebtedness to him, instead of the A. B. H. M. Society?

[e] Would any spiritual worshippers of the true God give the credit of establishing "Baptist churches in many places," to the A. B. H. M. S.,

and leave the name and work of God wholly out of the account?

[f] As to the increase in numbers, and the efficacy of the churches, the A. B. H. M. Society doubtless deserves the credit of it, for I have strong doubts whether the praise belongs any more to God, than Aaron's making the calf did; or any of their converts being more the children of promise, than Ishmael was.

[g] There can be no doubt, but a money-loving priesthood are glad of all the cash they can gather, and as money helps to power, they rejoice in having power over their dupes to obtain their money, that they may enjoy a luxuriant living.

[h] And make a splendid show; money will pay for fine houses, and the love of it is the root of all evil.

[i] The A. B. H. M. S. has aided much by contributing to the columns, and extending the circulation of their (Ohio Convention) religious paper; probably filled with accounts of their toils and sufferings, in the service of their god—of their success at their protracted, or rather, distracted meetings—victories over their peaceable neighbors—divisions and destruction of churches, and obtaining meeting-houses belonging to others, and the cry of the daughter of the horseleach, with a variety of other items of false doctrine, evidently showing to such as are not blind, that their "religious paper" advocates their own, and not the religion of Jesus Christ.

[j] The A. B. H. M. S. has aided the Ohio Baptists much in various ways, in the cause of ministerial education. If such educated ministers as I have seen are a fair sample, they are taught works which man's wisdom teaches; and have need to be taught by the Holy Ghost before they can preach a living Saviour: without which they preach nothing better than efforts to perform legal duties, by which to encourage the dead in sins, that they can obtain eternal life; or giving the children's bread to dogs, applying the promises to men in unbelief, and denouncing the curses on God's living children.

[k] As Doct. Going has the credit of originating the A. B. H. M. S., I envy him not that honor; if it is true, I am as willing that he should enjoy it as any other man: and it proves what I have long believed, that the society was not of God.

[l] And I have no doubt but his counsel was more fervently sought, much more useful, and depended upon at the organization of the Ohio B. E. Society, and laying the foundation of the Granville Institute, than the counsel of the Most High.

[m] See seventh item, all of which is fully believed. But we dare not make ourselves of that number, or compare ourselves with some that commend themselves; for they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

[n] See the first sentence in Prof. S.'s closing remark, to letter n. The credit there given to the A. B. H. M. S., is probably correct; and what a

sad state the Ohio Baptists would have been in, had they been in the rear of the whole population, and of other denominations, and thus have been prevented from being a popular people! Ah! it always was, and is yet unpopular to be a follower of the despised Nazarene. Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend to the world, is the enemy of God.

[o] "Your Society has given light, and strength; it has roused our churches to action." If Christ had given them light, and strength, would they have praised the society for doing it? But as the society has done it, no wonder that the praise is given to the society, and none to Christ. They walk in the light of their own fire, and compass themselves with the sparks which they have kindled.

[p] "It," (the society,) "has been in many instances their" (their churches) "life." Either this is not true, or Christ is not their life; and they are not his people. Christ gives spiritual life—men cannot: Christ gives eternal life—men cannot; the life of God's children is *hid with Christ in God*; the life that the M. S. gives, is *public in Babylon*.

[q] I can discover no cause why men should ascribe so much to any combination of mere worms, however dignified in character among their fellows, and instructed in human literature, only ignorance: ignorance of themselves, ignorance of God's love, and of his righteousness; and ignorance of Christ, as the Way, the Truth, and the Life. Every thing necessary to save a sinning world from sinking beneath the wrath of God, seems embraced in the principles expressed in the foregoing; and all attributed to the American B. H. M. Society, and endorsed by their executive committee, with only the proviso, if they can obtain money sufficient for their purpose. And if it is not in substance saying, of the A. B. H. M. S., These be thy gods, O New School Baptists, what is it?

I am, through grace abounding to the chief of sinners, yet permitted to speak of the blessed name of Jesus.

Yours as ever,

HEZEKIAH WEST.

South-hill, Bradford co., Pa., March 20, 1844.

FOR THE SIGNS OF THE TIMES.

Cedar Grove Mills, Rockbridge co., Va., }
March 1, 1844. }

BROTHER BEEBE:—As you have made me an agent for the Signs of the Times, which I so much esteem and which are so much hated by others, I will endeavor to circulate them as far as I can, but my opportunity is limited. There are a few Seceders, and some of the old order of Presbyterians who love to read them; but I do not believe that there is an Old School Baptist within 30 miles of me. Necessity compelled me to come to this place, where I am in the midst of a variety of what I term *Ishmaelites*, for they are after the

law, and are in bondage where they must remain, unless they are released by the almighty power and grace of God. Truly "Man is born like the wild ass' colt," and continues in blindness until the ever blessed spirit of God opens his eyes, to see what a poor sinful creature he is. For myself, I am sure I never should have turned to God nor sought after him, if his love and mercy had not been extended graciously to me. But, my brother I have been made to feel the evil of sin and the corruption of my own heart; and I am sure that nature could never have brought me to see myself a poor, lost, and helpless sinner; neither could nature make me feel the love of God shed abroad in my heart. But thanks be unto God who is rich in mercy for his great love wherewith he hath loved us even when we were dead in sins; and for having quickened us together with Christ. He has not only quickened us, but he gave us grace in Christ, before the world began, which in due time is made manifest by our being called with a holy calling which is not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Christ has abolished death and brought life and immortality to light through the gospel. How foolish and vain, then, are all the pretensions of the arminians, that with their combined efforts they can obtain the kingdom, by their works; when all the promises of God in Christ are yea, and in him amen, to the glory of God. Dear brother, seeing these blessings are made sure to the heirs of salvation, let us "stand fast therefore in the liberty wherewith Christ has made us free. The children of God are exhorted to stand steadfastly against the fiery darts of the wicked one. The almighty power of God is engaged for their defence, in their Head and Representative, who ever liveth and maketh intercession for them. But, my dear brother, when I see how far short of my duty and privilege I come, and feel so much barrenness, and coldness of affection towards my blessed Redeemer, and so much imperfection and corruption in my nature, and so much propensity to sin; it makes me doubt whether I have experienced the work of grace in regeneration. But again the cloud is blown over, and I am enabled to say, Thanks be unto God, for his mercy endureth forever, and I am enabled to see his hand in his dealings with me.

May grace, mercy, and peace be multiplied unto you, and to all who love our Lord Jesus Christ.

SAMUEL CAULDWELL.

FROM THE ADVOCATE AND MONITOR.

An Apology, &c. of the Old School Baptists in Cincinnati. O., in becoming an independent church.

We, the undersigned brethren and sisters, who have been members of other churches, beholding with deep regret and sorrow of heart the departure of the Baptist churches from sound doctrine, and the adoption of antichristian principles and practices in the worship of God, have withdrawn ourselves from them on that account. And there being no other body with which we could conveniently unite, we have assembled together in a social

meeting for four or five months past to worship God, in singing his praises and calling on his holy name, and endeavoring to edify one another by exhortation and speaking of the goodness of God to such unworthy sinners. At length we have concluded that it is our duty to form ourselves into a body, that we may enjoy other privileges belonging to a church state. And as we are about being constituted a church, we have thought it proper and somewhat necessary to specify some of those things which we consider to be contrary to sound doctrine; and also those things which we view as anti-christian practices, and which have a tendency to corrupt and destroy the simplicity of worship in God's house.

In reference to corruption in doctrine we name a few points.

I. We notice opposition to the doctrine of election and predestination. Perhaps it would be more correct to say, that such portion of gospel doctrine is departed from [by New School Baptists &c.,] by being almost universally neglected.—The majority of the churches may have the doctrine of election in their articles of faith, but of what use is it there unless it is held forth from the pulpit and used in the discipline of members who depart therefrom? It serves no other purpose with them, than to lay aside for spiders to build their webs upon, or to deceive the simple and honest hearted christian. And as for the word *predestination*, it would sound very harsh in the ears of their fashionable and respectable audiences.

II. We notice the doctrine of particular atonement, this is another doctrine [part of gospel doctrine,] that is departed from, and instead thereof the inventions of Andrew Fuller are preached and received, while we cannot find in the Bible a single text that expresses such doctrine as his, nor yet one that fairly implies it. But we can find an abundance of scripture, both in the Old and New Testament, of a definite nature. The sacrifices also under the law were all of this description. We therefore believe his doctrine to be nothing more than the invention of men. (We would refer to the letters of Wm. Rushton, as an able refutation of Fuller's sophistry on this point.)

III. The Sovereignty of God is another part of divine testimony that is laid aside. We hear no more about it among the new order of Baptists than if it was not contained in the holy Scriptures. The result that follows as a matter of course is that sinful man is exalted and lifted up with pride. But the sovereignty of God, when it is proclaimed, has a tendency to humble a poor sinner in the dust, and make him cry out with Job, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

IV. The total depravity of the heart of man in a state of unregeneracy, is another part of the gospel that is laid aside; and the inability of man to help himself out of his miserable situation, is treated in like manner.

As we deem the above a sufficient statement on points of doctrine, although others might be specified; we now come to specify those practices which we consider anti-christian.

I. Building costly and splendid edifices, (as places for worship,) which we consider is treading in the very footsteps of the mother of harlots. While to accomplish such work other anti-christian practices become necessary, such as selling pews and giving to their owners the right to vote in the choice of a pastor and in fixing or altering his salary, as also in alterations and repairs of the house; whether they are members or not. The natural result of which is to create a distinction between the poor and the rich; as the seats that are considered most valuable can be

purchased by the rich, and the poor may do as well as they can.

Now we appeal to every one that bears the name of a christian, and professes to believe and venerate the scriptures, and ask if such things are not condemned therein. We refer for example to the apostle James, in his second chapter where he says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say to him, sit thou here in a good place, and say to the poor, stand thou there, or sit thou here under my footstool; are ye not partial in yourselves and are become judges of evil thoughts?" It perhaps may be said in reply that James here alludes to such as come in accidentally. Be it so; how much more would he have condemned such things permanently established by a deliberate act of the church? Also our Lord pronounced a wo upon such as love the uppermost seats in the synagogue; see Matt. xxiii. 6, Mark xii. 39, Luke xi. 43, & xx. 43. Another evil growing out of this state of things is that men of the world can prevent a church from choosing a pastor that they may wish to have; this is no impossible case; all which is contrary to the letter and spirit of the gospel of Christ.

II. The next thing, that becomes necessary under such a state of things is to have a splendid choir of music with big and little fiddles, and a variety of other instruments to please the ears of carnal men and women, while the children of God are grieved at heart and deprived of that delightful part of the worship of God. Some there are who throw these aside, and in place of them, set up an organ and then arise with their faces towards it. Is this the worship of God, or the worship of Apollo? We think it looks very much like the latter. O tell it not in Gath, nor publish it in the streets of Askelon, that the Baptists who have withstood the doctrine and practices of that church which protestants have so long termed *anti-christ*, are treading in the very footsteps of that church. Are not these things a sufficient reason for christians to withdraw from those who introduce and practice such things?

While we would affectionately call professed Baptists to remember the Waldenses and other Baptists who have suffered before us for their opposition to anti-christ; we say (with sorrow that so many Baptists by their conduct compel us to say it,) that the wo of almighty God is pronounced against those who "invent to themselves instruments of music like David." See Amos vi. 5. Is it not a serious question, a question that every member of such churches should put to themselves, how a church can prosper with the wo of God hanging over their heads!

We wish those Baptist brethren who profess to believe that the holy scriptures contain every thing necessary to observe in faith and practice, to inform us in what part of holy writ may be found the practice of consecrating burying grounds. † Is there a protestant to be found so ignorant as

* The Catholic Telegraph for Nov. 18, 1843, has an article under the head of "Origin and progress of music in the Catholic church," in which they claim first to have introduced instrumental music into the church.

† There is a Bap. Theol. Institution erecting on the opposite side of the river, on the grounds of which has been laid off a cemetery or burying ground, which was consecrated 2 or 3 months ago, by Doct. Lynd, Prof. Stow, and others. When Baptists have any more burying grounds to consecrate, would it not be advisable to send for a Romish priest to come with his holy water? It would only be another step in anti-christian practices.

not to know that this also is another peice of anti-christian invention?

We find it recorded in holy Writ, concerning ancient Israel, that God gave them their desire, but sent leanness into their souls. But some may say, "we are engaged in the benevolent institutions of the day, and is not that a sign that we are prosperous?" We answer, that these things may be engaged in, without any real prosperity of soul, or union of heart among the members of a church. We have an exemplification of this in the Temperance society, which is composed of avowed infidels as well as professed christians.—We are not opposed to the institutions of the day, as abstract questions, or otherwise than we are free to state.

For instance, we believe that learning of itself is good, that it is a good thing to teach children to read, &c., who have not had the opportunity to learn; which was the object of those who first introduced Sabbath Schools; though they have become a very different thing. They are now perfectly sectarian institutions. And not only so but we think that parental instruction is almost become annihilated, since they have been introduced.

Also in regard to Seminaries of learning for raising gospel ministers, we think they are not necessary, and that unless men are qualified with gifts by the Spirit of God for the work, they will never be able ministers of the New Testament. It is true, they may learn to write discourses that will please the ears of the unconverted, and may come forth and read them to the people, and then they will answer for another opportunity. But we think it mockery for a man to pray that God would aid and direct him to preach to the congregation, with his discourse in his pocket or laying before him. And we have found by observation and experience that those who are thus trained are (generally speaking) *lords over God's heritage*, and care more for the fleece than they do for the flock. And we find that men do take it into their heads to *enter the ministry*, who give no evidence that they are called to the work by suitable gifts. There are such who enter a college to fit themselves for it; and if they succeed to write sermons that gain the approbation of the principal of the institution, they will be recommended to this or that church, which is in want of a preacher; when perhaps no church has had opportunity to judge of their gifts and qualifications for the work.

The next thing we notice is the Tract Society. The reason why we are against this is, we find to a great extent, that the tracts that are distributed, are such trash (in our judgment) that we think it wrong to aid in their distribution. Often, if examined, they are found at war with the professed faith of the church.

The next thing to be noticed is the Missionary Society. And we think in regard to this question, that if the reasons we have given on matters of doctrine be correct, we cannot support these Societies without violating the holy Scriptures, as found in 2 John 9—11. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God speed, is partaker of his evil deeds."

The next question is as to Bible Societies. With regard to these, we think them the least objectionable of any modern inventions. And we believe that there is not an individual of Old School Brethren, but loves and venerates the holy Scriptures as much as those who are engaged in Bible Socie-

ties. But seeing we cannot go with our brethren for the reasons above stated, we conclude it is best to do good in our own way; as there is not one of us who would not give a Bible to those who have none.

We are also opposed to those excitements that are got up by churches in the present day, and to the schemes and practices attending them, to fill the church with members. The Lord forbid that we should say any thing against the work of the Holy Spirit on the hearts of sinners. But that to which we refer, seems (generally speaking) to be nothing more than sparks of their own kindling, as is proved by the results that follow. If churches were to go into a critical examination of the matter, we think they must necessarily arrive at the same conclusion; and also that the greater part of the troubles that churches are afflicted with, may be traced to that cause.

Thus we have given our reasons for taking the stand we have; and if anything is herein contained that shall appear harsh or severe to our Brethren, we wish them to understand that we disclaim all intention to wound their feelings. It is from a sense of duty to ourselves and a desire to be faithful to our brethren, that we have acted. As we find the day in which we live, is much as it was in the days of the Psalmist, when he said, "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

In conclusion, we would seriously urge it upon the churches to think seriously on these matters and examine them well, lest they be found with the mark of the beast in their hand, in the day when Christ shall come to judge the quick and the dead. We are aware, that the stand we have taken will subject us to the scoffs and sneers of the children of the bond-woman; therefore, we are prepared for that. But we think the children of the free-woman, who is the mother of us all, (that is of all the free,) cannot pursue such a course towards us. Therefore, it is our design, the Lord enabling us, to "stand fast in the liberty wherewith Christ has made us free."

THOMAS BARNES,
EPHRAIM CULY,
JOSIAH WIGGINS,
HUGH HUMPHREY,
THOMAS FENNER.

SARAH BARNES,
ELIZABETH CULY,
JANE WIGGINS,
MARY HUMPHREY,

FOR THE SIGNS OF THE TIMES.

PUBLIC DISCUSSION

BROTHER BEEBE:—I wish to give notice through the Signs, for the information of our brethren and others whom it may concern, that I have agreed to hold a public discussion on the subject of baptism, on Wednesday, the first day of May next, at our meeting-house, with Mr. S. W. Alden, a Methodist preacher. We have agreed to commence speaking at 9 o'clock, A. M. on that day, and continue the debate [each speaking twenty minutes alternately, with only such intermission as may be necessary for refreshment] until the parties are satisfied. The questions for debate are as follows:

1st. Is Infant Baptism valid? On this said Alden takes the affirmative, and I the negative: our common English translation of the Bible, as translated in 1810 is to be the standard.

2d. Is Immersion baptism exclusively? On this I take the affirmative, and he the negative.

Yours as ever,

REED BURRITT.

Burdette, N. Y., March 23, 1844.

FOR THE SIGNS OF THE TIMES.

ERRATA.

ELDER BEEBE:—I see there is an error in the request we addressed to Elder S. Trott. It is the 7th chapter and 29th verse of 1 Corinthians.

Perhaps we should have qualified that request by saying if he felt free to do so.

I remain yours, &c.

NATHAN R. KELLEY.

Eaton, March 25, 1844.

EDITORIAL.

New Vernon, May 1, 1844.

RELIGIOUS TEA PARTIES.

Religious Fairs, Religious Gambling, &c., have become so popular with the New School Baptists and their sisters, Sodom and Egypt, that we are astonished to find one New School paper daring to question the perfect harmony of any of these scenes of revelry and carnal sports with the order of an apostolic church. Wishing, in all candor, to give credit to that paper for hazarding the loss of a few hundred subscribers, we copy the following article.

FROM THE BAPTIST ADVOCATE.

"THE LOAVES AND FISHES."

Religious Tea Parties.

The period seems to have arrived in which we should express our views at some length, upon the new fashion of raising money, which has lately been introduced among us. Our friends at a distance will regret to learn that the fashion is progressing, and that several Baptist churches have already yielded to its contagion. The principles which apply to such matters ought, therefore, to be carefully examined, and correctly understood.

It will be admitted by all, that the religion of our Lord and Savior, is not worldly or sensual, but heavenly and spiritual—that its legitimate effect is, to promote equality in the participation of religious privileges, and to discountenance on religious occasions, distinctions wholly dependent on money. We think it capable of proof in all these respects, religious tea parties violate the principles of Christianity.

They conform to the world. They are, and are called, 'Tea Parties,' to which people assemble in large numbers to partake of refreshments in common. Having 'houses of their own to eat and drink in,' they break up domestic life to eat and drink in common. This they do, not from necessity, but voluntarily, and thus set an example to their families to attend large parties, wasting time and money, and abandoning domestic comfort for public dissipation. The occasion furnishes all those opportunities for *dress and show and jollivity*, which are the chief inducements for attending worldly parties.

If in this, there is no conformity to the world, no approximation to its fashions, we must acknowledge that our intellectual vision is more than usually confused.

The kingdom of heaven is not sensual. It consists not in meats and drinks. From the time in which the apostle of the Gentiles denounced the festivities which the Corinthians connected with the Lord's Supper, good men have been afraid of mingling eating and drinking with public religious services. They have not approved of commen-

ding godliness by an appeal to the appetites.—Even the end, they have not regarded as sanctioning the means.

It is a good object, all will admit, to pay off the debts of a church.

And it is undoubtedly a good practice to attend prayer meetings.

Some men and women will not come and contribute their quarter of a dollar a piece for the liquidation of the church debt, unless they are tempted by some good things to eat and drink.—Where is then the harm of making a supper or a tea party for them? Will their money be less valuable because we have tempted them by an appeal to their sensual appetites?

And why not extend the temptation, and draw them to the prayer meeting? A number of dainties to pamper them, would probably entice a crowd to our prayer meetings, or the public services of the Lord's day. And who knows how much good might be done? How many a poor wretch, who cannot now be drawn to the house of God, might be tempted by the savor of a good dinner?

Brethren, be not deceived. If the principle be good in one case, it must be in the other. If it be right to obtain money for religious purposes by pampering the appetite, it is certainly right to allure men to the house of God by a similar means. The one object is as good as the other.

When thou makest a feast invite,—whom? Plainly all the good people who will pay well, and thus enable us to liquidate our church debt. 'The resurrection of the just' is rather a distant matter, and while waiting until that time for our recompense, in the mean while we will be pressed for interest on our mortgage. Therefore we cannot admit the poor—that was well enough to preach in days of yore—before we travelled to the celestial city by railroad, and Mr. Make-it-easy acted as agent. Money, money, is the principal thing. Get money, and with all thy gettings, get the cash to pay church debts. What if a poor brother or sister should look in, and see the church enjoying themselves with the good things of this life, at the same time perhaps listening to the edifying discourse of some spiritual minded man, who is congratulating them on the disinterestedness of their charity?—Alas! poor brother or sister, you cannot join in the godly festival, unless you can beg or borrow money enough to satisfy the church of your merit."

AWFUL WARNING TO PRESUMPTUOUS FANATICS. The following instance of fool hardened presumption, rebuked as with a bolt from heaven, should serve as an awful warning to those religious fanatics, who in the infatuation of their blinded zeal, defy the wrath of God by daring to present their lives, works and property, as a price for the salvation of souls, and thus insulting that "one offering" of the immaculate Lamb of God, by which he "hath perfected forever all them that are sanctified." These blinded zealots generally profess to believe that the atonement made by Christ was universal, and designed for the salvation of all mankind. They must consider their offerings as more effectual, and more intrinsically valuable than the blood of Christ, or they could not presume that their life, labor, or wealth, could possibly effect what the blood of Jesus had failed to do. Therefore they do most evidently "trample on the Son of God, and count the blood wherewith he was sanctified an unholy thing, and do despite un-

to the Spirit of grace." Is it therefore surprising that this wicked and presumptuous man was made an example of by him who will not give his glory to another, or his praise to graven images?

What can be more insulting to the Divine Majesty, than for poor, finite, guilty worms of the dust, to attempt the improvement of his counsels and decrees, to add to the election of grace, or to the provisions of grace and mercy something of their own invention or providence? Yet this is the grand ultimatum of all the New School schemes of the age.

FROM THE BAPTIST RECORD.

"MYSTERIOUS PROVIDENCE.—During a recent revival in the Greenport Baptist Church, N. Y., a beloved deacon of the church, named Randall, having engaged in prayer, told the Lord, that if his death could be the means of the conversion of sinners, he was willing to go. In about three minutes after he closed, he was suddenly attacked with paralysis of his right side, and all sensation left him. He was carried home, and died after an illness of three days."

MOORE'S LETTERS CONTINUED.

LETTER XV.

MADAM:—Having hitherto confined ourselves to inquiries relative to the divine perfections, the sacred scriptures, and experimental religion, we will proceed to take a more extensive view of the doctrine of universal conditional salvation, and inquire into the advantages it boasts, and the superiority it claims above all other methods of explaining the sacred scriptures; and to enable us to do this fairly, it ought to be remembered that the controversy between the contending parties, is not whether all men will be finally saved or not—it is agreed by both parties that all will not finally reach the happy shores of celestial day; while it is admitted by Arminians, that altho' Christ died for all the human family, still all will not be saved, it becomes matter of inquiry whether those that perish have any advantage from his death, seeing they finally perish notwithstanding.

I once heard of a man who was condemned to be hanged, and altho' the Governor had actually reprieved him, was notwithstanding executed, because the reprieve through some accident failed to reach the hand of the executioner in time; and I never could see that the situation of the unfortunate criminal was in any degree bettered by the reprieve; and have sometimes thought that if the Governor had known that the event would have been what it was, that he would scarcely have given himself the trouble to sign, and fix the seal of the government to the reprieve. The Lord Jesus Christ must have comprehended the final event of these unfortunate men, and whether it was possible he could redeem by his blood, those who were at the same time consigned to eternal destruction by his infallible foreknowledge or not, is to me very doubtful indeed—nor can I well see what he redeemed them from: if from the curse of the law, he must have redeemed them as fully as those who are finally brought home to glory, and their condemnation must grow out of something different from the law. And it will be very difficult to define what this is—if it is said that it is for rejecting the offers of mercy, we have already shown that rejecting a proffered pardon cannot constitute guilt, where no guilt was charged before; and if sinning by rejecting Christ in the gospel will finally damn any, it must have the same effect upon all that have sinned against him at any time;

and then, as has been already shown, this catholic scheme contracts itself in such a manner as to damn all who have ever heard one sermon and failed to obey the divine mandate.

But suppose we view this subject in a different point of light—it is admitted that some will perish, and all who do not hear the gospel and believe; will this scheme of general benevolence admit that hearing and believing any thing true or false, will pass for hearing and believing the gospel? if it will, then it is no matter how or what we believe; and the gospel has lost all its supreme excellency. That a great part of the inhabitants of the world who now live, and have lived since the introduction of the gospel dispensation, have never heard or believed the gospel, is true; and there seems to be a fatal inconsistency in the divine Saviour, if he died for all, and still a great majority are lost, because the means of believing are never afforded them; and to say nothing of the general dispensations of Providence, we are assured that the Apostle was, "forbidden by the Spirit to preach the gospel in Asia," and yet we are told "that faith comes by hearing—and that they cannot believe on him of whom they have not heard—and that he that believeth not shall be damned." To this reasoning I shall perhaps be told, that it is not material whether persons hear the gospel or not, if they are sincere, they may be saved in their own way—this we know is very agreeable to depraved nature; but if this is true, it is equally true that the gospel is not only reduced to a level with Mahometan doctrine, but sunk far below it; for it has involved many of its most respectable followers in persecution and blood, who gave up their lives in exquisite torture in defence of its doctrines: of whom it may be said, as was said of Abner, "As a fool dieth, so did they; who though under the immediate inspiration of the Spirit, had not discernment enough to know that their gospel was nothing preferable to Pagan idolatry. Thus while this charitable plan endeavors to recommend itself to public attention, it betrays its own weakness, and proclaims to all, that it is not of God, but at open war with all his Divine attributes, his sacred word, and holy providence: and when it is allowed that many will perish; yea, that many of those who were once embraced in the arms of the Divine favor will fall, never to rise any more, besides those vast multitudes that never have nor ever will hear the gospel so as to believe, together with false professors and hypocrites, does it appear that this favorite darling of human nature will bring more of the sons and daughters of Adam home to glory than the plain scheme of redemption through the blood of the Lamb, which leaves the success of the whole resting on the wisdom and grace of the God of love.

But we shall be told, that waiving every other consideration there is this superlative advantage attached to this plan that is to say, that those who perish, perish justly for their own faults. It would seem by this, that the infinitely wise God went a great way round to find how to condemn poor sinners justly: but let us inquire into the ground of condemnation here brought into view; it will be acknowledged that the meritorious cause of condemnation is sin, and were not men sinners before Christ died for them? if they were not his death to them must have been the greatest of all evils! And it would be difficult to see how Christ could die for them if they were not sinners; and if they were, it certainly must have been as just to have condemned them, as it was to condemn Christ in their stead; and it therefore does not appear that there can be more justice in condemning sin since the death of Christ than before—and there seems to be nothing gained by all this going about.

POETRY.

FOR THE SIGNS OF THE TIMES.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Psalms lxxvi. 16.

Come ye that love and fear the Lord,
And listen while I now record
What he has done for my poor soul,
In saying it from sin's control.

He took me from the mire and clay,
The horrid pit of misery;
He saved me from the pains of hell,
O! shall I not his goodness tell?

I saw myself condemn'd to die,
Without a hope or refuge nigh;
I felt and owned the sentence just,
Nor dared I in his mercy trust;

But, O the wonders of his love!
He led me to the Lamb of God,
And showed me Jesus crucified,
And said, for you he groaned and died.

My soul was melted by his love;
I cried, O purge me in thy blood!
Wash me from all my guilt and sin,
And cleanse my soul, and keep it clean.

O! how shall I my joy express?
Christ has become my Righteousness,
Has put his fear within my heart,
And tells me I shall not depart.

I know he died that I might live,
I know for me he intercedes;
And when this mortal body dies,
I then shall meet him in the skies.

I feel myself a sinner still,
Not wholly subject to his will;
My heart is often hard and cold,
And often wanders from his fold.

But Jesus is my only plea,
I know that he has died for me;
I feel his cleansing, pardoning blood,
And long to reach my blest abode:

When I shall see him, as he is,
And drink in everlasting bliss,
From sin and sorrow then set free,
I'll praise him in eternity.

Then come all ye that fear the Lord,
And bless his name with one accord;
Tell of the wonders of your God,
And spread his praises all abroad.

We soon shall meet in heaven above,
Our theme will be redeeming love—
Before his glorious throne we'll fall,
And crown our Jesus Lord of all.

"When Christ who is our Life shall appear, then shall we also appear with him in glory." COL. III. IV.

O! what a blessed morn 'twill be
When our dear Saviour we shall see,
And in his image rise;
When the archangel's trump shall sound,
And all the saints rise from the ground
To meet him in the skies!

Jesus who is our Life shall come
To call his ransom'd people home,
From sorrow, toil and sin:
Those whom the wicked have oppress'd
Will now receive their promis'd rest—
With Jesus now they'll reign.

No longer any veil between,
But glory on their souls will beam
And fill them with delight:
Now they will know as they are known,
Darkness and doubts forever gone,
And faith is turn'd to sight.

Haste day of rest, upon us dawn
The theme of ancient prophets song
Foretold by men of God:
O! help us, Lord, to watch and pray,
And fit us for that coming day
Through thy most precious blood.

Thy mighty pow'r will be display'd,
The earth and heavens will pass away
And melt with heat intense:
But yet we gather from thy word
New heavens and earth will be restored
Wherein dwells righteousness.

No sin nor sorrow will be found
To enter on that holy ground,—
Nothing that makes a lie:
But endless bliss and endless joy
Shall we drink in without alloy,
And drink, and never die.

JAMES MANSEY, JR.

BAPTISM.

"Great things, O everlasting Son!
Great things for us thy grace hath done;
Constrained by thy almighty love,
Our willing feet to meet thee move.

In this assembly here we stand,
Obedient to thy great command;
The swelling flood we now behold,
And thy example makes us bold.

The Word, the Spirit and the Bride
Cannot invite and be denied;
Was not the Lord who came to save
Entered in such a liquid grave?

Thus we, dear Savior, own thy name,
Be with us rising from the stream:
Conduct us on until we come
To heaven, our happy, blissful home."

Associational Meetings.

The *Baltimore Baptist Association*, will meet with the Upper Seneca Church, in Montgomery county, Md., on Thursday the 16th day of May inst.

The *Delaware Association* will meet with the Rock Spring Church, Lancaster co., Pa., the 23d day of May inst., at 11 o'clock, A. M.

The *Delaware River Association* will meet with the 2d Hopewell Church, at Harberton, Mercer co., N. J., on Friday, the 31st day of May inst., at 2 o'clock, P. M.

The *Warwick Association* will meet with the church at Warwick, Orange co., N. Y., (about 7 miles from the Depot on the New York & Erie Rail Road at Chester, from which place there is a daily line of stages to Warwick,) on Wednesday the 5th day of June next, at 10 o'clock, A. M.

The *Lexington, Chemung, and Allegany Associations*, follow, in quick succession, after the meeting of Warwick, but of their precise times and places of meeting, we are not advised; nor of the time and place of the Annual Meeting of the Old School Baptists of Northern Pa.

RECEIPTS.

NEW YORK.—Mrs. A. Bailey, \$1; Robert Thomas, 1; Asa Mapes, 1; Wm. Ayers, 2; John Harding, 1; Wm. Carpenter, Esq., 1.		
KENTUCKY.—Eld. Thomas P. Dudley, 9; for br. Jewett, 1; Eld. P. S. Nance, 9; M. Lassing, Esq., 1; John Theobald, 5; Wm. Manning, 8.		
OHIO.—Isaac Donham, 2; John Wilson, Esq., 1; Joseph Humphrey, 3.		
T. M. Petty, Esq.,	Mi.	5 00
W. Watts, for S. Outterbridge,	N. C.	1 00
Wm. H. Crawford,	Pa.	5 00
Joshua Lewis,	Ala.	5 00
Wm. H. Johnson,	N. J.	1 00
Wm. M. Cochran, Esq.,	Ga.	2 00
John Larew,	Ky.	2 00
A. Lamb,	N. C.	2 00
Thomas Lavender Sen.,	Va.	1 00
H. A. Fawkes Esq.,	"	3 00
D. B. Shaver, Esq.,	N. Y.	2 00
	Total,	\$75 00

NEW AGENT.—T. M. Petty, Esq., County Line, Scott Co. Mi.

LIST OF AGENTS.

The following agents are duly authorised to collect receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt, and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stults, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Knapstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauch, Wm. W. Covington, J. Keller, F. T. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. B. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leevs, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee.

TENNESSEE.—Elders John M. Watson, M. D., George M. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMetes, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Wallis.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Robinson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y.

MURRAY, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. McGraw.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., MAY 15, 1844.

NO. 10.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR.

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

IF All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

FROM THE ADVOCATE AND MONITOR.

"SUNDAY SCHOOLS, &c.

ELDER JEWETT,—I send the following lines for your disposal. I am not tenacious of having them appear in print, especially to the exclusion of other matter that may be more profitable to the readers of your paper.

As to the Sunday School Union, I ask its advocates if they seriously believe that any system can be productive of ultimate good, that has been conceived in fraud and prosecuted with deception; or is it not a nursery for furnishing material for building up a false church? When first proposed, the avowed object was to give the children of the poor, on Sunday, who were deprived of an opportunity in the course of the week, the rudiments of a plain education, to which none would object; but so soon as it was rendered popular, it was perverted from its legitimate purpose to that of *teaching religion*, and they now report 2,000,000 children under its care in the United States. Was not this fraudulent? By some this is denied, but the history of the whole system furnishes the proof of its truth. It is also denied that the schools are sectarian. Is there one in the union that is not so? In the nature of things they cannot be otherwise. Each sect inculcates its own peculiar views of the scriptures, and it cannot be expected of a Protestant teacher to instruct his pupils that this, or that passage would admit of the construction given to it by a Roman Catholic; or of Baptists to teach that sprinkling means baptism; but each is very tenacious of enforcing its own doctrine. Does not this render them strictly sectarian? If any doubt the fact, let him examine their own testimony, a part of which is as follows: 'The teacher, each Sabbath, should sit down before his class and ascertain that his scholars are well acquainted with the lesson; (in the Bible, for they have no other lesson;) then he may ask them the questions, or as many of them as he pleases. Teachers should take pains to explain the meaning of each verse, and ask many questions which are not in the book.'—*Union Questions*.

Now notwithstanding each sect is endeavoring to make proselytes to its own creed, yet in the great scheme for converting the world from heathenism (with them it is of but little importance to

what they are converted, so they are converted) there is a general union in the grand effort; all engaged in building up the cause of anti-christ; establishing a spurious church. Examine the system from beginning to end, and it is found to be emphatically a *worldly* one, contravening the express declaration of the Saviour himself, '*My kingdom is not of this world.*' 'They (the saints) are not of the world, even as I am not of the world,' & also the whole testimony of the scriptures. Are not what are called gospel preachers furnished by the ungodly world? The answer is a plain one. The 'pious young man' is first selected by an education society, that is controlled by the world, inasmuch as it is composed of such as pay a stipulated sum of money, without reference to moral character. The next step is for him to be qualified to preach at a theological seminary, supported by the world upon the same principle. After being instructed by these Doctors of Divinity, (their dependence being placed on no higher power,) that have received their instruction from the same worldly source, they apply to a missionary society, based upon the same 'root of all evil,' and composed of the same class of characters, who have paid the requisite sum of money, to designate their field of labor. Indeed, the church has become so dependent on the world, that it has not the privilege of saying who it will have to preach; for when a pastor is to be called, the *congregation*, comprising a larger number than the members of the church, determine by their vote who shall, or shall not feed the sheep and lambs of God.—Hence we find a perfect consistency throughout; a system *worldly* from beginning to end, and, being *worldly*, arrayed against the truth of the Bible, for that declares 'the friendship of the world is enmity with God.' Of the advocates of such a system, what saith the scriptures? 'They are of the world, therefore speak they of the world, and the world heareth them.' 1 John iv. 5. 'If any man love the world, the love of the Father is not in him.' 1 John ii. 15. 'The natural (or worldly) man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' 1 Cor. ii. 14. 'The world hath not known thee.' John xvii. 25. One consequence resulting from such system is a perfect mockery in their mode of worship. Their sermons are composed of scraps collected together from the writings of some of their most approved divines, and, prepared with such, from the pulpit they address the Lord (in words) asking him to furnish their hearers with hearing ears and understanding hearts, and the *speaker with ideas to communicate to them*; when they place no reliance on the Lord

for any ideas, having them already committed to paper, and snugly stowed in their pocket."

W.

"BROTHER JEWETT,—As this sheet is not full, I send you some things that have run in my mind respecting

'A SECTARIAN DEVIL.'

'A Sectarian Devil is the worst devil with which I am acquainted,' breathed a professed philanthropist, as he was groping in the dark, in a cluster of *harlots*, to find the bride of the Lamb. For he wist not but that the church of Jesus Christ was to be found in or among 'all the religious sects.' And should he have stumbled into the externals of gospel order, like the Judaizing teachers of old, he might have polluted the *bride of the Lamb* in the excess of his love of mankind, had she not been preserved by the interposition of her Husband: for he seemed to know no difference between the ornaments of a bride and the attire of a harlot; and his longing desire is to enjoy a common interest with them all. And while the sectarian devil was considered as introducing schismatics into the church, to 'draw away disciples after him,' and setting up for separate interests, the church of Christ fared no better in the mouth of philanthropists, than the *anti-christian harlots*. So we still find, 'as for *this sect*, it is everywhere spoken against.' Acts xxviii. 22.

Respecting the foregoing cogitation, a few sketches must suffice for the present. It is a well known fact, that a bride has no common interest with harlots, that live by hire. Her interest is in and with her husband. She is separated from all others, to live with, serve, obey, and enjoy him.—His weal or woe is hers, and she is bound to be constant, kind, and faithful, until death. It is plain Bible truth, that, 'for this cause a man shall leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh.' This is a great mystery, and it was spoken concerning Christ and the church. Matt. xix. 5; & Eph. v. 31, 32. Therefore is the direction given for wives to submit themselves to their husbands, as unto the Lord. 'For the husband is the head of the wife, even as Christ is the Head of the church.' Therefore, as the church is subject to Christ, so the wife, &c. And husbands should love their wives, as Christ loved the church, (not harlots,) and gave himself for it, (not them,) that he might sanctify and cleanse it, (not them,) that he might present it to himself a glorious church, not having spot or wrinkle. Eph. v. 22—26.

It is also plain, that a general union or common interest among men was not in agreement with

the mind of God. For when they attempted it in the days of yore, the Lord, not a 'sectarian devil,' 'confounded their language,' and scattered them, that he might in his own way and time separate a people for himself. So when the Most High divided to the nations their inheritance, when he, (not satan,) separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. Deut. xxxii. 3, 9. 'Blessed is the people whose God is the Lord, and the people whom he hath chosen for his own inheritance.'—Psalm xxxiii. 12. 'The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.' Psalm cxxxv. 4.

To Israel it was said, 'The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you nor choose you because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers.' Deut. vii. 6—8. And so Peter wrote to the elect, 'Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him, who hath called you out of darkness into his marvellous light.' 1 Peter ii. 9.

As the Lord separated his portion from others, he taught Balaam to say, 'The people shall dwell alone, and shall not be reckoned among the nations.' So Moses said, 'Israel then shall dwell in safety alone.' Num. xxiii. 9; Deut. xxxiii. 28. So the Lord Jesus came to make division among the people. Luke xxii. 49—54. That this is the work of Christ by the gospel is evident from various considerations. As John came in the spirit and power of Elias, to make ready a people prepared for the Lord, though there were divers sects among the Jews, yet a new one soon rose up under his administration. For when he saw many (of the sects) of the Pharisees and of the Sadducees coming to his baptism, he cried out, 'O generation of vipers, who hath warned you to flee from the wrath to come?' Matt. iii. 7. Here we see that the raising up of this sect was discriminating. And I would ask all professed philanthropists, 'was it from heaven,' or by means of and under the direction of a *sectarian devil*?—There soon arose also another sect, the followers of one Jesus of Nazareth; these were called the 'sect of the Nazarenes,' and they were accused of making disturbance, particularly one Paul, whom the professed philanthropists took and arraigned before a kind of court, having the orator Tertullus to plead their cause against him; who, in his plea, accused Paul of being a pestilent fellow, and a *ring leader of the sect of the Nazarenes*. Acts xxiv. 1—7.

Now as Jesus came to make division, we may trace his conduct in a few instances, to try if we can find it to agree with the popular philanthropy of our day. Soon after he commenced his public

ministry, his miracles excited admiration, and being thronged, he withdrew a while from the multitude, and chose (separated) twelve men, whom he sent out to preach the doctrine of separation, as is evident from their commission; for he commanded them, saying—'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel; and as ye go, preach,' &c. Matt. x. 5—7. This perfectly accords with his own testimony concerning himself as to his coming to make division, and with John's testimony of him 'Whose fan is in his hand, and he shall separate the chaff from the wheat.' Again, it is plain from the effect that his preaching had upon his hearers, some of whom at different times were so exasperated at it, that they wanted to kill him; and others said they knew that he was indeed the Christ. Thus we see the work of separation moving on. Indeed, such was the doctrine preached by him, that a division took place among his disciples; many left him and went back, while a few remained, such indeed as he had chosen. Once more, see the division made by the power of the Holy Ghost, while Peter was preaching on the day of Pentecost, when 3,000 were added to the sect of the Nazarenes. Now there was a doctrine held by this sect, in which they continued steadfast; it was called the Apostles' doctrine; and the different sects were opposed to it, very similar to what they are now. Paul, whom we have above named, was one of this sect, and I have no knowledge of any writer among men, more severe in writing against other religious sects than he was. He writes anathemas even against angels, if they preach another gospel (another doctrine) from the creed of the sect he was of—calls some false apostles, ministers of satan, transforming themselves, &c. &c.

Dare any man say, that regards his character as a man of veracity, or who is even tolerably acquainted with his testament, that there was only one sect of professed believers in Christ for nearly 300 years after his crucifixion? Should any one appear in that point, he could not be believed by any honest 'inquirer after truth.' It possibly may be said, 'They were all Baptists;' but if so, it no more proves them all to be of one sect and enjoying one common interest, than the fact that Campbellites, Millerites, Universalists, Mormonites, and Unitarians, are Baptists, proves that they are all what men now call Old School Baptists; or that there is but one common interest among them, and that they are all but one sect.

That there were different sects of believers in Christ that were divided from each other in the Apostles' days, is as evident from their writings, as the meridian sun in a cloudless day. And that some by the Apostles were called anti-christs, and many charged with inconstant conduct, and that bodies of such were represented in the character of harlots, is also plain. That the time from them to us is anticipated in their writings, and the distinction between the true and false church brought to view under the figure of a 'chaste bride,' mar-

ried wife, and 'harlots,' is too plain to be disputed by any man, who expects to be believed by the attentive Bible reader."—*Ibid*.

Yours with affection,

HEZEKIAH WEST.

Circular Letter.

[Of the Wabash District Association, for the year 1843.]
The Wabash District Ass'n. of R. Baptists, to the churches of the saints which compose the same, greeting.

DEARLY BELOVED BRETHREN IN THE LORD: God, in his goodness, has blessed us with the opportunity of meeting once more in our annual associational meeting, for which our gratitude is due. Our churches are mostly enjoying peace; and though some of them complain of cold and wintry seasons, yet, with others, there are indications of refreshing times. The table will show the situation of the churches, and our minutes will inform you of the manner in which we have disposed of the business which came before us.—The associations with which we correspond, are living in peace among themselves, and are zealously engaged in maintaining the great principles of our union with them. We feel happy, and we trust we feel in some good degree thankful to the Lord, that we are surrounded with so faithful and interesting a correspondence. Dear brethren, we now feel a disposition to comply with our promise, made in last year's minutes, in reply to the following query from the Concord, Mount Pleasant, and Bethlehem churches, viz:

"We request the Association, together with our corresponding brethren, to express an opinion as to the validity of baptism, when administered by modern arminian or missionary Baptist preachers; and whether Regular Predestinarian Baptist churches can, consistently with good order, receive such baptism. If it is said such baptism is valid and orderly, we ask in the second place, Why not fellowship them in the Lord's supper, and in every other religious exercise, as well as their baptism? We are induced to make this request, not with the desire that the association should become a dictator to the churches, but because we think the time has fully come when this matter should be understood, and all Regular or Old School Baptists should determine whether they will be separated from the arminian or New School, entirely, or only in part; and we wish to bring the subject in this way before our churches, and also those of our correspondence."

The above query, we last year, after due investigation, answered in the negative; and as our reasons for believing such baptism was not valid, and could not, by us, be recognised as orderly, were numerous, we agreed to make them the subject of a circular address to the churches this year. In compliance with which we remark, 1st. The church of Jesus Christ, as organized in the world by his Spirit and grace, is not a plurality nor an admixture of clashing and contradicting doctrinal sentiments and discordant practices; but is the body of Christ and is so denominated

by the Apostle. See Eph. iv. 4, 5; & 1 Cor. xii. 12, 27. For, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." This body of Christ is the house of God, the church of the living God, the pillar and ground of the truth. (1 Tim. iii. 15.) It is also the kingdom set up by the God of heaven in the days of the Cæsars of Rome. Dan. ii. 44. Which kingdom shall never be destroyed, nor left to other people. Now this body of Christ is animated by the Spirit of life which is by Christ Jesus. This house, or church of God, is the residence of God, by his Spirit, Eph. i. 23: "In whom ye also are builded together for a habitation of God by the Spirit." Consequently, the truth of God, both in doctrine and in practice, is with the church of God, or body of Christ, be it where it may, or who it may. The kingdom of God being the church of Christ, the government and order thereof rest on his shoulder, and are administered to his subjects legally and properly, only by the members of his body—the church. To do otherwise, would be leaving the kingdom or the government thereof "to other people." Should a man who had been legally inducted into the office of magistrate in England or France, agreeably to the statute laws of those kingdoms, conclude that he was thereby authorised to officiate as such in the United States, and take it on himself to do so, he would be viewed as a usurper, and all his acts would be invalid. Should the government of the United States receive his acts as legal and valid, it would be leaving their government, or the management thereof, to the people of those kingdoms. But surely those limited monarchies are not more unlike the government of the United States, than the daughters of the mother of harlots are unlike the spouse of Christ. Christ has but one kingdom, body or church on earth; and the ordinances of Christ are in his kingdom; consequently they can be legally and properly administered in, and by the church, and no where else, nor by any body else. Hence it would be well for all who take it upon themselves to administer those ordinances, to look well to it; and whether they are duly authorised to do so by the King of Zion, and through the appropriate medium, the church.

2d. We, the Regular Predestinarian Baptists, are the true church of Jesus Christ, or we are not. If we are not, we have no right to administer the ordinances, and the true church, wherever she may be, would sin against her Husband, Christ, whenever she received the ordinances, administered by us. If we are the true church of Christ, the ordinances are only administered legally and orderly among us, and we sin against our Head and Husband when we receive it at other hands. For rejecting the baptism of the church of Rome, and her daughters, the Baptists have been most bitterly persecuted in different ages, and in different countries. They have been denominated Anabaptists by their enemies, because (as was alleged) they administered anew the ordinance of baptism

to those who came over to their communion.—This they have done because they have always believed they were the true church and body of Christ: and that the church of Rome, and all proceeding from her, is the body of anti-christ. But the controversy is now between us and the missionary or arminian Baptists; and they think it very unkind in us not to receive their baptism.—But why, we ask, should we receive their baptism rather than that administered by Campbellites, Methodists, Presbyterians, or any other denomination? We doubt not but there are as many real christians in captivity among those denominations as there are among the arminian Baptists. And surely other denominations are not more violent in their opposition to the truth of the gospel. We are greatly mistaken in the appearance of things, if the Regular Predestinarian Baptists have at this time a more violent and bitter host of opposers and persecutors to encounter on earth, than the arminian or missionary Baptists. The kingdom of Christ is not of this world, consequently is not dependent on the wisdom, wealth, or management of the world for its advancement or support. Let us now try the respective claims of the Old and New School Baptists, by these simple characteristics:

1st. The Old School Baptists believing in the doctrine of absolute predestination, rely on the God of grace alone to advance their cause, prepare and add members to the church, and to sustain them under their many trials. They are willing to take the scriptures alone for their guide, believing that they contain sufficient instruction in reference to religious faith and practice. They look to the Lord to raise up, prepare, and qualify his own ministers with spiritual gifts for the edification of the church. They seek not the smiles, nor do they expect the approbation of the world, nor of the anti-christian societies; knowing the world is in love, only with its own. They reject all the newly devised institutions of men, as being not only useless to the church of God, but highly injurious; as they tend to corrupt and secularise the church, as well as being a reflection on the wisdom of God; inasmuch as they in effect say, he has left his system incomplete and unfinished.

2d. The New School, or arminian Baptists, believing in a conditional salvation, depend on means of human invention, to advance their interest and add to their churches. Their course proves that they feel their dependence on the wealth, wisdom, and management of the world. Hence their Theological Schools to qualify and prepare young men for the ministry. Their missionary boards, to raise funds for their support, to stipulate with them as to what shall be their wages, and where the field of their labors. Their education societies and their Sunday schools, as nurseries to the churches. These, with the whole train of religious institutions of modern invention, are patronized by them as means of advancing what they call the Redeemer's kingdom. All of which goes to prove them to be of the world, and to pro-

fess a religion which seeks the popularity and patronage of the world.

3d. The Saviour says, "the gates of hell shall not prevail against his church." But he also says, a house or kingdom divided against itself must fall, and come to naught. Now if the Old and New School Baptists conjointly are the kingdom of Christ, it must come to naught, seeing they are at antipodes, as much so, as is the nadir and zenith; and then what becomes of the promise, that the gates of hell shall not prevail.

4th. The King of Zion says that they that are not for him, are against him, and they that gather not with him scatter abroad. Now the arminian Baptists are decidedly against us, and do all they can against us, and so far from gathering with us, they scatter and divide the churches. Witness their conduct in some of our corresponding associations, particularly in Eel River.

5th. The missionary Baptists frequently receive excluded members from the Old School churches, and some of these are preachers; these continue to preach and baptize among the missionaries. Two such preachers are in the bounds of this Association, several others are in the bounds of Eel River and Sugar Creek associations, and many no doubt are itinerating in different parts of our country.

New for us to receive as valid, baptism administered by excommunicated preachers, would be to neutralise every principle of gospel order and church discipline. But surely we should receive it at their hands as soon as at the hands of those who aid and abet them, and encourage them in their disorder by bidding them God speed. On the whole, brethren, we conclude that New School Baptists are not of us. We are entirely at antipodes the one to the other; and to receive the ordinances at their hands, would be equal to recognition of them as the true church of Christ, which if they are, we are not. Most of the reasons which we could assign why we would not receive as valid the baptism administered by other denominations, will apply with equal force to New School Baptists: indeed, they harmonise in many things with the other religions of the world, and we see no good reason why they should not amalgamate. Are the other denominations of recent date, when compared with the date of the gospel church? So are they. Are the origins of other denominations traceable to the days of Luther, Calvin, Henry VIII., or the Wesleys, &c., instead of the Apostles? Theirs stepped into existence with Cary, Fuller, Suckliff, &c. Did others take their rise as denominations in Saxony, at Geneva, England, Oxford, &c., instead of Jerusalem? Theirs also took its rise in England, and not in the land of promise. Do others look to the wealth, wisdom, and management of the world to advance their interest? so do they, as much, or more so. In fine, do others believe and preach arminian doctrines, a mixture of law and gospel, or works and grace? So do they; and they give works the pre-eminence. Brethren, it would transcend the limits of a circular to even sketch the history of a

people holding and maintaining the doctrine and practice, now held and maintained by the Regular Predestinarian Baptists. Suffice it to say, that the decrees of councils, of Synods, of Popes and Bishops; the prohibitory edicts of kings, a great portion of the history of persecution, as well as the churches of the New Testament, show the existence of such a people in every age, from the Apostles to the present time.

Brethren, those of your faith and order have always been a despised and persecuted people. But they bore it with patience. They were persecuted for the truth's sake, and you need not expect to escape the persecution of the world, and its religion, if you contend for the truth in faith and practice: "All that will live godly in Christ Jesus, shall suffer persecution." But, be not discouraged. Remember, they called the Master of the house Beelzebub, and what will they not do to those of the household? Imitate the example of your ancient brethren. Bear persecution with christian meekness. When you are reviled, be sure you revile not again. Be content to be considered singular for the gospel's sake. If you, or your religion were of this world, the world would love its own; but as you are not, (for Christ has chosen you out of the world,) therefore the world and its religion will hate you. You have a rich inheritance reserved in heaven, and you are kept by the power of God, through faith, unto salvation.—Then, brethren, watch and be sober: pray without ceasing; live as christians, as the heirs of an incorruptible inheritance: love as brethren: endeavor to keep the unity of the Spirit in the bonds of peace. In all things conduct yourselves as citizens of the kingdom of heaven, and endeavor to have your hearts and affections there. Walk in all the ordinances and commandments of the Lord blameless, and the God of love and peace be with you.

Brethren, farewell: May the grace of our Lord Jesus Christ, the love of the Father, and the communion of the Holy Ghost be with you all.—AMEN.

R. M. NEWPORT, *Moderator*.

B. B. PIPER, *Clerk*.

NOTE.—The foregoing circular was prepared for the last year's minutes, in answer to the request of the Bethlehem, Mt. Pleasant, and Providence churches for this association to express an opinion whether it was right to receive baptism when administered by modern missionaries or not—this will account for the reason it is signed B. B. Piper, Clerk, and R. M. Newport, Moderator.

ASA NORTON, *Clerk*.

[Corresponding and Circular of the Okaw Ass'n. for 1843.]
Corresponding and Circular letter, to the churches composing the Okaw Association of Regular Baptists, and the Associations with whom she corresponds, sendeth Greeting.

DEAR BRETHREN IN THE LORD:—Through the tender mercies of our covenant keeping God, we are again permitted to meet in an associate capacity; and although we have had some serious difficulties among us for some time, yet we hope we have had the direction of the Holy Spirit of God; we however refer you to our minutes for informa-

tion on the subject. Notwithstanding the unhappy difficulty among us, we have some manifestation of the love of God, among our churches: some of the churches inform us that they have had considerable additions. We, as an association still endeavor to maintain the doctrine of the cross, and have no fellowship with the unfruitful works of darkness: and now, dear brethren, we wish to drop a word of admonition. Perhaps since the great apostasy of Popery, there has never been so many lo here's and lo there's in the religious world: various means of grace are put in requisition by the anti-christian powers of the present day: various speculations are also started by some who profess to be Baptist. Some are denying the Resurrection of the Body; some are saying that the non-elect have no soul, others are saying that there is and was two eternal, literal and corporeal generations existing, as the sheep of God, and the goats of satan. Some are going out at one gap and some at another; while these things are going on among the people of God; and the powers of darkness gathering thick and fast around us, we wish to say to our brethren stand firm; "endeavor to keep the unity of the Spirit in the bonds of peace," read your bibles brethren; God has in that book revealed every thing that is necessary for the government of Zion, and every thing for "doctrine, for instruction in righteousness," for the edification and comfort of all God's children, and to that book let us resort for information, and guard every pass, watch the movements of the enemy, and pray to the God of grace for his guidance, who has never disappointed the hope, of those who trust in him; in our minutes you will see the manner in which we have done our business, and our corresponding associations will see in our minutes the messenger's names who are to bear the letters to the different associations.

Our next Association will be held with the Lynn Creek Church, Moultrie county, Illinois, commencing the Saturday before the second Sunday in September, 1844; till then, dear brethren, farewell.

B. B. PIPER, *Moderator*.

JOSEPH FOWLER, *Clerk*.

Corresponding Letter,

[Of the Wabash Association of Regular Baptists, for 1843.]
The Wabash Association of Regular Predestinarian Baptist, now in session with the Bethlehem Church, Edgar county, Illinois, to the several Associations with which she corresponds, greeting.

VERY DEAR BRETHREN IN THE KINGDOM OF CHRIST:—Through the unceasing goodness of our Saviour, we have been blessed with the enjoyment of another annual meeting; where we have heard from the most of the churches which compose our body, and also from the associations with which we correspond—and although we have heard from all the associations of our correspondence, yet, but few of our corresponding brethren attended, and but very few of the ministry. Dear brethren, we have long prized our correspondence

with you, and were sorry to see it so small, we suppose it to be on the account of sickness, or something beyond your control; your ministers that meet with us and our own seem to all have been taught in the same school; their preaching was all of a piece, and it was truly refreshing to us.

Brethren we wish to continue our correspondence with you: by reference to our minutes you will see who of your members visited us. We have undergone no change in doctrine since our last annual meeting we still remain firm in the doctrine on which we were constituted; and though it has been so much prophesied that we would soon be all gone and none left to preach our funeral, yet the Lord has blessed us the last year with a small ingathering, such we trust as shall be saved, and though our churches complain of coldness, they are generally in the enjoyment of peace. By reference to our minutes you will see who were chosen to bear this letter of correspondence to you.

Our next Association is to be held with North Arm Church, the Saturday before the 3d Sunday in September, 1844, ten miles North-West of Terre-Haute. When and where we hope to hear from you again; till then, farewell in the bonds of love.

R. M. NEWPORT, *Moderator*,

ASA NORTON, *Clerk*.

Communications.

FOR THE SIGNS OF THE TIMES.

Hamilton, Ohio, April 1, 1844.

DEAR BROTHER BEEBE:—I desire to call the attention of all our Baptist brethren and sisters, to a subject which I conceive to be of considerable importance; and one too in which I have taken some interest, and felt a great anxiety to see accomplished, viz: Our worthy pastor, Elder Wilson Thompson, at the special request and frequent solicitation of many of the brethren in these parts, consented to devote the past winter and coming summer, in compiling, selecting, and composing *Psalms, Hymns, and Spiritual Songs* suited to the views and experience of the children of God: and I hope they will be much better adapted to the understanding, faith, and practice of Old School Predestinarian Regular Baptists, than any other hymn book now in use in this section of country. In recommending this book, I speak understandingly, being an eye witness to all the work, and daily assisting brother Thompson, (so far as writing is concerned,) in the copying of upwards of 300 hymns already; besides some 50 or 60 hymns of brother Thompson's own composing,—all of which I pronounce both excellent and good, and cannot fail to be acceptable to the church. In fact, it rather seems to me superfluous to add my opinion or recommendation of the work, when it would be sufficient just to let the brethren know that brother Thompson is the author and publisher. However, I felt it my duty, and privilege, and pleasure too, to give general

notice to the brethren, that Elder Thompson is about to publish a

BAPTIST HYMN BOOK,

and invite his friends and the friends of truth to assist in circulating them: the clerks of some churches have already taken down the number wanted, and it seems to me, that if the clerks of the churches generally would ascertain the number wanted, and then write to brother Thompson at Hamilton, *free of postage*, that he could judge better how many to get printed, for it would be unpleasant not to print a full supply, and unprofitable to print too many; hence the necessity of some data to be governed by. The number that he talks of getting printed will cost him seven or eight hundred dollars, besides much time and labor. He is now gone to Cincinnati to engage the printing of them, and is very anxious to have them ready for delivery by the time the associations meet in Ohio, Indiana, and Kentucky. I suppose they will be sold at fifty cents, and that each book will contain about one thousand hymns and spiritual songs, among which are some forty or fifty taken from my old fashioned songster, being a favorite song book, known as the little *blank book*, in which I have written all the choice songs that I have been able to collect within the last twenty-five years. All who have visited my house and heard them sung, know what I mean, and will be glad of the opportunity of procuring them now in print, either among the songs or hymns under their proper head.

Perhaps our eastern brethren and all others located at a distance, may not feel any interest in this matter, partly on account of the inconvenience of obtaining them, and partly because they are already supplied with books that suit them: but such is not our situation; we have labored under much disadvantage for years past for want of uniformity in our books and singing, both in public and social meetings, on account of the great variety of books, and no two of them alike,—and none of them really Baptist hymn books. For my own part, I have about one dozen hymn books of different kinds, and don't like any of them as a standard. But when we get the new hymn book, when we meet and want to sing some of the *songs of Zion* we can all join in, without crowding or leaning over each other's shoulder, as hitherto we were compelled to do for want of a sameness in our hymn books. Such a state of things, my brother, certainly do require improvement, or change, and such being our embarrassment frequently here and elsewhere, it really does appear to me that what I have announced concerning this matter, cannot fail to be interesting to the brethren, when I inform them that they will soon be presented with a Baptist Hymn Book, *carefully selected*, and *partly composed* by brother Wilson Thompson. The fact is just here, brother Beebe, and I boldly assert it without fear of contradiction, there is not a minister of the gospel in all these parts, that the Regular Baptists have more confidence in, as a faithful, virtuous, and sound Predestinarian Baptist, than brother T. But up

to him they look as a father and a teacher in Israel, whose whole life has been spent in the cause of the dear Redeemer, the Baptist cause; and now we see him wearing out, fast declining the declivity of mortality, and according to the course of nature, his course is nearly run when he will be gathered with the fathers, there to await the joyful summons of his heavenly Father, "*Come ye blessed*," &c. And then to such of us who may be permitted to survive him, O how pleasant it will be to have a hymn book from under his own hand, to keep in remembrance of one we esteemed so highly, and loved so dearly.

Having a little more blank on this sheet to be filled, (and I never write short epistles you know, because I don't like to pay postage on blank paper, and if I do as much good as harm by scribbling, according to the arminian notion, the account will come square,) and you know it has been a long time since you have had a scratch or a scroll from this mischievous old sinner, who is the chief of sinners, saved by grace, (if saved at all,) who sometimes thinks that if he is ever in the narrow path, it is just when he is crossing it by zig zag. There was an idea struck me just now, and as it is so seldom I am struck with one, I believe I will use it before I forget it; I was thinking I should like to have a Baptist confession of faith, [just such an one as the devil and his fraternity would despise, as they do the decrees and sovereignty of Jehovah,] and if brethren will join me, I will be one among a thousand that will give brother Thompson five dollars for a "*History of the Baptists from John and the Saviour, down to the present time*," including also his views, and the Regular Baptist views of each and every branch and ordinance by us held: each book to contain 500 pages, neatly bound, and he to have two years to collect the matter in America, Wales, England, and Germany. If I had such a book of brother Thompson's composing and selecting, I would not part with it on any conditions, provided I could not replace it. Perhaps I am a little enthusiastic, but I can't help it; what I like I like with all my might, and what I dislike I can't hate any worse than I do.

During the past winter we enjoyed the society of brother and sister Thompson, who spent some months with us, visiting from house to house among the brethren, sometimes a week at a place, where we generally flocked together evenings to talk of, hear, and sing God's praise. Thus we travelled on, hand in hand, like a band of brothers and sisters, bound for the kingdom; all happy, all joyful, and not a discordant note or jarring sound to mar our peace. How good and how pleasant it is for brethren to dwell together in unity, and in the bonds of peace! And in addition to this high privilege, we have been favored with unusual light and instruction from the scriptures. Brother Thompson lectured evenings in the court-house on the whole Bible, commenting at Genesis and ending with the prophecies. His lectures on Daniel's prophecies, *which were fulfilled in the days of the Son of Man*, were a

death blow to the Millerites. For my part, I am free to confess that for brilliancy of light and instruction, depth of thought and research, those lectures far exceeded any preaching I ever before heard, of ordinary text preaching, bringing to view many circumstances connected with the glory of God; his special overruling providence, and the salvation of his church, which before I had read and passed over unnoticed: and so all say who heard him, both saint and sinner.

Having filled my sheet; with my best wishes for you and yours,

I close in haste, you plainly see;
At the throne of grace remember me.

I. T. SAUNDERS.

FOR THE SIGNS OF THE TIMES.

Near Dry Creek, Ky., March 22, 1844.

ELDER BEEBE:—I write because I think you are engaged in a glorious cause: and another reason is, that I am reminded of the crazy man that the scriptures give account of, that came out of the tombs, who had his dwelling among the tombs, and no man could bind him, no, not with chains. I am reminded that when the Lord put him in his right mind, and clothed him, the commission was given him to "go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." I write about the crazy man, because I trust the Lord has taught me in the same school, and has taken me from the same tombs, and has taken the fetters and chains off from me; the chains of traditions, such chains as teaching Sunday Schools, Class Meetings, catechising the rising generation, and educating young men for preachers; and teaching and believing that every body has a spark of grace, and that they can get religion when they wish, and by doing these good deeds, they can bring the Lord under obligation, according to his written word, to save them.

My dear Elder, this is a wretched condition for men of intelligent minds to be in, to say nothing of christians. What a God dishonoring doctrine the arminians are engaged in, when we come to look at the word, where it says, "by grace ye are saved." The way I look at the word and understand it, it cuts off all works. I would not give the black of the nail of my little finger, for the whole arminian system. I don't feel like hurting a hair of their heads, but I have a great desire that the children of the Lord might know the truth, and practice the same in all their acts.

I have been much comforted by reading your valuable paper, the Signs of the Times, though I would inform you that your paper has but a few friends in this neighborhood; the reason is, because it exposes error. The world don't love truth: varnished christians don't like to be left as Adam was when he undertook to make him a dress of leaves.

May the Lord keep you in the hollow of his hand, and enable you when preaching and writing, to wield the sword of the Spirit.

Yours truly,

A LITTLE DEACON.

EDITORIAL.

New Vernon, May 15, 1844.

"HAMILTON STUDENT," AGAIN.

A few weeks since we published a letter from brother Boulware of Missouri, in which he informed us that the facts contained in the communication of "A Hamilton Student," were denied; that the friends of Hamilton Seminary had written to this State for information on the subject, and had received word that no such student ever had been in the seminary, and that the communication purporting to be from a Student of Hamilton, was a forgery of ours. That such reports were current in brother Boulware's vicinity, much to the discredit of the "Signs of the Times."—By our request brother Boulware has obtained a copy of the correspondence between the New School party of Missouri, and a certain "J. H. Morrison" of this State; and that our readers, who have read the grave charge of forgery preferred against us by the New School, may know how far it goes to sustain the charge, we will lay before them the whole correspondence, viz:

"Fulton, Mo., March 22, 1844.

Elder Noah Flood,

DEAR SIR:—If you esteem it to be consistent with your duty and privilege, I wish you to send me a true copy of the letter you received from J. H. Morrison of New York, which letter called in question the truth of the communication of a Hamilton student, as published in the 'Signs of the Times.'

Yours, &c.

THEODRICK BOULWARE."

"Calloway co., Mo., March 25, 1844.

Elder Thomas Boulware,

DEAR SIR:—At your request I give you an extract of a letter written by J. H. Morrison, Corresponding Secretary of the Western Association of young men at Hamilton Literary and Theological Institution, N. Y. I hope the friend who wrote will pardon the liberty when he sees his name in the 'Signs.' The only apology necessary is, that that anonymous letter has been used in these western wiles, greatly to the prejudice of Ministerial Education.

Yours, &c.

NOAH FLOOD."

"Hamilton Literary and Theological Institution, July 4, 1844. }

As it regards the Hamilton Student, perhaps it is not of sufficient importance to call forth a controversy, (whoever he may be,) no one acquainted with the affairs of our institution, will give credence to the gross absurdities of his pen. The board of managers are men of sound judgment, and labor for the benefit of the institution, [not their own.] Whether the Hamilton Student ever studied here is questioned by myself: if he ever did, it is very evident that he is either ignorant of the affairs of the institution, or his declarations are wilfully false. If the former, he is incompetent to appear before the public, which perhaps he took

into consideration by not signing his real name.—If the latter, he is unfit for the ministry: could his history be known, I presume he would be very different from that peace making spirit recommended by the Saviour. As it regards the chronicles of the editor of Times, no comments on them are necessary, the very production shows a lack of wisdom and christian simplicity.

J. H. MORRISON, *Cor. Sec.*"

From the above correspondence, our readers will perceive that the pretended authority on which the New School Baptists of Missouri dared to charge us with the crime of forgery, dissolves into mere moonshine. Mr. Morrison doubts whether our anonymous correspondent ever studied at Hamilton seminary—pronounces his statements gross absurdities—asserts that the board of managers are men of sound judgment, and labor for the benefit of the institution; not their own: denounces the "Hamilton Student," as being ignorant of the affairs of the institution, or of wilful falsehood; and pronounces him unfit for the ministry. In all candor we ask, what does all this testimony amount to? Will Mr. Morrison or any responsible agent of the Hamilton minister making machine, say that the "Hamilton Student" never studied at Hamilton? Will they say that his quotations from their own published reports are absurd and false? Will they deny that, according to their own published annual reports, their institution owned to the amount of \$57,109.59, on the first of June, 1836, and that on the first of June 1837, they owned \$77,246.85, and in June 1838, that they owned \$98,074.72? Will they deny that this is gaining at the rate of more than \$20,000 per year? Will they deny that there are Female Sewing Societies, engaged in making up garments for indigent students of that school? Will they say that any of the garments thus supplied were ever given to the Hamilton Student? Will they deny that indigent young men are required to give their notes to the institution when they leave, for their tuition and board, if unable to pay for it at the time of leaving? Will they deny that the number of professors and their salaries have been enlarged from time to time, as stated by the H. Student? In short, will they deny any particular statement made by "A Hamilton Student" in his letter published in the "Signs of the Times," January 1st, 1841? We dare them to deny the truth of any of the statements, which Mr. Morrison calls grossly absurd; we challenge him or them to point out either absurdity or falsehood in the statements made in that communication.

Now if neither the institution, their corresponding secretary, nor any of its managers, dare deny the facts, or any any of them, as stated in the letter of a Hamilton Student, what must be the blackness and depravity of their hearts, to accuse us of forgery for inserting that letter in our columns? Do they not dread the awful retributions of that day which shall disclose the hidden things of dishonesty? What must be the real merit of that cause which requires its patrons to deny its own published reports, and to slander those who reiterate their own words!

PATERNITY OF NEW SCHOOL CHURCHES AND MINISTERS.—We find an article in the "Cross & Journal," a New School paper published at Columbus, O., headed in the following words, viz:—"THE FRUITFUL SEED, OR THE SUNDAY SCHOOL THE PARENT OF THE CHURCH AND MINISTRY."

[[!]] The writer has given instances where churches and ministers have originated from Sunday schools. All this is well enough, provided these creatures of Sunday Schools do not claim to be churches and ministers of Jesus Christ. We have no disposition to dispute that the seed of the Serpent is remarkably prolific; but in the very order of creation every seed must produce of its own kind; *men do not gather grapes from thorns, nor figs from thistles*; neither can Sunday School seed produce legitimate children of God.

About twenty-five years ago, when Sunday Schools began to be introduced among some of the Baptist churches of the city of New York, some of the old experienced brethren expressed fears that in process of time, these schools would become a snare to the churches; but they were frowned down as evil surmisers, and it was positively affirmed that this little, innocent looking creature had neither teeth nor horns; that it only contemplated teaching poor neglected children to read, and that nothing of a religious or sectarian nature was to be intermingled. A few years rolled on, and the more discerning among our brethren thought they could perceive something like little nubbings of horns about the pate of the pet bantling; at this time we began to hear that Sunday schools we *nurseries to the church*. Considerable excitement was caused by the signs of the development of horns and teeth; but the animal had become sufficiently identified with all arminian churches, to secure their protection for it; and when they were told what the Sunday school would ultimately become, they replied, "Is thy servant a dog, that he should do this thing?"—Much pains was taken to disguise the heads, horns, teeth and claws of the darling pet; to prevent suspicion; but now its advocates have shook hands and parted with shame, and come out boldly and announce through their public organs, that the Sunday school is the parent of their churches and ministers, and of course their natural obligation to obey their parents stands openly confessed. The Sunday school is itself the illegitimate issue of a false church, and the word of God demands, "Who can bring a clean thing out of an unclean?" We are glad to see the name of the harlot so legibly written on her forehead, "MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND THE ABOMINATION OF THE EARTH," because the children will be less liable to be duped by her wily arts, her much fair speech, and her impudent face.

NEW BAPTIST HYMN BOOK.—It will be seen by the letter of Dea. Isaac T. Saunders, in this paper, that our highly esteemed brother, Eld. Wilson Thomson, of Indiana, is now engaged in compiling a new collection of Psalms, Hymns and spiritual songs intended for the use of Old School Baptists, especially those of the Western States. Of the merits of the work, of course, we have no other means of judging than by the deserved reputation in which brethren Thompson and Saunders are held by the brethren and churches of their acquaintance. Several new works have been published in various parts of the United States. Brother Lloyd, of Wetumpka, Ala., has recently published a second edition of his Hymn Book; but the

great distance from the place of publication, expense of transportation, &c., put it out of the power of very many to supply themselves. We wish brother Thompson and the other brethren who are laboring to supply the Old School Baptists with suitable books of the kind, great success.

Old School Baptist periodicals are requested to copy the notice of brother Thompson's proposed Hymn Book.

MOORE'S LETTERS CONTINUED.

LETTER XVI.

MADAM:—It appears from a general view of the doctrine of universal conditional salvation, that after all that can be said it leaves a great multitude of men to perish—and that the number from the infallible prescience of the supreme God, must be certain to him, though it is uncertain to men or angels. And although we wish to be very cautious in charging men with want of sincerity, still it is hard to understand how it is possible for persons of reason and reflection, not to see that the Divine prescience bounds the habitable globe, and makes the final end of all his creatures as certain to him as when the events which await them take place. But we will turn our attention to the doctrines of particular redemption, and infallible salvation, and view the evils that are comprehended, or supposed to be comprehended in this narrow, uncharitable plan, as it is called. That infinite Justice might have left the whole human family to have perished as he did the fallen angels, none can doubt who believe sin to have entered into the world; that almighty grace proposed the way of reconciliation through the Lord Jesus Christ; and that the wisdom that contrived the stupendous plan, must have contemplated the final event, cannot be doubted; and that it involved consequences that were far, very far beyond the agency of creatures, is equally true—the incarnation of the Son of God, the inspiration of the prophets, and the final descent of the Holy Ghost in his miraculous and gracious influences, were, and forever will be events worthy of him who is God over all! And that the depravity of sinners, the enmity of their minds, and the darkness of their hearts, can never be controlled by any thing but the influence of the Divine Spirit, are truths which the sacred scriptures abundantly declare; and in the scheme of grace we believe provision is made for effecting the whole Divine purpose in the salvation of men; that in Christ all spiritual blessings are treasured up to be manifested in due time; that a gospel ministry will ever be held up, and the gospel become the power of God to the salvation of sinners from one generation to another in a greater or lesser degree, till all the Divine purposes are accomplished, and the church conveyed into the new Jerusalem above. That although men or angels do not know her number, and none can count her multitude, still her members are known to God, and fully under his care; which they never could be, unless he knew them, their time, and the bounds of their habitation; that in due time he calls them out of darkness into his marvellous light; gives them to see and feel their lost and guilty state; gives them repentance unto life, and finally reveals to them the way of salvation through the Lord Jesus Christ, and enables them to place their hope and confidence in him for life and salvation; enables them to persevere in the paths of piety and holy obedience, and finally brings them to glory.

This plan we believe is consistent with all the perfections of Deity: is clearly revealed in scripture, and meets the dispensations of his providence, by which he executes his sovereign will from time to time; and by which he will finally fulfil the prophecies yet standing in the sacred scriptures.—Now whether the plan for the redemption of sinners, left in its final event to the choice of depraved men,

or one thus left wholly in the will of God himself, is most to be desired by fallen guilty sinners and which will produce the greatest good, remains to be determined. That under the idea of conditional salvation many will, and all may perish, cannot be denied—that under the latter a great number will certainly be saved, and not one more be lost than will be by the former; for the divine prescience must and will prevail, in spite of all opposition. It certainly is far better to leave things that we cannot comprehend to infinite wisdom, and goodness, than embrace doctrines that stand directly opposed to all the divine perfections; contradict the sacred scriptures; and do away the providence of God, especially as it relates to the spread of the gospel amongst the human family; since we are assured that this was employed in a special manner in its first promulgation—to what else can we attribute the pouring out of the divine Spirit, on the day of Pentecost, when on account of the feast, there were gathered such a multitude from every nation under heaven. See Acts ii. 1—12. Such was manifestly the case in the conversion of Cornelius the Jailer, and Lydia; and the Samaritans received the gospel in the same way. It is acknowledged that all men will not be saved, and it must be that God never did propose to save them—sin is the meritorious cause of their condemnation, and why no provision is made for their salvation, rests in the secret counsel of the eternal mind, as does the reason why no provision is made for the salvation of the fallen angels.

You may perhaps tremble to hear me say no provision is made for their salvation; but I cannot see any advantage that would be gained by a provision being made, that is never applied to effect the end for which it was provided; that none but the Lord Jehovah can lay the guilt of sinners on the Lord Jesus Christ; and that none but the Lord Jesus can bear the iniquities of fallen men, are truths that must stand when the heavens and the earth pass away—that God himself must justify us through the righteousness of his Son, which holds in itself all that is necessary to this end, is equally true. "It is God (says the apostle) that justifies, it is Christ that died, and rose again," on whose merits and death, our justification must entirely depend—none but the awful God has a right to say whether he will accept of any substitute instead of guilty sinners, or whether he will have the personal obedience of the subject himself: which is the case of the fallen angels, God has made no provision to accept any substitute in their room, and therefore being found guilty, they are reserved in chains of darkness, to the judgment of the great day—and when he feels graciously inclined to accept of a substitute in the room of poor sinners, his eternal justice, and inflexible rectitude, require that the substitute do all that the sinners ought to have done; and suffer the penalty already incurred by the transgressor; and the Lord Jesus alone was adequate to this; was the only one found in heaven or on earth that was able to open the book and loose the seals thereof; the only one in heaven or earth that was able to save the lost and ruined sons of fallen Adam; his holy spotless obedience, answered the requisitions of the law, and his precious blood discharged the awful penalty. To this dear refuge let me recommend your precious soul to fly—no faith, no repentance, no terms, no conditions but this, will screen you and me in the awful day of trial! the question then will not be, have you believed, repented and persevered in the most perfect obedience that a fallen creature was ever capable of? but have you in yourself, or some one for you, a righteousness, that Divine purity and inflexible justice cannot condemn? No doubt the saints will carry with

them to the awful tribunal, the essence of all the graces they have exercised here; but the inquiry there is not what graces we have experienced, but how we are to escape the curse of the divine law?

To illustrate this, let us once more call up the circumstance of the rebellious subject already mentioned, when arraigned for treason, the inquiry is not, have you renounced your rebellious principles? No, but you are indicted for treasonable practices against our sovereign Lord the King, what sayest thou, guilty or not guilty? And indeed, if faith was then to be called for, an apostle has none, faith being now lost in open vision and hope swallowed up in full fruition. O that you may then be found in him, and poor unworthy me be found among those at his right hand!

This scheme, narrow as it may appear, will upon a fair examination, be found to extend in range infinitely more extensive than conditional salvation can boast: it extends to the utmost bounds of the eternal will, and embraces the most forlorn case—none are virtuous enough to be saved without, and none are so far sunk as to be beyond the reach of the merit it contains. "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." Conditional salvation must be confined to those who are capable of and do fulfil the condition; but the divine plan meets an Abimelech at Gerar, a Melchizedec at Canaan, and a persecuting Saul, on his way to Damascus. But I shall perhaps be told the plan of conditional salvation does not only make provision for the salvation of those who fulfil the condition, but for all who are sincere in that which to them seems right although they never should hear of the Lord Jesus, nor his gospel either: if that is true, it must be very good news to both atheist and deist, for I make no doubt but deists especially, are very sincere in believing that Jesus Christ was an impostor, and his gospel a fable—and we find the friends of conditional salvation make no difficulty in sending these unfortunate men to the devil, without mercy!

But why, if sincerity in what we believe to be right, will bring us to glory, why not sincere deists find that happy place, as well as sincere heathen who never hear of his adorable name! The Lord Jesus Christ has determined this matter long since and told us, "that if we believe not that he is the Saviour, that we shall die in our sins; and adds, if you die in your sins, where I am ye cannot come; see John viii. 24. And the apostle inquires, "how can they believe in him of whom they have not heard?" and concludes, "Faith comes by hearing, and hearing by the word of God—and, without faith it is impossible to please God." From all these put together, it must appear, that conditional salvation must be confined to those who hear and fulfil the proposed condition fully through life; and in forming a judgement on this subject, and determining what is best, the example of the king of Israel, when in the utmost strait, ought not to be forgotten: his language is, "let me fall into the hands of the Lord, for great are his mercies." That we are sinners, and to what degree none can tell; and in this awful strait it is not better to commit our case, and the final event into the hands of that God, whose sovereign grace has made provision for the salvation of poor polluted sinners, in the Lord Jesus Christ, whose merit sin cannot transcend; no, not if our crimes are of the deepest die—than trust on the feeble efforts of our own weak and depraved minds which we know are like Reuben, unstable as water.

May the Shepherd of Israel have you under his safe keeping, till with all his flock you are placed at his right hand in the heavens!

POETRY.

FOR THE SIGNS OF THE TIMES.

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6.

Because ye are the sons of God,
In the great and eternal mind;
He sends the Spirit of his Son,
And on our darkened souls he shines,

Illuminates us by his grace,
And shows us we are heirs of God,
Bids us behold our Father's face,
Redeemed by Jesus' precious blood.

No longer slaves to guilt and sin,
Nor led by Satan at his will;
Though under bondage long we've been,
Yet now our sonship is revealed.

Long were we strangers in the world,
Wanderers from our Father's home,
Till the good Spirit of the Lord
Pointed to Christ and bid us come.

The Spirit's witness with our own,
Gives grounds on which we now rely,
Bears testimony that we're sons,
And Abba, Father, now we cry.

Because we're sons our Lord has died,
Nail'd our transgressions to his cross,
Now 'tis through him we're justified,
But Oh! to him, how great the cost!

Because we're sons he lives and pleads
For us before the throne of God,
As our High Priest he intercedes,
Presents the merits of his blood.

Then let me view him seated there,
As my great advocate on high,
That when I end my sojourn here
I then shall meet him in the skies.

"One thing is needful." Luke x. 42.

The one thing needful is to know
Our guilt and sin forgiven,
To know, while we sojourn below,
That we are heirs of heaven.

It is to feel that we are cleansed
By Christ's atoning blood,
The Spirit's witness with our own
That we are sons of God.

It is to cry with one of old,
O Lord, behold I'm vile!
And yet by faith on Christ to hold,
In whom we're reconciled.

To know that our Redeemer lives,
And pleads for us on high;
O, what a blessed hope it gives
Of bliss beyond the sky.

If this assurance can be mine,
The earth may pass away,
And all created earthly good
May perish and decay.

For if I hear the crush of worlds,
And time below shall end—
I'll spend a blest eternity
With Jesus for my Friend.

JAMES MANSER, Jr.

"What means yon apparition in the sky,
Thirsts, that dazzles every shepherd's eye?
I slumbering was, when, from yon glorious cloud
Came gliding music heavenly, sweet and loud.
With sacred raptures which my bosom fires,
And with celestial joy my soul inspires;
It soothes the native horrors of the night,
And gladdens nature more than dawning light."

"But hold, see hither through the yielding air
An angel comes: for mighty news prepare."

"Rejoice, ye swains, anticipate the morn
With songs of praise; for lo, a Saviour's born."

Associational Meetings.

The *Baltimore Baptist Association*, will meet with the Upper Seneca Church, in Montgomery county, Md., on Thursday the 16th day of May inst.

The *Delaware Association* will meet with the Rock Spring Church, Lancaster co., Pa., the 23d day of May inst., at 11 o'clock, A. M.

The *Delaware River Association* will meet with the 2d Hopewell Church, at Harberton, Mercer co., N. J., on Friday, the 31st day of May inst., at 2 o'clock, P. M.

The *Warwick Association* will meet with the church at Warwick, Orange co., N. Y., (about 7 miles from the Depot on the New York & Erie Rail Road at Chester, from which place there is a daily line of stages to Warwick,) on Wednesday the 5th day of June next, at 10 o'clock, A. M.

BROTHER BEEBE:—You are hereby requested to publish a general meeting to be held with the first and second Old School Baptist churches in Schoharie, at Sloanville, the first Wednesday and Thursday in June next. At Sloanville your attendance is requested if you can make it convenient to come, together with as many brethren and ministers in particular as can make it convenient. We had a meeting last June; Elders Robinson, Choate, and Cole, met with us, and we were much comforted by their coming; we hope to see them again, with Elders Mead and Hewet. We have an Ishmael society at our heels at Sloanville, who went out from us because they were not of us: they have built a new chapel, and made use of all the means and measures of the day to become rich and popular, with but little success. They have rode the protracted meeting horse until he will go no more: they seem to be at a loss to know what horse to ride next, for you know they cannot go without a beast. They fain would mount the red horse, but they cannot get him harnessed. You know, brother Beebe, that kingdom has always been divided since their language was confounded, and they stopped building old Babel: they talk much of union, but as all seem to have the shining dust in view, there is no one of the many divisions that will be united with another any further than they can use them to their own advantage. On this ground there is a difficulty in agreeing upon a pope, and while they are many societies they have many offices, which gives room for many officers, and thus the earth helps the woman, and drinks up the flood. Here we see a providential safeguard to the people of God.—If they should amalgamate and become one, many of these offices would be vacated, and many who now fill them would be out of employ, and would be a greater pest to Zion and the world, than they are now. So while they talk of union, we pray they may never be united with each other, and never with the Zion of God upon their principles.

Yours with respect,

SAMUEL HARE.

Central Bridge, Schoharie, April 10, 1844.

RECEIPTS.

NEW YORK.—Jesse S. McNish, \$1.25; Margaret Hulse, 1; John Storms, 6; Nathan Price, 1; Walter Everett, 1; C. Gordon, 1; Ira Bennett, 1; Joseph Knapp, 1. Dea. S. D. Horton, for P. Linderman Esq., Mich. 1 00
Lewis R. Cole, Md. 10 00
J. Wallingsford, Esq., for J. Marshall, Ky. 1 00
Eld. Thomas Buck, Va. 3 50
" for bro. Jewett, " 2 50
Eld. B. B. Piper, Ill. 5 00
S. Pearce, Ia. 1 00
J. C. Littell, Esq., " 2 00
Eld. W. Thompson, by Dea. I. T. Saunders, O. 10 00
E. Miller, Esq., " 2 00
Joseph Hughes, Esq., Pa. 6 00

Total, \$55 25

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchell, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street,]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, F. T. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq. /

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Joseph Barrett, Alfred Eastland, James Lee

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Wallis.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Robinson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., JUNE 1, 1844.

NO. 11.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR.

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

As I have nothing more ready to send for publication in the Signs, and if I had I know not but it would be asking more than my share to ask to have it published, since I have written so much lately; I thought as I had so much room to spare on my sheet, I would send for your perusal or examination, a few lines, or a copy of them that I have addressed to David Benedict, P. M., Pawtucket, R. I. If you find a very corrupt sentiment in it, expressed as being the tenet of the Old School, please be so kind as to notify me by letter as soon as possibly convenient.

I commenced and finished my letter to him thus:

South-hill, Bradford co., Pa., April 10, 1844.

Hezekiah West to David Benedict,

HON. SIR:—Having seen some things that have flowed from your pen, and having had cogitations thereon for some time, having now a little leisure, as I have received naught from you for some time, not knowing but some communication from you might have failed, and you begin to think that I was neglecting you again, I thought I would drop you a few lines, which you may read if you please. I do not wish, however, to infringe upon your precious time, and task you to answer it, unless you wish so to do. If that should be your pleasure, I think it would not displease me.—Therefore, suffer an unpolished rustic, in simplicity to tell you some of his ruminations, without giving offence, as he assures you none is intended. He only would in plainness and friendship present a few things for your consideration. Since you enjoy the liberty to publish that you think the difference so small between some called Old School, and some called New School, that it all may be put in a "nut shell," and since you have challenged our right to the cognominal, allow an unworthy one to speak on behalf of what he thinks is truth in the case; and in thy patience possess thou thy soul, for it may seem unpolished.

It may be that you have forgotten that I some time back informed you that the name Old School was given to us by our opponents, and that it was used by us in reference to the school of Christ.—

Did you mean to challenge our right to the name of being taught in that school? I cannot well believe that you would profess to be a predestinarian, and sentence the main body of the Baptists which are contending for that sentiment, as those that were not taught in the school of Christ, unless I have it from yourself. If you did not mean to challenge our right to our profession, as having been taught of Christ in his school, in distinction from the school of Moses, what did you mean? Perhaps I am wrong; it might be our exclusive right you meant to challenge. But this we do not claim. However, mere names I regard as of small consequence, it is *truth* I want, and to contend for the faith once delivered to the saints.—Suffer me then to give you a summary in five points, which as I view, separates at the present time. I think the following are fundamental differences between the Old and New School folks.

1st. One important point which contains the germs of many others, is, an abstract opinion respecting theology itself.*

The Old School believe it is perfect in its fullness in the mind of God, or its emanation therefrom; and as it is communicated to men, is so complete that it cannot be improved by them as a science capable of the least alteration or amendment which could make it easier, better, or more useful to, or among them. And that every attempt thereat made by men, is, and ought to be considered by all, as an attempt to adulterate it. The New School, on the contrary, believe that theology is an advancing, improvable science: that the formalities of the christian faith are too antiquated for this enlightened age.

2d. Another subject of difference is, the effect of Adam's sin and fall.

The Old School believe, that the sin of Adam is righteously charged, or imputed to his posterity, as they were in the mass when he was formed, when corrupted, and when he sinned, in, and with him. That being separated by generation makes no difference as to possessing the same principle of corruption, or the propriety of the charge.—The New School believe that the sin of Adam is not charged, or imputed to his posterity; that they did not sin with him when he fell. Though they admit that by his fall it is made certain, that (in some incomprehensible manner) they each and all of them will sin.

3d. Another subject of difference is one which no human being, whether philosopher or christian, can contemplate with indifference. It is the power of God over our intellectual nature.

I used the word theology, because it is a common word, and did not know what word to substitute for it that would be so well understood.

The Old School believe that he is Almighty, not only over our physical, but our mental or intellectual constitution; and that by a single operation according to his will, he can change the heart of the worst of men, and cause them to love him. The New School have sought to limit Omnipotence, and say, "Thus far shalt thou go and no farther." They believe that a man may withstand the day of grace, resist the power of God, and be eternally miserable, against the Divine will; and the only means by which sinners are changed from hating to loving God, is the power of moral suasion; or by the inciting exhibition of motives.

4th. Another great subject of difference, is, the nature of the sacrifice upon Calvary.

The Old School believe that the sufferings of Christ were in answer to the demand of the law, for the transgressions of his people, it being due to Divine Justice; and thereby Christ being the Surety of the Testament, or covenant for them; they standing in him, in union with the purpose of God, as their Head, his obedience and sufferings were reckoned or imputed to them, and the benefit thereof is enjoyed by them through faith. So they being justified by his blood, are saved from wrath through him. The New School deny the doctrine of imputation, and contend that God was always willing, and ready to pardon as soon as governmental justice will permit. They deny that his law requires an infinite victim, or that Christ bore the penalty of the law. They contend that justification is merely pardon, on the condition of faith.

5th. Another topic of great difference is, the subject of regeneration, or the plan of operation by which the heart is changed.

The Old School believe that it is a sovereign act of Omnipotence, which by grace instantaneously communicates the principle of spiritual or Divine life to them that are dead in sins; that men have naturally no more power or opportunity to choose or resist in the case, than their bodies will have when the trumpet shall sound, and they be raised from their graves. The New School believe that since the atonement of Christ, the sinner is competent to his own regeneration, and that the process is gradual.

Thus I have given five points of difference between Old and New School, according to my views of them. I do not suppose that all called New School are now prepared to allow all that I have charged to them. I would fain hope there are some in their ranks whose hearts are much better than their heads, whose hearts love the truth, though their heads do not discover it. But of this I feel confident, that every one whose heart is engaged in the principles of the popular religious institu-

tions of our day, will, when he can, and does analyse his system, find that I have not charged him too much, or for any thing that he has not had; and unless reigning grace prevent, will manifest the same disposition that Jezebel did toward the Lord's prophets. And though he might trace the principles of his school back to the first missionary that entered Eden, and taught rebellion there, like Cain he would bring the fruit of the ground, cultivated by his own hand, as an offering to the Lord, and reject the blood of Christ, the doctrine of imputation, and the sovereign right of God to do what he will with his own.

Now, respected sir, without putting on any screws, or opposing the liberty of conscience, suffer me to ask, (though you need not answer unless you wish,) Can a man be honest before God, in the sight of man, or at the bar of his own conscience, and say by his walk that he does fellowship sentiments and practices as opposite in his own view as I view these of the Old and New School to be? I am candid if I know what candour is, when I say that there is no more real agreement between the legitimate principles of the two religious systems, than there is between Christ and Belial. No more gospel fellowship between those who act understandingly among the missionaries, and the anties, in heart, than there was between the Judaizing teachers and Paul, who pronounced the curse of God upon them. And I think that no man that I am acquainted with, has a shell sufficiently large, to hold peaceably, without bursting, differences so pregnant with repugnance. I shall not question but there may be many, some on both sides, that, could they see their own systems analyzed, would change their standing. I believe that some of God's children [captives] are in Babylon, or he would not say, Come out of her, &c. I know not but you are one of them. Perhaps I have written more than you wish already; so I close for the present.

Yours with sentiments of esteem,

HEZEKIAH WEST.

Brother Beebe, I hope to enjoy the smiles of Providence and be favored once more to see your face in the land of the living, and that I may attend the Warwick association at its next session. But the Lord knows best what is best for me, and what will best show forth his praise. And I sometimes think that I wish I might be submissive, patient and reconciled. But ah! the stubbornness of my corrupt disposition! I am, as they say, broken down; age and infirmities compass me about, and I soon shall be no more on the earth. I am almost done, almost gone.—May grace prepare me for that blessed rest above.

Give my love to brethren Harding, Conklin, Pitcher, and all the brethren and sisters, as you have opportunity.

Yours, with warm affection,

HEZEKIAH WEST.

Holt co., Mo., March 15, 1844.

BROTHER BEEBE:—Under the direction of

Divine Providence I have met with many sore and afflicting trials, which has caused me to both mourn and doubt. On the 20th day of December last, one of my children, aged 4 years and a few days, was snatched from me instantly: I cannot say as some, by accident, for I believe that God the Creator knew the end of my child even from eternity. The circumstance of its death is striking. I had prepared a hogshead of boiling water to scald hogs, and having cause to be absent from the place a few minutes, when I returned I found my poor child dead, lying in the hogshead. Oh, how is it possible that my dear child that I saw but a few minutes before is now gone forever; gone in an instant! Human nature gave way; my soul sunk within me, while it appeared the Lord had left me to contend with nature alone, the ties of which are hard to be broken: and when I reflected how easy it would have been for me to have taken my child out of danger, I am constrained to cry out, Oh forgetful parent, unthoughtful human being, to leave the tender child of my bosom to perish by neglect. While I may thus reflect on myself, the whole transaction is full of striking and pressing evidences, which prove that human agency can effect nothing when death is at hand, let it appear in what form it may. I have buried four children, all infants; three of them I saw dying for hours, and used all human effort to save them,—but, ah! foolish creature, and hard to learn that God's will must be done, and that it is right it should be so! Oh! that the Lord would reconcile me to his dealings with me, for it would seem that he has suffered me to fall into a furnace of afflictions heated seven times hotter than it is wont to be; yet I think I feel in my soul to trust in him. Oh! that he would enable me to do so! Thus,

While sorrows encompass me round
And endless distresses I see;
Astonished I cry, can a mortal be found
Surrounded with troubles like me?

And to add to my afflictions, I often fear I never have been regenerated and born of God; if I have, why should I thus repine and find myself so often refusing to submit to his will, which I know is right? Why this continual struggling within my breast, as though it were the seat of all evil, a recoiling and refusing to submit to the various dealings of a good and merciful God? I can acknowledge the goodness of God I think with all confidence, knowing that the Lord is God, and his loving kindness endureth forever: yet what a weakened wretch I am, oh what an unfaithful creature in all my acts; there is a continual warring in my members, and when I would do good, evil is present with me; and how to perform that which is good I know not. Oh wretched man that I am, who shall deliver me from the body of this death. There is no arm can save but the arm of Almighty Jehovah; none can deliver but Jacob's God; and if I am saved it is not according to my works, (no, for they are all sinful,) but it is according to that grace which was given to all God's dear children in Christ Jesus before the world began, who is not forgetful of his

redeemed. I may forget the tender offspring of my body, but God who sees not as men see, but from eternity, cannot forget, for his thought is older than the first dust of the earth, and his all-seeing and omniscient eye never has beheld any thing new, but all is as time present with him, and for this cause I am perfectly content as for the salvation of my infant children, believing that Jesus beheld them when he was groaning in Gethsemane, and through all his obedient life, and when he cried it is finished: then there was ample and full satisfaction made to divine Justice for all the redeemed of the Lord, and as Jesus said Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven, I am assured of the fact that these compose a part of that innumerable company which John saw redeemed out of every nation, kindred and people under heaven. O the depth of both the goodness and mercy of our God!

Brother Beebe, though I am here in this far western wilderness, I often think of you and br. Jewett, who edits the Christian Doctrinal Advocate, &c., knowing you have to encounter all the anti-christian world. But, brethren, trust in the Lord, and he will enable you to stand against all your enemies, for they have only carnal weapons to fight with, which can only kill the body, while yours, if you look as the old servants of God did, to him alone for help, are spiritual, and are mighty to the pulling down the strong holds of satan. I have been favored with three numbers of the Christian Advocate, for which I feel thankful, and would gladly become a subscriber if it were not for my poverty.

I subscribe myself your unworthy servant and friend in the bonds of the gospel, hoping for redemption in Christ,

G. B. THORP.

P. S. After closing my scribble, I felt a desire to add the following lines:

And must we say adieu,
To thee, our lovely child;
Thy lovely form no more to view,
No more to see thy smile?

Thy plays on earth are done,
No more thy little limbs
Shall with thy brother William run,
To sport and play with him.

Thy earthly father mourns,
To miss his little James;
When he from church returns,
No more he meets thy smile.

Sweet son, farewell:
We hope to meet again
In that bright world where Jesus dwells,
Remote from sin and pain.

FOR THE SIGNS OF THE TIMES.

As my sheet is not full, I will offer a few thoughts on John xiii. 1—3, "Let not your hearts be troubled," &c. I may not be able to climb as high, and exhibit as luxuriant grapes upon the topmost branches as some of your correspondents have done, yet as some are weak, and others become dizzy-headed when they climb, we will try

to discover some upon the low branches; though not so sweet, they may be of more use to some, being brought more within their reach.

The blessed Jesus often told his disciples he should go away, and of the perilous route he would take, on account of which their hearts were troubled; they seemed to be afraid to risk him in the journey of death. They had seen many come under his dominion, and he still reigned over them, but he said to them, *Ye believe in God, believe also in me.* If he had said, do not think that I, as a mere human creature, am able to conquer death, but I have a perfect sacrifice to offer to divine Justice, who is the Porter who keepeth the door where my sheep are shut up under the law of condemnation and death; I would have you believe also that in me dwelleth all the fulness of the Godhead, I have power to lay down my life, and to take it again; in my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. He said again, it is needful for you that I go away; if I go not away, the Comforter will not come; no joyful tidings from the court of heaven can ever reach your ears, and the Spirit of life can never approach you through any other route than that which I am about to open by going away, and I will be the first one back; I will come again to receive you unto myself. He was as good as his word. It is true he fell, and death and hell seemed to triumph, but their glory was short. Death fell a victim to his victim, and the blessed Jesus obtained the keys of death and of hell, and opens and shuts, and none can resist him. Here lies the the conditions of salvation; he has obtained a righteousness by his own merit, which he has to impart to his chosen. The mansions I do not understand to be a house with many stories, the highest rooms for the most faithful, and the meaner for the indolent, but I understand them to be the attributes of God. Although his attributes have undergone no change, yet his administration has, and now justice, holiness, goodness, truth and love, are ready to receive them. Infinite power and wisdom is employed in their salvation. I will come again and receive you unto myself. They must be prepared to enter into these mansions, and as no servant or human instrumentality was able to make that preparation, seeing they were destitute of spiritual life, having no principle in them to make these mansions a desirable abode, but rather detest and hate them, the blessed Jesus alone could unlock the dark cavern, and write the law of his attributes in their hearts, and put it in their minds; and now in all the powers of the new man, they enter into the mansions and love them, and feel that they are a place of rest, the house of God, against which the gates of hell cannot prevail: they now proclaim eternal war with every darling sin, because they hate sin. A house is where we are sheltered from the storm, where we take our food, entertain our friends, and where

we rest: and we hope to meet many of our friends in our anticipated meeting, and hold a feast with them: and be assured, if we truly meet in this house, God keepeth the house, and the destroying angel will pass by. Why then should a living man complain, seeing the Saviour will have his disciples with him. Ye are heirs with God and joint heirs with Jesus Christ, if so be that ye suffer with him, that we may also be glorified together. But we would not complain if we knew he was always with us; but this won't deprive us of being with him in his afflictions; in the most trying moment of his sufferings, we hear him complain of his Father's absence, but the best evidence that we are embraced in those mansions, and truly belong to the house of God is, that they are to us a delightful abode, that we hunger and thirst after the provisions of his house, and that we feel often troubled and perplexed, and often to mourn in secret places, for our unlikeness to him. In a word, that we feel that we are in the warfare, the flesh lusting against the Spirit, and the Spirit against the flesh.

Brother Beebe, if you think the above, aside from the publishing our meeting, will be of use to any of the lambs of Christ, you may insert it in the Signs. I will also state that there is a blessed union and peace in the two churches to which I administer. The first church in Schoharie have received 14 by baptism, and the second at Sloansville four, last year.

I remain yours with respect,

SAMUEL HARE.

Central Bridge, Schoharie, April 10, 1844.

FOR THE SIGNS OF THE TIMES.

WHEREAS brother Michael Waters, a member and licentiate of the Old School Baptist church in Granby, county of Oswego, N. Y., was ordained to the work of the ministry on the 26th day of October, 1843, and whereas since that time certain reports militating against the christian character of brother Waters have been circulated, 1st. That brother Waters while preaching to a Reformed Dutch church in Lysander, Onondaga co., N. Y., and before his ordination, made an effort to become a Reformed Dutch minister, and a member of classes, but did not succeed for want of education. 2d. That he next recommended to some of the Dutch members to become what he called an independent church, and he would be their minister; all of these things he wished them to keep still, for if the Baptists found it out he would be excluded. 3d. He told some of the Dutch members that his mind had been tried on baptism by immersion as the only mode and close communion for two years, expressing his belief that the latter would soon be done away. The church being informed of these reports, visited br. Waters by committee, and requested an explanation. The committee report that brother Waters denied all and every one of these charges. The church feeling it her duty to investigate the subject, find sufficient and ample testimony, (which may be seen by reference to her church record,) that these charges are well sustained, and that after patient investigation of the subject, are forced to the conclusion that brother Waters is guilty of those things preferred against him; therefore, in meeting, pursuant to adjournment, on the sixth day of April, 1844,

Resolved, That in the judgment of the church, brother Waters is guilty of falsehood, deception, dissimulation and hypocrisy.

Resolved, That it is our painful duty to withdraw the hand of fellowship from brother Waters, praying that God would make him sensible of his wrong, and give him repentance for the same.

Resolved, That this preamble and resolutions be forwarded to the editor of the Signs of the Times, requesting him to publish the same, and that the editor of the Advocate and Monitor be requested to copy the same.

Done by order of the church.

CHARLES MERRIT, Jr., Mod.

R. B. PAYNE, Church Clerk.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—I have been a reader of the Signs of the Times from its commencement until now: I have communicated but few articles for publication; the reasons are, 1st, my incompetency to write for publication, together with the fact that my time is generally occupied with other duties. The 2d reason is, a want of forbearance when we do not conform to all the views entertained by each other. But I find we are not agreed on every particular, and it cannot be expected we should be. For my own part I would say, a candid discussion of various topics, when we seem to be at issue, would be more edifying to me than to have the columns taken up with republished matter, as circular letters, &c.

In the Signs of the Times published April 15, I find a communication from Elder Trott, in which he makes an apology because of former offence given by his opposition to kindred sentiments.—His piece is written in opposition to a communication signed P., published January 15, 1844. I know not who the writer of the article is, and had not discovered any thing very erroneous therein: a very large portion of it is a relation of his experience. I do not write to vindicate P.'s cause against Elder Trott; he may be far more capable of doing it than myself. But I find a question relating to the law involved, in which I feel an interest, and am willing, after I have shown my opinion, to see the contrary as entertained by any brother, and am assured it would not destroy fellowship or create an unkind feeling. The decalogue, says P., and quoted by brother Trott, was given exclusively to national Israel, and its duration, in letter, was throughout their generations, &c. Its duration in *letter*, in my humble opinion, was no longer than above stated; and my reasons follow: 1st. The ten commandments are the covenant which God made with the children of Israel, (and not with any other nation,) in the day when he took them by the hand to lead them out of Egypt, which covenant they brake. The ten

commandments are the words of the covenant, which he wrote upon the tables of stone, as shown beyond any doubtful disputation in Exodus xxxiv. 28, and its connexion; and also in Deut. iv. 13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments. And he wrote them upon two tables of stone." See also Deut. x. 4, and its connexion, all showing that Moses received them from God, and veiled his face till he had done speaking to them, the children of Israel. Now the Apostle in the 2d epistle to the Corinthians, third chapter, reasons the whole subject out fully, and finally declares positively, (13th verse,) "that the children of Israel could not steadfastly look to the end of that which is abolished," or abrogated, as the words are synonymous according to dictionary. But abrogate and decalogue are not in our translation of the Bible. Again, "For if that which is done away was glorious, much more that which remaineth is glorious." I know it is a generally received opinion, that the covenant of circumcision (which was not of Moses but of the fathers) was abolished, and that the ten commands are still in *letter*, binding on all mankind, and are with catechumen and legal teachers, first of all; the 4th having the pre-eminence, "Remember the Sabbath day to keep it holy." I would now ask whether the Lord has done for, is still doing & requiring the following of any nation but the Jews throughout their generations. In Exodus xx. to the 18th, we have the written law covenant referred to in verse second, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." In the fifth verse, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." And sixth verse, "Showing mercy unto thousands of them that love me, and keep my commandments." The 8th, 9th, 10th, & 11th verses contain the law of the Sabbath, "Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy work," &c. Who can, with a knowledge of the gospel, believe it to be obligatory in *letter*? Examine, dear reader, the 12th verse, or 5th commandment, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Many know what it is to hate, and forsake father and mother for Christ, knowing they will not have length of days in the land of Canaan for honoring them. I was a little surprised when I found Elder Trott referred us to Matt. xxii. 36-40, "Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself." The decalogue, as it is called, contains no such language as the above; it is not found in it, nor even in the book of Exodus. It can avail nothing by saying its spirit is there, that is not the question. The question is, are the ten commandments in force

against, or even obligatory upon the gentiles or Jews now, or have they been abolished? If what was written and engraven on stones were the ten commandments, then they have been abolished, the Apostle Paul being judge. And who can show that any other law but the ten commands were written and engraven in stones? It is generally said and conceded that the moral law is binding on all men and devils, that the ten commands are that law, and one of them says, "Thou shalt love the Lord thy God with all thy heart," &c. This requirement is found in Deuteronomy vi. 5, and more fully explained xxx. 6, "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul." What Christ has enjoined is in force from his own authority, "That being dead wherein we were held, that we might serve in newness of spirit, and not in the oldness of the letter." Elder T. dissents from P., 1st, "Because, if the decalogue, or law of ten commands, was given exclusively to national Israel, and in the letter of it was restricted to their generations, &c., then I know of no revealed law which God has ever given, showing to the gentile world what God demands of them as creatures, and what sin is. If so, I cannot conceive how Paul could say, the times of this ignorance God winked at, but now commandeth all men everywhere to repent." But now God commandeth all men everywhere to repent. Not in any sentence on the tables of stone. "For the law is not of faith," neither does it require repentance, nor accept of it for obedience. "The man that doeth these things," (not the man that tries, and then repents,) "shall live by them." This gentile assembly were addressed upon God's making the world and all things therein, and upon the Godhead being unlike to gold, silver, or stone, graven by art and man's device, though he had suffered in times past all nations to walk in their own ways, now he commandeth all men everywhere to repent; "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." The assurance given to all men of the resurrection of Christ, is the ground of the command to all men to repent. The all men is equal in extent in both cases. The foundation now, of repentance, is not laid in dead works, or typical gospel even; much less in law: but repentance and remission of sins are preached in his name among all nations, beginning at Jerusalem. Hence Paul testified "both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." I cannot enlarge on a sheet of paper; much could be said on every argument to show that the gentiles were not under the decalogue. "The gentiles which have not the law," &c. "As many as have sinned without law, shall perish without law." Paul knew the letter of the law well before the commandment came, but its spirit he did not know. The Roman church, or church at Rome, composed in part of Jews, knew

the law; "Brethren, I speak to them that know the law." "But that is dead wherein we were held." Brother T. says, "Or he may cover himself under the position, that the legal dispensation continued in force until the destruction of Jerusalem." It is conclusive that the spirit went out of it at the time Christ said, Father, into thy hand I commit my spirit. Then the spirit returned to God who gave it. A body without the spirit is dead, being alone. All the works of Jewish service were now dead, and Jerusalem was a carcass, desolate indeed. But still that determined was not poured upon the desolate, until a number of years afterwards; and few if any subject occupied a larger place in the prophesies than the destruction of Jerusalem, including Moses and Christ as prophets.

The gospel commenced with John; the day then dawned, and shadows began to flee away.—The axe was laid at the root of the trees. Say not that we have Abraham to our father, but bring forth fruit worthy of repentance, or reformation. Still the last testament was not in full force until after the death of the testator; and the bondage Jerusalem must be buried out of our sight, before we can fully enjoy the free Jerusalem.

I remain a sincere inquirer after truth,

E. S. RAYMOND.

Port Chester, West Chester co., N. Y.

P. S. Great fault was found with Elder Culver, when he destroyed the Sinai Sabbath, because he did not make another one, literally. It may be said if we destroy the whole decalogue, and not divide the child, where can guilt be found? I answer, Cain was a murderer before any law [that I know of] said Thou shalt not kill.

E. S. R.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—The sentiments I advanced in regard to the extent of the decalogue, together with the special application of the scriptures, I observe are denounced by our beloved brother Trott, as heresy. My manner of expression may have been obscure and unintelligible, as the communication was written in haste. I seldom write for publication, and never for the mastery, or to withstand the test of criticism. Brother Trott need not apprehend, on my part, any twisting or screwing from what I consider to be the truth, conveyed in the language and expressions used in endeavoring to set it forth. I trust it has been taught me by him that teaches as never man taught; but I shall offer no argument at present in favor of the subject alluded to, nor against the views of Elder Trott, knowing as I do his high worth in the kingdom of our common Lord. If I were capable of drawing from the divine record the abundant testimony which I conceive it contains, in favor of the restriction of the Jewish law and ordinances, I would not wish to appear at antipodes with him. I am personally acquainted with him, and have often been edified by his faithful arguments, verbally, in defence of truth. But I am inclined to think that, in this matter, he has erred in judg-

ment, inasmuch as he has condemned that which I trust I have been led, by the Spirit, to understand to be gospel truth; and truth, we all know, is very essential in separating the wheat from the chaff. There is a forcible fitness in the *pure language* that God has returned to spiritual Israel. Gospel language is pure language, and consists in the *form of sound words*.

I was much pleased some four or five years since, with some remarks made by brother Trott, on the "Two Headships," viz: Adam and Christ. I regret that I have forgotten the date of the number of the Signs which contained the above mentioned interesting remarks, as I would like to republish that article; I think it contains views corresponding to the exclusive application of the law and other Jewish institutions together with the gospel, to the church of Jesus, and family of our God, and Father of our spirits.

Query. Brother Trott, If the natural family were condemned, and even "death passed upon all," in Adam, what need have we to call up the spectre of the Sinai code to prove that the unregenerate are dead in sin? Are not the gospel declarations testimony sufficient to establish that fact? and if so, why should we seek the living among the dead?

I know not why brother Trott suspected me of being *twistical*, (if I may use a home coined phrase,) unless it was for my having suppressed my name, and that was not because I distrusted the truth of the subject, but from a sense of incompetency to do it justice.

P.

EDITORIAL.

New Vernon, June 1, 1844.

"Holland Patent, N. Y., March 10, 1844.

BROTHER BEEBE:—What do you think of Luke x., and first clause of 31st verse? As Old School Baptists, we profess to believe that nothing transpires on earth or in heaven, that is not under the direct supervision of Him who created all things; and yet, here is a declaration of the Saviour, that, 'By chance there came down a certain priest that way,' &c.

Yours,

A. RICHARDSON."

REPLY.—We discover nothing in this passage which by a scriptural construction of our Lord's words, can be made to bear against the doctrine held by all consistent Old School Baptists, viz:—That God, our Creator holds an unlimited government and providential control over every creature and all events, in the very nature of things we are compelled to believe, and that nothing can be so far in the distance as to escape the Eye of Omniscience, consequently nothing can be by chance with God. But things may, and do happen to us by chance, for our thoughts are not as God's thoughts. As the heavens are higher than the earth so far the thoughts and ways of God transcend those of us. Things by us unthought of, unlooked for

frequently transpire, and yet nothing can transpire of which God had not a perfect knowledge from everlasting. "I returned," says the wise man, "and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but

TIME AND CHANCE HAPPENETH TO THEM ALL. For man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them." Eccl. ix. 11 & 12. The case of the man who fell among thieves, as mentioned by our Lord in the passage referred to by br. Richardson, is an exemplification of the words quoted above, that *time and chance happeneth unto all men*.—The man that went down to Jericho could not have foreseen the evil that was to befall him on the way. Like fishes that are taken in the net, and like birds caught in the snare, he was taken and snared; his speed at running, his strength in fighting, his wisdom, riches, understanding, and skill could not prevent the catastrophe, which in the providence of God awaited him. If fishes could foresee their exposure to the net, they could easily avoid it; and if men possessed knowledge and wisdom like that of God, they would never go in the way of danger; but this they do not possess, and consequently they are subject to surprise and disappointment by what to them is *time and chance*. But who is prepared to believe that, because the man that went from Jerusalem to Jericho, did not know that there were thieves to be encountered, that God did not know that those thieves were there, and what they would do? If this was all chance with God, as it certainly was with the man, and with the priest, then where is the obligation of gratitude on the part of the wounded man to God, for sending the good Samaritan that way at that time, and for touching his heart with pity, and providing him with all that was necessary to administer to the afflicted and wounded man?

The priest came that way *by chance*, (i. e.) not having any design to be there at that particular moment; probably would rather have passed by at a time when there was nothing to demonstrate his unfeeling heart. His passing by was also unlooked for by the man that was half dead; he had no means of knowing beforehand that the priest was to pass that way at that time; but how evident it must be to all who know the Lord, that God, who declareth the end from the beginning, knew all about it; and had designed all these circumstances, to show the wretched depravity of the Jewish priesthood, to admonish the children of his spiritual Jerusalem, that they cannot go down from thence to Jericho with safety, and show that salvation is not of the Jewish priest or Levite, but of God that sheweth mercy.

In all the vicissitudes of life, we find enough to impress our minds with the infinite disparity between God and men. At once before his eye, all things, which to us are past, present or to come, stand present. In one comprehensive glance he

surveys all things in heaven, earth, and hell, from everlasting to everlasting.

"Eternity, with all its years,
Stands present to his view;
With him there's nothing old appears,
With God, there's nothing new."

The flight of angels and of sparrows are alike under his immediate supervision; the direction of a thunderbolt and the falling of a hair from our heads, the bursting of a bubble and the crush of worlds, are equally dependent on his decrees: the pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud: by his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him; but the thunder of his power, who can understand?" Job xxvi. 11—14. But O how different with us! We know not what a day nor an hour may bring forth. It is in this view of the subject we are to understand that *time and chance happeneth to men*, while no unforeseen event can possibly surprise the Lord our God. If one atom of created matter could transcend the bounds of God's absolute government, and fly uncontrolled by his divine providence, millions of atoms might also fly at random, until all the atoms of which the whole creation is composed would escape his government. If one event, however minute and trifling it may seem to us, can come to pass without his knowledge or decree, who will prove to us that two events may not? and if two, why not ten thousand? and by the same rule, we could not prove that God possesses any real or absolute government at all.

NATURE AND EXTENT OF THE SINAI LAW.—

While on the one hand, we would not willingly encourage speculations upon endless genealogies which minister questions rather than godly edifying which is in faith, (See 1 Tim. i. 4—10, & Titus iii. 9,) we would not suppress a temperate discussion of this, or of any other subject, whereby one may edify another. We feel deeply sensible of our incapacity to comprehend the deep things of God; and the further the Spirit is pleased to lead our mind in the understanding of truth, the more we feel of our own nothingness; and the greater is our desire to be more fully taught in word and doctrine. In searching after the truth, it is important that we should feel, deeply feel, our entire dependence on the Spirit, whose work it is to enlighten the eyes of our understanding, and to avoid forcing unnatural interpretations of the scriptures; we must not indulge the inventive genius of our natural minds, (a fault too common among the dear children of God,) but hold ourselves in the humble attitude of disciples or learners. And as our Lord has given gifts unto men, and gifts whereby his disciples may be edified by communicating one to the other, let us not neglect such gifts; but in all lowliness of humility endeavor to prove all things, and hold fast only that which is good.

The reply of P. to br. Trott's communication, wherein he dissents from the views of P. upon the law, and also a communication from br. Raymond on the same subject will be found in this number. We do not intend to offer any opinion upon the merits of the arguments on either side, for the present, as the parties in the discussion are able to speak for themselves; our ardent desire is that the truth may be made apparent, and every unscriptural idea, and every wrong construction of the word pointed out so clearly as to enable all who love the truth to receive it understandingly. By our forbearing to endorse the views which have been advanced, we would not wish to be understood as saying that we have no views upon the subject; at a proper time we shall also show our opinion. In the mean time we wish to be favored with all the light which our brethren can throw upon the subject.

We shall expect a rejoinder from brother Trott, and wish him to feel perfectly in the line of his duty, and enjoyment of his privilege, in pointing out what he conceives to be error, and in contending for what he understands to be the truth, without apprehending any denunciations, as possessing a contentious spirit, or unchristian motive. Truth, plain, simple, Bible truth,—truth, as it is in Jesus, is what we want, and we desire that God may send it by whom he will send it, and speak it by whom he will speak it. Others also of our brethren have the same privilege of being heard, only let the communications all savor of a spirit of kindness, forbearance, and desire to enlighten.—We are fully aware that wrong views, to some extent at least, are held by some brethren and sisters who wish to be right; if they will submit their views to a fair, dispassionate investigation, they may be profited, and others also may be profited. But it will unavoidably be in this as in all discussions of the kind, those who have a stronger relish for error than for truth, will feed upon the error, embrace it and contend for it; but truth is mighty and shall ultimately prevail. The children of God, if in a healthy condition, will always love truth, & cleave to it.

Should we be led to believe that the prosecution of this discussion will tend to beget alienation and confusion among brethren, or that it is not calculated to edify, we reserve the right to arrest the continuance of the discussion.

NOTICE.—We have been laboring for some time past to get our work sufficiently advanced to allow us time to attend the southern associations. This will explain the reason of our issuing two or three numbers in advance of their regular dates.

FROM THE GOSHEN CLARION.

"THE SCHOOL SYSTEM."

A discussion of great interest took place at the County Meeting, held at the Court House in this place on Saturday last, on the subject of our Common School system. The meeting was well attended, and showed the interest all classes are beginning to feel in this question. The meeting was organized by the appointment of HON. MERRIT H. CASH, as Moderator, assisted by other officers, which duty all acknowledge he discharged with credit to himself, and to the entire satisfaction of the meeting. The debate took a wide range, and was continued until dark. The discussion was principally carried on by Messrs. Dr. McCartee, Rev. Mr. Page, G. Beebe, G. J. Beebe, J. C. Tooker, S. D. Bross, and others, which displayed great ability and elicited much information. Although the call of the meeting had been united in by the friends, as well as the opponents of the School System, yet with one or

two exceptions, no gentleman volunteered a defence of the present system as it exists. Most of the speakers in the course of their remarks, admitted that abuses had grown up which require a reform, hence a *Reform* Resolution was passed by a large majority. The debate arose upon the adoption of a Resolution contemplating a *radical* reform of the whole system, rather than a *modified* reform, which Resolution was adopted as amended, as follows:

Resolved, That the Common School system of this State is defective, and that a numerous train of abuses have sprung up connected with it, calculated alike to subvert and destroy the whole system, unless speedily reformed.

Resolved, That while we approve of the present system of Common Schools of this State, in general, we see defects in that system, which, in our opinion, may be obviated by a careful revision of the present laws in relation thereto.

We did not understand the opponents of the School system as in favor of abolishing, but rather for reforming and restoring it to its original simplicity and usefulness. In the opinion of many, unless the present system can be freed from the abuses which threaten to subvert it, the system itself will not be desirable. A reform was contended for with much earnestness by the opponents of the system, and we regretted to see a disposition upon the part of some of the friends of the system, to beg the question, by feigning false issue, rather than by meeting the true one—the unequal distribution, as well as the unconstitutional application of the moneys of the School Fund. A professed veneration of the system, and the good it has hitherto accomplished, will not blind men's eyes as to the abuses which have been engrafted upon it without the knowledge or consent of the people. It will not prevent them from inquiring into the causes which have contributed to waste the fund, and deprive them of all control over their schools. Notwithstanding the State appropriates more than half a million of dollars annually, yet the expense to parents and guardians for the education of their children is nearly as great at this time, as before the creation of the fund. The people are anxious to know what becomes of the fund, and upon what principle it is divided, which gives to the *rich* DOLLARS and to the *poor* CENTS. It is a plain question, which may be solved at any time by looking into the annual reports of the Secretary of State, and the Regents of the University.

We regret that we have not time to prepare an abstract of the proceedings, which have elicited much interest. The discussion was cut short by the approach of evening, but it is generally understood that another day will be named for a more thorough discussion of the question. Indeed, in the course of the debate, a resolution was passed naming Saturday, June 22d, for another meeting upon the subject; but, after many had left the house, the resolution was reconsidered, and the meeting adjourned *sine die*.

Many complain of this want of courtesy as an attempt to suppress the further discussion of the subject. Another meeting will probably be held, when we shall endeavor to give a more extended account of the proceedings than the present time and circumstances will permit."

FROM THE INDEPENDENT REPUBLICAN.

"COMMON SCHOOL MEETING."

"The object of the meeting having been stated, and the operation of the School Laws discussed, the following resolutions were offered and unanimously adopted:

Resolved, That the imperious and haughty tone of legislators, and especially of the State Superintendent of Common Schools in his reports to the Legislature on this subject, ought to arouse suspicion on the part of the people, and impel them to examine and thoroughly analyze the

matter, that they may avoid the fatal error of warming in to life a viper whose sting may be death.

Resolved, That judging from the strong propensity of our statesmen to imitate, the worst institutions of monarchical governments, their eagerness to create and sustain, and their tardiness in abolishing them, the school system of this State is calculated and obviously intended to take place of church and other establishments in Europe; that while it is, as a political engine, equally efficient and more insidious in its operation, it is better calculated to corrupt the morals and paralyze the energies of the mass of mankind.

Resolved, That it is *unbecomingly* the hold, mainly and rational views of the State Superintendent of schools, on the pauper and inspection laws, with the recommendations of unequal, unjust and absurd legislation contained in his last two reports to the legislature, being all related and grafted on the same stock. The most rational conclusion, however, is that the tremendous power that this system enables him to wield, is too tempting for his virtue.

Resolved, That as a system of espionage, our school system cannot be equalled. An army of 66,214 officers, not including 10,875 school teachers, together with 120,500 copies of the School Journal annually distributed, and all under the guidance and distribution of an officer not celebrated for consistency when his own aggrandizement is a matter of consideration, always unwilling to award credit to the people for any virtue, and ever greedy in the collection and publication of individual cases of unworthiness, furnishes the most stupendous facilities for information, as well as means to corrupt, defraud and oppress, which a free people ought not to countenance.

Resolved, That the School Laws of this State, in undertaking to discharge the private duties of the people by means of general taxation, makes property common stock, and is the most efficient agrarian system that could be devised.

Resolved, That the education of our children belongs to the private duties of life, as much as to feed and clothe them—and legislative interference would be as inconsistent in the one case as in the other.

Resolved, That the principle on which our school laws were originally formed, viz: 'that the State would do something, provided the people would do as much or more,' has been abandoned, and a superabundance of coercive, penal and vindictive legislation has taken its place.

Resolved, That the school laws of this State have become so numerous and complicated, and the penalties and liabilities of district officers for a failure to comply with them, so heavy, that we deem it our duty to discharge our officers from further liabilities; and, poor as we are, undertake to educate our children without their aid, by organizing our school without reference to them.

Resolved, That the proceedings of this meeting be published in the county papers."

We regret our want of room in this number to give a more detailed account of the Mass Meeting at Goshen; we have preferred to copy, at this time, the condensed statement from the "Goshen Clarion," and we also give the proceedings of another meeting on the same subject, held at Blooming Grove, as copied from the "Independent Republican." The people are beginning to investigate; & we are not surprised to find the pensioned heads of academies and colleges, with their clerical backing, clamorous for the *Diana* by which they have their wealth.

MOORE'S LETTERS. LETTER XVII.

MADAM:—Having hitherto attended to the doctrine of universal conditional salvation with respect to the Divine perfections, as they stand revealed in the sacred scriptures, relative to the supreme Jehovah, in all the sacred persons of the adorable Trinity; it may assist us to comprehend the subject before us more fully, if we pay some little attention to the sacred persons of the Divine trinity, in the respective and distinct offices they are represented as holding in the economy of redemption, and it will appear most evidently that universal conditional salvation is as fully opposed to those divine persons, when considered in their several offices, as when taken in all the glories they hold as the Triune God.

In the scheme of redeeming grace, a covenant transaction is represented as established between the Father and the Holy Spirit. See Malachi iii. 1., compared with Hebrews xii. 24. Here the Lord Jesus is called the Messenger of the covenant, next to the manifestation of the Divine glory, contemplates the salvation of sinners under all the guilt and depravity with which they stand

charged before the Divine throne; and the honor of the Divine law required that a satisfaction should be had, fully equal to the dignity of the law itself; and the Divine purity requires that the sinner should be entirely sanctified, before he can be received into those pure regions, where nothing that worketh an abomination can enter. It therefore became essential that a Divine influence which might purify the depraved principles of the mind should be exercised, as well as a righteousness introduced to remove the guilt that stood charged to the offender. In this Divine covenant, provision is made for effecting those grand purposes—the Lord Jesus is substituted in the place of guilty offenders, and the Divine Spirit is appointed to take the things of Jesus Christ, and show to the poor sinner; and finally purify and present him spotless before the throne. And when we reflect that both the guilt and depravity of the sinner was known in all their force and influence to the Eternal mind, (which in the sacred scripture is represented as darkness, corruption, and depravity,) it seems unreasonable to suppose that in this sublime covenant, the final event should be left to the will of depraved, sinful worms.

It would be esteemed as extreme folly for three merchants who were all rich to agree to put their whole stock of wealth into one common fund, and at the same time agree if a fourth who was not present, and known to be in a state of complete bankruptcy, did not put in his equal proportion, the whole stock should be forfeited. The doctrine of universal conditional salvation charges all this folly to the great eternal Three One: the God of glory gives his only begotten son to die for sinners; the Lord Jesus lays down his sacred life with exquisite pain, shame, and grief; and the Holy Ghost offers himself to renew poor sinners in the spirit of their minds, and in some instances does actually renew them; and after all this, it remains at the election of the subjects, whether any one of them shall ever get home to heaven or not; and all this is done that those who are supposed to get home to heaven, may have the privilege of saying in the presence of God and the Lamb, *our own will, and the choice we were wise enough to make, has brought us hither; and those who welter in awful flames might now be with us, if they had only done as we did!* This looks very much like boasting, notwithstanding the Apostle has said "that all boasting is excluded, and that no flesh shall glory in his presence." I shall here be told, perhaps, your representation is not fair, for we acknowledge ourselves debtors to grace, notwithstanding the choice of our own will has made the distinction we now hold, in opposition to those who are driven to dungeons of eternal woe. I confess that I have no disposition to misrepresent this subject, but to me it appears it is entirely fair to say, that if our salvation depends on any thing to be done by us, that then the thing is to be done by the voluntary act of our own mind, without any thing influencing us thereto: I mean any supernatural influence: for if this is admitted, it no longer remains a matter of my own election: and I think I have somewhere seen in the writings of the late Mr. Wesley, that *these conditions are to be performed as the voluntary chosen acts of the sinner.*

That all the acts of the human mind are free, we do not pretend to deny; but that no act of the mind, or choice of the will can make any change in the actual or physical state of the man, must be plain to every capacity; otherwise we might as well become angels through the choice of our wills as anything else. Neither is it possible that any act of the carnal mind can create our souls anew. "Circumcision or uncircumcision availeth nothing, but a new creature." It

appears, therefore, that conditional salvation stands as much opposed to the divine persons of the Trinity, in the offices they hold in the great plan of redeeming grace, as it is to the divine perfections of God taken in all the fullness, and centering altogether in the supreme Jehovah.

But it ought to be remembered that when the divine Spirit renews the broken frame of the human mind, although a physical change in the temper is really wrought, that then the soul becomes virtually united to the Lord Jesus Christ the Fountain of eternal life itself. "And he that believeth on me, as the scripture saith, out of his belly shall flow rivers of living water." They flow from Christ, the living Head, and give life to all who feel their heavenly influence. See John vii. 38, & Isa. xlv. 3. And when we admit that the gospel was given by the inspiration of the Spirit of God, it will follow with the greatest certainty that nothing but the light of that Spirit can enable us to understand the gospel; and it is difficult to see how a man can fulfil conditions he does not understand. It will not be contended that the natural man can understand the gospel; unless it should be said that he has already a certain measure of the Spirit, which he may improve to his final salvation. We have already stated that there is no medium between the natural and spiritual man; nor is it possible that any measure of the spirit can dwell in the carnal mind. Till the influence is such as to form the mind anew, the man is under the influence of his natural enmity: for it is to be observed, that not a mere change of ideas, but a change in temper and disposition is the thing sought; and this must be full and complete, or not in any degree. "That which is born of the Spirit is spirit," and a preparation toward regeneration in the subject to be regenerated, is as irrational as a preparation to the generation of any other subject. It is not the degree of light, nor the degree of love which a person feels which makes him a new creature, but the degree of light, love, and joy, which he feels will be in proportion to the degree of spiritual life communicated in regeneration. But you will ask me, is there not something in the human mind that seems to teach the way of righteousness, and that, when the gospel is preached inclines to give it credit, which certainly proves that men have a degree of the Spirit, whatever you may say to the contrary? That there is something in the human mind which dictates the existence of good and evil, I do not pretend to deny; but that this is a measure of the divine Spirit remains to be examined.—Philosophers tell us that every thing tends towards the centre of that body of which it makes a part; and if we attend to the principle you mention, and observe the centre to which it tends, we shall be better prepared to determine to what body it belongs.—That the Spirit of divine truth must ever direct those who are under the guidance thereof toward the truth, and that the truth he reveals is the same at all times and in all places, cannot be denied. If then the light you speak of were the light of the Spirit, we should agree in the same thing, at least in a degree; for what is true in Alexandria under the guidance of the Spirit is also true at Constantinople; and still the ideas of the people at the two places are quite different with respect to the truth. And even amongst you the light of this spirit teaches very different things as the truth, and the diversity of religious opinions that prevail abundantly demonstrate this. And if the truth is the same everywhere, it certainly cannot be otherwise where the doctrine of revelation extends its rich blessings. How then are we to reconcile this contradictory illuminator with the sacred Spirit of divine truth, who cannot err but reveal the truth fully and freely at all times. And

when we reflect further that persons may and have committed the greatest enormities under a persuasion of doing God service, our spirit seems to fall below the dignity of the Spirit of God.

But let us attend a little more to the dictates of the spirit you mention, and inquire what kind of gospel it is that it so readily approves of; is it the gospel of our Lord Jesus Christ, that proclaims salvation freely, through his blood? or is it a gospel that comes fraught with terms and conditions of salvation, that it meets with such cordial reception? Not the former—this it treats with public contempt, as Ishmael did the child of promise, at his weaning-feast; which gives sufficient evidence that it has a strong relation to the bond-woman. The plain fact is that man was at first created under a law; and although the darkness of his mind at present is such that he cannot fully understand the true nature of that law, still there remains some faint traces thereof on his mind: and when any thing is offered that promises salvation on doing-principles, he grasps immediately at it; and when the name is changed, and the nature retained, it becomes irresistible—for a conditional gospel is the same with the law, under a new name; which men and women in a state of nature have not understanding enough in Divine things to discern.

When the multitude who embrace a conditional gospel is offered as a proof of its Divine origin, it is one of the best arguments which can be adduced to prove that gospel not to be of Christ: and when a natural man approves of a sermon preached, it proves that sermon is a false gospel, or the man does not understand the preacher. What therefore has been, and still is called, a measure of the Spirit in every one, is nothing more or less than the remaining glimmer of the law on the human mind; leading to the doing and performing certain things, as the condition of salvation.—And further, that this is not the Spirit in any degree, is manifest, because when the Divine Spirit operates on the mind, it teaches the man or woman to reject forever what the former supposed light had recommended, which it never could do, if the first was a less degree of the last—hence the prophet under the influence of the Spirit, teaches, "that all our righteousness, (or all we do) is as filthy rags;" rags are disgraceful, but filthy rags are much worse. See Isaiah lxiv. 6. Strange, very strange indeed, that that which the Spirit treats with such epithets as these, should still be the condition! And beside, the apostle informs us that heathen show the work of the law within their hearts, but not one word about the work of the Spirit till sinners are regenerated.

I shall make but one observation more relative to the subject before us, and that is, that if the light or spirit you speak of is a measure of the Spirit of Christ, and disposed to receive the gospel when it is preached, it certainly would have regarded the ministry of Christ himself with a marked preference; and still the fact is he met with more opposition than the meanest minister of the gospel ever did: and it is from hence very plain that there is no measure of the Spirit given to any until he graciously condescends to renew them by his grace; and then, and not till then, "their bodies become the temples of the Holy Ghost."

The doctrine of universal conditional salvation stands opposed to all the divine perfections, contradicts the whole current of divine revelation, changes the gospel into law, and teaches to believe that the covenanting parties in the grand council of the adorable Trinity rest, for the accomplishment of the objects contemplated, on the performances of sinful creatures, for whose benefit, in subordination to the honor of God, it was formed.

POETRY.

The following verses have before appeared in the Signs, and have been very much admired. The exalted view they take of the sovereignty, wisdom, and absolute government of God over all events, are too sound to secure for them a place in many hymn books: we have never met with them in any but the Ebenezer Hymn Book, published many years ago in the city of New York by Elder Inglesby. We republish them at the request of some friends.

"CHRIST EXALTED. JOHN III. 14.

Jehovah in counsel resolved to fulfil
The scheme from eternity laid in his will:
A scheme too profound for an angel to pry,
And all for the lifting of Jesus on high.

'Twas not for the creature salvation took place,
The whole was of God, to the praise of his grace;
And all to his glory shall tend by and bye,
To accomplish the lifting of Jesus on high.

His wisdom produce^d the adorable plan,
Grace, mercy, and peace, and good will towards man;
The great Three in One did the same ratify,
And all for the lifting of Jesus on high.

Here all the perfections of Deity shine,
Love, wisdom, and power, and goodness divine;
His justice and truth received honor thereby:
'Twas all for the lifting of Jesus on high.

When first the grand project to angels was known;
They hailed him in songs, as the Lamb on his throne:
The concave of heaven resounds with the cry,
God-man, Mediator, they lift him on high.

Creation proclaims the great work of his hand,
All beings, and things, in the order they stand;
Productions of chance we are led to deny,
'Twas made for the lifting of Jesus on high.

All things for his sake did Jehovah prepare,
For of him, and to him, and through him they are;
All systems and worlds that revolve in the sky
Were made for the lifting of Jesus on high.

Set up as the Head of his mystical frame,
He honored the records of fate with his name;
And nothing was wanting which God could supply,
To aid the uplifting of Jesus on high.

When man was created what wisdom we see!
The whole he possess'd was the image of thee:
But O! in his fall we are led to espy,
'Twas all for the lifting of Jesus on high.

When Adam to eat of the fruit was inclined,
It answered the purpose Jehovah designed:
No purpose of wisdom was altered thereby:
'Twas all for the lifting of Jesus on high.

Here satan was nonplus'd in what he had done,
The fall wrought the channel where mercy should run,
In streams of salvation that never run dry,
And all for the lifting of Jesus on high.

The law that was given on Sinia of old,
Was still the great mercy and love to unfold,
Which did in the womb of eternity lie,
And all for the lifting of Jesus on high.

The man that betrayed him, prediction foretold,
The piece of silver for which he was sold;
To prove his salvation the world we defy,
He fell for the lifting of Jesus on high.

In fulness of time he came under the law;
His joys and his titles he answer'd we know;
And stretching his arms did on Calvary die,
To accomplish his lifting to glory on high.

He slept in the tomb till the morning arose
That sign'd his release and disturb'd his repose;
Then, bursting its bars, he ascended the sky,
To reign in full glory, eternal on high."

MARRIED.

On February 8th, by Eld. P. Meredith, Mr. JOSEPH HARRIS to EMELINE P., third daughter of Abel Sivel.

March 27th, by the same, Mr. THOMAS MACK to EMILY A., third daughter of deacon W. Woolford, of Church Creek, Dorchester co., Md.

OBITUARY.

DIED, at Brookfield, on Monday the 22d of April, Mrs. Mary, wife of Wakeman B. Oakley, aged 47 years.

Sister Oakley was a member for many years of the Old School Baptist church at Brookfield, and died in the full enjoyment of the assurance of faith and fellowship of the church and people of God. Her health had been declining for a length of time; but she enjoyed the full use of her mental powers: to the last, and in her last words bid her friends weep not for her, but for themselves.

Showan, April 21, 1844.

DEAR BROTHER BEEBE:—Will you please to inform my friends through the Signs, that my post office address is Showan, Baltimore co., Md.

Peace be with thee,

JAMES B. BOWEN.

N. B. Do not fail to come to our association as we are so feeble.

J. B. B.

BROTHER BEEBE:—You are hereby requested to publish a general meeting to be held with the first and second Old School Baptist churches in Schoharie, at Sloanville, the first Wednesday and Thursday in June inst.

Yours with respect,

SAMUEL HARE.

Central Bridge, Schoharie, April 10, 1844.

Associational Meetings.

The Warwick Association will meet with the church at Warwick, Orange co., N. Y., (about 7 miles from the Depot on the New York & Erie Rail Road at Chester, from which place there is a daily line of stages to Warwick,) on Wednesday the 5th day of June next, at 10 o'clock, A. M.

South-hill, Bradford co., Pa., April 11, '44.

BROTHER BEEBE:—Having a few moments now, or expecting them near at hand, I thought I would request you to notice the meeting of the Chemung Association, which will be (if the Lord permit) with the church in Sullivan, Tioga co., Pa., on the Wednesday before the 4th Lord's-day in June, inst., at 10 o'clock, A. M. Ministers, and brethren of the school of Christ, learned in, or wishing to learn the doctrine of the cross, are invited to attend. Those from a distance will please inquire for Daniel Rose, or Elder Gitchel.

Yours in the bonds of gospel love,

H. WEST.

RECEIPTS.

VIRGINIA.—S. Bunting, \$1; Elder Thomas Buck, 6;		
Capt. Simeon Carson, 2; Elder S. Trott, 4; (for Mrs. Jane Reed, 1.		
Wilmot Vail, for Thomas Smith,	Pa.	5 00
Wm. H. Crawford, for Dr. J. C. Hutton,	"	4 00
Elder T. Boulware,	Mo.	1 00
Elder G. B. Thorp,	"	2 00
Deacon T. Faulconer,	N. Y.	2 00
Archibald Hoyt,	"	1 00
S. B. Cook,	"	25
Elder R. Riggs,	Ra.	2 00
Mrs. L. M. Tree,	D. C.	1 00
J. Bower, Esq., for E. Buskirk,	O.	1 00
Elder T. F. Dudley,	Ky.	5 00
George Leves, for James Lewis,	Ga.	5 00
E. S. Hoppings, Esq.,	"	5 00
Elder Thomas Threlkeld,	Ill.	5 00
Total,		\$53 25

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Kny-stine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauch, Wm. W. Covington, J. Keller, F. T. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Guillatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Dennis, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawer, James Gains, Esq., Sanford Connolly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford McGee, G. W. Zimmerman, Wm. H. Wallis.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y.

MURRAY, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., JUNE 15, 1844.

NO. 12.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

OBJECTIONS TO A HISTORY BEING WRITTEN OF THE OLD SCHOOL BAPTISTS.

BROTHER BEEBE:—I received, in March and April, 1843, two numbers of Eld. D. Benedict's Historical Correspondent. On receiving the first I concluded on writing to him, and showing the necessity of more impartiality as a historian, than he appeared disposed to show towards the Old School Baptists, if he would do justice; afterwards however I determined on giving my objections either through the Signs or Advocate to our brethren's furnishing him with the materials of our history on the ground of the stand he has already assumed against us; but starting about that time on a four weeks tour from home, by the time I returned I found that he was being sufficiently noticed by others, and I therefore let it pass. Had Eld. Benedict in his proposition to publish a history of all who practice immersion, asked each order of Baptists to furnish a sketch of their distinct views of doctrine and order, and such statistics of their churches, &c., as they thought proper; that he simply as a historian might record the same; I think likely that I thoughtlessly should have advocated his being furnished by some of our brethren with proper information. But the great Head, who knows how to preserve his flock, as a separate people, kindly ordered that the temptation should not be presented to the Old School Baptists, thus to sanction by their own act, their being placed side by side with missionists, Campbellites, &c., as only a distinct branch of the general mass of those called Baptists. Elder Benedict on the very onset has showed that his work is to be the sectarian work of a mission Baptist, that he is not disposed to extend to the Old School Baptists that candor which might be expected even from a moderate sectarian; on the contrary, he has already proceeded to pre-judge even their motives, saying,—“I have long suspected that there was some secret cause, some ultra, lurking, and undiscovered motives, some personal jealousies or disaffections, something or other besides the abstract merits of the benevolent operations, about which the opposition is pro-

fessedly maintained.” After the garb of a historian is thus thrown off, and the adversary stands forth to open view, surely Old School Baptists would be *casting pearls before swine*, to furnish matter for him to distort. As there seems, however, from the tenor of several communications both in the Advocate and Signs, to be a hankering in some of our brethren to be like others around, in seeking notoriety through the pages of human history, I wish to present some objections to the Old School Baptists writing a history of themselves, and to let those objections stand for what they will fetch.

My first objection is, That God whose providence governs all and orders every event with a special reference to his purpose concerning his church, has seen fit, in no past age, to raise up any special historian of the gospel church, nor to order that any statistical accounts of her waxings and wanings should be transmitted down. When innovations upon the Baptist simplicity began to creep in, preparatory to the raising up of the image of the beast, such as the formation of Associations, putting forth Articles of Faith, establishing schools and colleges for educating persons in reference to the ministry, &c., as a consequence of these, Baptist histories came to be written.—Not only has God not ordered that the distinctive history of his church should be chronicled from period to period, but he has directed that his church in its peculiar order should be mostly overlooked by the professed writers of church history, and that it should be so obscured in the wilderness where it was hid, that any attempts to give a correct history of the travels of the gospel church, from the Apostles on to this time, would be almost a nullity. God has, however, so ordered it, that from time to time incidental notices have been taken by the historians of the times, of his people; not in a way, to be sure, to flatter the pride of those claiming to be descendants in a church relation, but sufficient to show that the same kind of separated people have existed in every past age, that were in the days of the Apostles, a people *everywhere spoken against*. And my word for it, Elder Benedict, without our taking any trouble for it, will, in noticing the Old School Baptists as exceptions to those whom he will chronicle as the church, present to view a people having the same external works which Christ's people have always borne on the pages of history. If we wish to be numbered with Christ's little and afflicted flock, why should we wish to appear before the world in a different garb from that by which historians have always distinguished them?

My second objection to any attempt, at this day, to write a special history of the Old School

Baptists, is, that Christ's church is the same church, and his people, in their distinctive characteristics, are the same now, as in the Apostles' days, and therefore their history even on to the end of time, has been long since written, and by inspiration of God. Do any inquire for the doctrine the Old School Baptists profess? Let them look into the New Testament and find the Apostles' doctrine and they have it. Do they inquire for our order? The order professed by Old School Baptists and mostly maintained by them, is that only which was established by the Apostles, and found in the New Testament. Do any wish to know the changes of external circumstances through which the church has passed, and shall pass?—These are all faithfully given in prophecy, and God has made the fulfilment of such prophecies as have occurred to be clearly, though often unwittingly recorded by the worldly historians. Do we wish a history of the display which God makes of his grace in adding to the church? God is from time to time showing his church and people that the New Testament account concerning his grace is as true of it now, as when written. He displays the same sovereignty in it now, as then; shows it is now as almighty to break the hearts and subdue the prejudices of sinners, as then; and shows in it the same richness and goodness to bind up the broken hearted, and heal our wanderings. Of this display of God's grace we may speak and write, as they did in the days of the Apostles, for cheering the hearts and calling forth the gratitude of the saints. But think not that this or that showing forth of God's grace must be recorded on the history page as a memento of what that grace is, or of what it can do in conquering sinners. God has given already such memento of it in the New Testament; and he is from time to time recording the triumphs of his grace to the joy of his saints—not with ink, but by the spirit of the living God,—not on paper, but in the fleshly tables of sinners hearts, and his people carry within them a reward of its infinite greatness and goodness, and are ready when called, to bear either a living or dying testimony to it. God will never be without witnesses of his grace. Do you wish a record from time to time of the number of the churches, disciples, &c.? Why should you? Our numbering of them has ever been found deceptive. He whose business it is to know their number, has his people all accountably numbered; he calls them all by name, knows them altogether, will take care that not one of them shall be lost, and when he comes to gather them all before his Father's throne, he will present such a multitude as no man can number. Do any of us think that by having a history written our names may be

transmitted on its pages to posterity? How trifling, my brethren, is such a wish when rightly viewed, in comparison with having our names written in the book of life, where, if we are truly Christ's disciples, they were written before time began, and where they will remain prominent when *death and hell shall have delivered up the dead which are in them.* If we are not his disciples, we may yet contrive to have our names written on the pages of anti-christian history. Should it be objected that the Old School Baptists cannot be the same church that was in the Apostles' days, that dissensions and divisions and heresies, &c., are from time to time manifested among us.—Read again, and you will find the same was the case whilst the Apostles lived, and that such things should be among the church. Why then should we want our history written by fallible man?

A third objection I have to a history of the Old School Baptists being written, is, that it looks like distrusting the faithfulness of God to accomplish what he has foretold and promised concerning his church, &c. But as my paper is full I will not dwell on this, so I close.

Yours, &c.,

S. TROTT.

FOR THE SIGNS OF THE TIMES.

Bradford county, Va., March 31, 1844.

BROTHER BEEBE:—As I have not had an opportunity of writing to you respecting our papers heretofore, and as an opportunity offers now, I have a mind to say a few things in regard to what is called religion, wisdom of the world, teachers of religion, &c. I see that much of what is written in the Signs is from the pens of such as throw light on the scriptures of divine truth and the plan of life and salvation through a crucified Saviour, and some that have written, perhaps ere this time, have gone home to rest from their labors, and their works have followed them. I remember that I saw in the Signs, (before I commenced taking them,) an epistle from Elder John Leland to Eld. James Whitsel, anonymously. I was so pleased with the views of that ancient servant of God, I believe I copied the letter, as I had the paper to return, and was the more gratified as I had read accounts of the writer. I should be glad to hear (if it would not put you to trouble) through the Signs, whether that venerable old man is still living, and if he is not, some small account of his departure.* Other brethren that write, the faces of whom I have never seen, give great satisfaction to one that would fain learn something from God's holy word; yet I would not elevate worldly wisdom when compared with that from on high: far from it, for I believe that humility becomes the worshippers of the Holy Saviour and God, for I believe that those who sign their names "A Weak Sister," "A Weak Female," &c., if they are of that everlasting family, that none of their sighs or tears are forgotten by him that trieth the secrets of all hearts. I moreover believe that many of the dear saints of God that live in obscurity, whose names never appeared in any public per-

* Reply in our next number.

formance, and who live poor and neglected by the gay, the rich, and by the world in general, will, and have had angels to encamp around their beds, and that God will ere long receive their spirits home to rest with him forever and ever.

And now what is religion? and if religion can be obtained by any one and every one of the human family by their own efforts, and all alike can choose or refuse, why do not all call upon God in time and be saved, and not apart? And if Abel offered a more excellent sacrifice than Cain, it seems to me that it was by faith, and faith we are told by the Apostle (if I do not mistake) is the fruit of the Spirit. It appears to me that when God did not intend the descendants of Eli should officiate in the priestly office, he prepared his own means to supply that place, by causing Hannah to pray in bitterness of soul for a son. That son seems to have answered God's purpose, as God called to him when he was a child and made known to him things that were hidden from others, and from the world. Many scriptures might be quoted. If any person can find a reason why Abraham fell into a deep sleep and an hour of great darkness came upon him, (Gen. xv. 12,) and God revealed unto him the bondage of his posterity for four hundred years, and promised their release after that time, and all this after he had made known unto him that he would bless and multiply his seed, then they may inquire, and blame the predestinarian for his belief, for God appeared to be a God of purpose, and that I think is the reason why Moses was born at the exact time that God intended, with a high hand to deliver his people from bondage; for remember that this people was a chosen people, chosen of God, and for what cause seems to be only known of him that blessed them. Why not argue that all might as well have, or any other nation might have been chosen, for it appears to me that the Lord calls whom he will. When the time had rolled on when the Saviour would soon make his appearance in this world, there was no calling new or any other society, but an angel was sent to Elizabeth, and it does not appear that she was expecting any such thing. She was the mother of the forerunner of Christ, prepared before he was born, to accomplish the work set apart for him to do, and to fulfil the scriptures before Christ. Also when Christ came it was by the appointment of God made known to Mary beforehand, and in all things appears to be the wisdom and foreknowledge of God. Then when Christ intended to call whom he chose as disciples, it seems to me that if all were to choose when and where they would, others would have called on him and been appointed; but it is said he passed by when Zebedee and his sons were in the ship mending their nets, he called the two sons, (but it does not say the father,) and they forsook the ship and their father and went after him, and it does not appear that the sons of Zebedee were looking for any call, neither of the Apostles appear to have expected a call, but Christ wanted them, they were by his appointment at the time and place that was altogether suitable. Now it

seems to me that all that can be taught by worldly wisdom of societies, &c., cannot hasten or increase God's elect according to the wisdom and foreknowledge of God, as Christ says, (John vi. 37, 38,) "All that the Father giveth me shall come unto me, and he that cometh unto me I will in no wise cast out, for I came down from heaven not to do mine own will, but the will of him that sent me." And again, 44th and 45th verses, "No man cometh unto me except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me." Hence it seems that the Father can call whom he will, and without any human teaching or wisdom of the world. It appears to me that the new system is intolerant and tyrannical, fast approaching to that of the Romish church at the time that her cruelties depopulated flourishing countries by shedding, it may perhaps be said torrents of human blood, in her vain attempts by the secular arm to proscribe all differences of opinion in regard to religion. Now this was first by entreaty and persuasion, until she gained power. Well, suppose the new order commence, telling their churches and the world that the preacher must have a salary, and urge the necessity of the liberality of the church and world toward their priest, and the societies, in order to qualify the numerous class of young men for the ministry, &c. Those that have this burthen to bear are chiefly of the laboring and poor class. Then tell them that all this is done of their own free choice, after telling them that it would be fighting against God to withhold their money, so leading them on by initiating themselves into their favor. This liberality toward their teachers (so called) disqualifies them in a degree for instructing their own children. Then tell them that they are ignorant, especially in regard to the scriptures, what is now to be done, as they do not understand the Bible that they talk so much about giving them? They must be taught of course by their theologically taught teacher or priest. This looks like treading the same road that the Romish church have long since gone in, until their deluded followers have been ground down for nearly fifteen hundred years. Not so with the Apostle of the gentiles who labored night and day because he would not be chargeable to any of them, and preached unto them the gospel of God. 1 Thes. ii. 9. And now having gone through a few of my thoughts in a very unintelligible and scattering manner, I leave it with you to do with it as you think best.

I subscribe myself yours in hope of eternal life. Fare thee well.

JOHN BURROUGHS.

FOR THE SIGNS OF THE TIMES.

"HE IS THE ROCK, HIS WORK IS PERFECT."
DEUT. XXXII. 4.

This Rock is the Lord Jesus Christ, he whom God the Father hath laid in Zion for a foundation, a

Stone, a tried Stone, a precious corner Stone, a sure foundation. Isa. xxviii. 16. He is the Rock of ages, he is that Rock that is higher than we are. Psalm lxi. 2. He is the Rock and Fortress, the Deliverer and the Strength of his people.—Psalm xviii. 2. He is a hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great Rock in a weary land. Isa. xxxii. 2. He is the strong Habitation of his people, whereunto they may continually resort, for he has given commandment to save them. Psalm lxxi. 3. Jesus Christ the Mighty God, the Everlasting Father, the Prince of Peace, is the only foundation for the sinner's hope, there is no other name given among men whereby we must be saved, and the saints of the Most High God have no need of any other name but the Almighty name of Jesus: he is the Lion of the tribe of Judah. What a blessed Friend! what a blessed Counsellor and Advocate have the people of God engaged in their behalf! Every one has a hope of some kind or other in which he rests; some think they rest secure in the universal favor of God, hoping to be saved because they think there will be none lost. Others are resting on hopes built on the sand, on their own good deeds, and their free will. They feel not that the carnal mind is enmity against God; they know not their vileness in the sight of a holy and a righteous God; they are trusting in an arm of flesh, and therefore are cursed of God; they are trusting in their own self-righteousness, which is nothing but filthy rags; but the Spirit taught, blood redeemed sinner, saved by the grace of God, finds nothing to trust in but the Person and work of Jesus Christ; he is the head Stone of the corner, and on this Rock, says Christ, will I build my church, and the gates of hell shall not prevail against it; therefore, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. 2 Tim. ii. 19. And any thing short of this is not a covering of God's Spirit, but a covering too narrow for a man to wrap himself in, and a bed too short for a man to stretch himself on. Isa. xxviii. 20. Christ is the Rock, and whosoever is built upon the Rock, when the stores of God's wrath shall fall upon the wicked, when sinners in Zion are afraid, and fearfulness shall surprise the hypocrites, and they shall call for rocks and mountains to fall upon them and hide them from the face of the Lamb that sitteth upon the throne, when the righteous shall behold all this, yet shall he not fall because he is founded upon a Rock. Matt. vii. 24. His work is perfect, the work of Jesus is the eternal salvation of his people from the ruins of the fall: he was set up from everlasting as the Mediator of a new and living covenant: "I was set up from everlasting, from the beginning, or ever the earth was." Prov. viii. 23. He is the one Mediator between God and man, the man Christ Jesus. 1 Tim. ii. 5.—He is the Mediator of a better covenant, (than the old,) which is established upon better promises. Heb. viii. 6. What a wonderful work did Jesus have to perform to deliver his church from

the jaws of eternal death! He came our Surety, he stood in our law place, he magnified the law which we had broken, and made it honorable; he was made flesh and dwelt among us, he was rich, and became poor, that we through his poverty might be made rich; he was made sin for us who knew no sin, that we might be made the righteousness of God through him; he humbled himself to be born of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. Yea, he was delivered for our offences, and raised again for our justification. Wonderful love and condescension in the only Begotten of the Father, who is full of grace and truth; he bore the sins of his people in his own body on the tree. Truly he was a man of sorrows and acquainted with grief, and the Lord hath laid on him the iniquity of us all. His work is perfect; yes says Christ, I have finished the work that thou gavest me to do.—John xvii. 4. The law of the Lord is perfect, converting the soul. Psalm xix. 7. God's people have one engaged for them who is Almighty in power, in wisdom, and in knowledge, to carry on the work of their salvation. He paid for them a perfect obedience to God's holy law; the fountain of his precious blood washes them perfectly from their sin and pollution, it cleanseth from sin. He has a perfect robe of righteousness to cover and adorn every poor, naked, weary, and heavy laden sinner, and he will finally present them before his Father's holy throne without spot, blemish, wrinkle, or any such thing. Here is the only ground of hope for a poor sinner, the perfect work of Jesus Christ. Here are no conditions to be performed, no terms offered, no overtures of mercy resting upon our acceptance or rejection. O no: here is a full, and complete, and finished salvation. It is eternal life, and is the gift of God. It takes the poor sinner from the dung hill and sets him among princes: it takes his feet from the horrible pit and miry clay, establishes his goings, and places his feet upon a Rock. It gives sight to the blind, ears to the deaf, and life to the dead; it finds the sinner when he is cast out to the utter loathing of his person, in all his sins and in his blood, and says unto him, *live*, and God casts the mantle of his everlasting love over him, and his time is a time of love. Well might the poet say,

For love like this let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.

JAMES MANSER, JR.

Circular Letter,

[Of the Delaware Baptist Association, held with the church at Rock Spring, Lancaster co., Pa., May 25, 26, & 27, 1844.]

DEAR BRETHREN:—In accordance with our usual custom we present you our annual letter, in which we would call your attention to a few remarks on

THE SOVEREIGNTY OF GOD, IN THE DISPENSATION OF HIS GRACE.

Sovereignty is a prerogative of rulers; and

among earthly rulers it exists in different degrees: in some instances it is limited within certain bounds, while in others it is absolute, in which case the sovereign is above all law, his will being the only law by which his subjects are governed. This prerogative (we are ready to admit) is too unlimited for any mere man to possess, owing to the universal depravity of human nature, rendering man unfit to wield so vast a power without abusing it more or less. There is therefore no being of whom we have any conception to whom we are willing to ascribe this unlimited power but God himself, in whose hands it is perfectly safe, and by whom it has never been wielded but in strict justice; for of him it may safely be said, He is too wise to err, and too good to be unkind. Of the independent sovereignty of God, we have an acknowledgement by a heathen monarch, sufficient to put the great bulk of professors of religion, both preachers and hearers, to the blush. "And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven and mine understanding returned unto me, and I blessed the Most High, and praised and honored him who liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, What doest thou? Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways, judgment; and those that walk in pride he is able to abase." Daniel iv. 34—37. But as our object is to touch on this important subject as discovered in the dispensations of grace, we will try to confine our remarks to that point alone. By grace we understand free favor; by sovereign grace we understand the conferring of favors on individuals, not because of any claim those individuals had on the donor more than others, but an independent act of the donor, in which he is governed by his own will exclusively. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh *all things after the counsel of his own will*. Eph. i. 11.

A very limited acquaintance with the history of the Jews will show that the selection of that people, and conferring on them those peculiar favors by which they were distinguished, were acts of divine sovereignty; but divine sovereignty is as fully developed in the salvation of spiritual Israel, as it was in the selection, preservation, &c. of National Israel, the one being a type of the other; for unless we admit this similarity we destroy the type altogether. It was the sovereign discrimination of God in regard to National Israel that constituted the foundation of their typical character; and to exclude this from spiritual Israel would be preposterous, as it would go to destroy the typical character of the former entirely.—What is a type, but the figurative representative of a substance? But unless there is a similarity between the type and the thing typified, there would be an evident deficiency in the type; and to suppose that God would have established a typical order, and on examination there should appear no similarity between the type and the thing typified, there would appear a want of wisdom in him to draw a proper draught of the building he intended to erect, or of power to execute according to the draught: but as we cannot admit of a want of perfect wisdom in him, we must conclude that there is a perfect correspondence between the type and anti-type, particularly in that of sovereign discrimination. But we are not left to find out this important truth by analogy, but we have it plainly revealed in the word of God; and first

in that of election. To elect is to choose, and among men election is frequently conditional; men generally choose one article before another, because in their estimation it is the better; and this kind of election arminians will admit. God, say they, chose the believer as such. If so, and if belief is the act of the creature and independent of the special grace of the Spirit, then he must be foremost in the choice, and Christ did not say right when he said, Ye have not chosen me, but I have chosen you. Luke xv. 16. For if the choice of them was in consequence of their belief, and their belief preceded that choice, then they must have chosen him, for what is true faith but the receiving or choosing of Christ as a Saviour in preference to all the other saviours presented to the view of fallen man? and their name is legion, for they are many. Mr. Wesley goes so far as to admit that the choice took place in eternity, but it was founded on foreseen faith. This notion is not only contrary to scripture, but to the dictates of reason; for it is placing the effect before the cause. Here is an effect existing in eternity of a cause brought into existence in time, than which nothing can be more at war with the dictates of common sense; but every thing that is against the Bible is at war with the dictates of sound wisdom, for the whole system of truth therein revealed is the result of Infinite Wisdom.

We have said that among men election is generally conditional; but not so with God: He, in exercising this prerogative, acts independently of any thing out of himself. There was nothing in Jacob more than in Esau to give him a preference in the divine favor, for the children being not yet born, neither having done any good or evil; that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated. Rom. ix. 11—13. This love must have been sovereign, and not a love of complacency. In meeting an objection to this sentiment Paul employs a figure clearly illustrative of divine sovereignty,—Hath not the potter power over the clay, of the same lump to make one vessel to honor and another to dishonor? This sovereignty of the potter will not be disputed by any one; and shall we deny to the Eternal God a prerogative claimed by the potter, and universally granted as his undoubted right? Clay of the same lump. The clay in its original state was the same, so in respect to mankind, all are in the same condition by nature, and in trespasses and sin, enemies to God by wicked works; There is none good, no not one; all have gone astray, and in a state of unregeneracy there is no difference between the elect and non-elect; all are clay of the same lump. And as the potter hath a discretionary power over the clay to dispose of it at his will, so God has an undoubted right over his creatures to dispose of them, and in the exercise of this right has chosen a people unto eternal life by Jesus Christ to himself. In making this choice, every thing necessary to carry it into full execution was provided, and every act in carrying it into execution develops the sovereignty of grace. As in redemption for instance. There can be no other reason given why some are redeemed and not others, than that it was the pleasure of God it should be so. It was not because ancient Israel was better than the surrounding nations that they were so highly favored of God. Of this we have abundant proof, both from the mouth of God and from their history, from which we learn that they were the most rebellious people on earth: but God had by a sovereign act destined them to occupy a distinguished position on earth, and this purpose was carried into execution notwithstanding their

rebellious character. And the same may be said of spiritual Israel, or the elect of God. They were not redeemed because they deserved it more than others; but because it pleased God it should be so. Paul was no more entitled to redemption from the curse and a seat in glory than Judas from any claim he had on divine favor, and what he said on earth he will repeat in heaven, "By the grace of God I am what I am." But it may be asked is redemption limited to the elect? To enter into a full discussion of this question, would itself far exceed the limits of an ordinary letter, we must therefore content ourselves with a few quotations to the point.

"He shall see of the travail of his soul and be satisfied." Isaiah liii. 11. By the travail of his soul we are no doubt to understand the sufferings he sustained, and by seeing of the travail, is intended the fruit of those painful sufferings; but if one of those for whom he travailed should perish, he will not be satisfied in the sense of the term in this connection, for it intends the receiving in full that which is due as the reward of those sufferings; and if we should purchase a quantity of articles and pay the full demand and one was kept back, we should not be satisfied, not having obtained our just due. "I lay down my life for the sheep." John x. 14. But if all the human family are Christ's sheep, then all will be saved, or otherwise he cannot see of the travail of his soul. But if we can find proof that all are not his sheep, then we must conclude that all are not redeemed by his death; and this proof we have from his own mouth, (John x. 26,) "But ye believe not because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me." But as a proof that by sheep was not intended the converted in distinction from the unconverted, it is further said, And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. Now these were claimed as his sheep, though they had not yet heard his voice; that is, they had not been converted, therefore the term sheep was not used in this connection to distinguish the converted from the unconverted, for it was evidently applied to persons in an unregenerated state; and we can do nothing else with it than to apply it as Christ intended it should be; i. e. to the elect among the gentiles. And here we see the ostensible reason why some do not believe and follow Jesus, while others do, is because some are his sheep and others are not. John tells of some who sung a new song, dedicated to Jesus, (Rev. v. 9,) "And they sung a new song, saying, Thou art worthy to take the Book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Language could not be plainer to express the doctrine of particular redemption. It was not every tongue, &c. &c., but out of them. Quotations might be multiplied sufficient to fill a volume, but we think these enough to satisfy the honest inquirer after truth, and others we do not expect to satisfy. But our object is not to controvert the question with our opponents, but to extol the Redeemer in the eyes of his redeemed, and to promote their love and gratitude to him for his disinterested love to them, in laying down his precious life to redeem them from the curse, and to exalt them as kings and priests unto God forever.

In regeneration the sovereignty of grace is fully developed. The figures employed to illustrate this change show it to be of God and not of us. Such for instance as being quickened, translated, passing from death unto life, &c. All of which render the idea of its being a work of

the creature too absurd to be entertained for a moment. If then this change is an act of God, independent of the creature, the reason why one is changed and not another must be resolved into the sovereignty of divine grace. Christ in conversation with Nicodemus borrows a figure from the wind to illustrate the work of the Spirit: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." John iii. 8. The wind, as to any influence we have over it, is sovereign. We cannot produce it, nor can we check its fury: it blows when and where it pleases.—So with the Spirit; He works when and where he pleases, selecting the subjects of his operations according to his own will, without waiting for their consent to be born again. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 13. Of his own will begat he us with the word of truth. James i. 18. But this cannot be correct upon the arminian hypothesis; for if the Spirit is governed by the will of the creature in effecting this change, then it was of the will of the creature and not of the will of God that the change was effected. But, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost. Titus iii. 5. To the truth of this sentiment every experimental child of God will set his seal. When he reflects upon the fact that many of his old companions, no worse, and perhaps many in point of externals better than himself, are kept in their sin and blood, he can do nothing else than to fall at the feet of sovereign grace, and say, Not unto me, not unto me, O Lord, but unto thy name be the glory, for thy mercy and for thy truth's sake.

"What was there in me that could merit esteem Or give the Creator delight?

It was even so Father, I ever must sing,

For so it seemed good in thy sight."

This sentiment is deeply engraven on the hearts of all God's children here, and will be sung throughout all eternity. This sentiment meets with different receptions among men. The self-important arminian rejects it with contempt. It is to him a stumbling stone and rock of offence. And why? because it saps the foundation of his falacious hopes. It pampers not his pride and vanity, which prompts him to refuse to acknowledge a superior, and thus admit his dependence on another for salvation. He may in word acknowledge God to be a sovereign, and salvation to be of grace; but his enmity to the doctrine as revealed in the Bible, proves to a demonstration that his profession is hypocritical, and not the sentiment of his heart. But while it is thus rejected by the above named character, it meets with a very different reception from the child of grace. He receives it as the truth of God, and finds it to meet his experience, having been convinced of his lost and helpless condition, as well as his entire destitution of the least particle of merit. This sentiment being thus received, exerts a most salutary influence over him.

It tends to promote his humility, for by it all boasting is excluded. The Apostle having established the doctrine of salvation by grace, asks the question, Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Rom. iii. 27. Works, when viewed as meritorious, tend to boasting: but the law, or system of faith, (by which we presume the Apostle intended the plan of salvation revealed in the Bible, and received by the faith of God's elect,) tends to humble the soul under a sense of its infinite obligations to grace: and we may here

EDITORIAL.

New Vernon, June 15, 1844.

remark, that this law of faith, or plan of salvation, is founded on the independent sovereignty of God; for there is nothing else can sustain it.—This system of redemption is illustrated by a river issuing from the throne of God and the Lamb; and fix on whatever stream you may, and pursue it to its source, and it will lead you to the ocean of divine sovereignty, and constrain us to put our hand to our mouth, and our mouth in the dust, and with the deepest humility acknowledge our nothingness, and that for every ingredient in the act of salvation we are debtors to sovereign grace. Again: It promotes his gratitude; he is convinced from the contemplation of this sentiment, that it was nothing in him that influenced the mind of God in his favor. "By the grace of God," (said the great Apostle of the gentiles,) "I am what I am." And in addressing the Corinthians he asks the question, Who maketh thee to differ? And every child of God on putting this question to himself will answer, The grace of God, and nothing else; had it not been for that, I should either have been pursuing the open road to hell or settled down on a false foundation, crying peace, peace, though on the verge of eternal ruin; and how can such reflection fail to inspire his heart with emotions of the warmest gratitude for his saving favor towards him, while others are left where sin placed them, in the gall of bitterness and the bond of iniquity.

But to close. It is full of encouragement. On this foundation for his hope the christian may stand and rejoice in full assurance of a complete victory over all his enemies, and a safe arrival at that haven of eternal bliss and happiness prepared for him from the foundation of the world. And now, dear brethren, we commend you to God and the word of his grace, with the ardent prayer that he may comfort you in all your afflictions and tribulations, and bring you off more than conquerors through him that loved you, and gave himself for you to redeem you to God by his blood, to whom with the Father and the Holy Ghost be glory and honor for ever and ever. AMEN.

Corresponding Letter,

[Of the Delaware Baptist Association, for 1844.]

The Delaware Baptist Association to the several Associations with whom she corresponds, sendeth this epistle of love and fellowship.

DEAR BRETHREN:—We have been again favored with the privilege of meeting in our associate relation to receive correspondence from you through your messengers which has been refreshing to us, in view of which we feel to thank God and take courage. Though it has not been the Lord's pleasure to add to us during the past year, we still look to him to build up his Zion, and gather in his chosen, whether from Egypt or Babylon, in his own good time, for we "Know that his purpose shall stand, and he will do all his pleasure." Our meeting has been of a character calculated to strengthen and build up the children of God in their most holy faith. The coming of your messengers to us has been like the coming of Titus. The theme of their preaching has been harmoniously and emphatically that salvation is of the Lord.

Brethren, we desire a continuance of your correspondence, and particularly, in view of our weakness in the ministry, the sending of your ministers and brethren as messengers. Our next meeting will be held (the Lord willing) with the Salem Church, Philadelphia, on Saturday preceding the 4th Lord's day in May, 1845, where we hope to meet you again.

P. MEREDITH, Mod.

JOSEPH HUGHES, Clerk.

"The last Signs of the Times, in speaking of the recent troubles in Philadelphia with the Catholics, takes sides with them. Is it not astonishing to see persons calling themselves Baptists, advocating the claims of the man of sin, and warring against freedom. Strange things are continually occurring. The Old School Baptists seeing the influence which Bible instruction exerts upon the minds of the rising generation, and fearing total extinction, should the human mind continue to expand with Bible culture, may well seek the aid of popery to exclude the heavenly volume from schools, thereby forcing a necessity for explanation of the Scriptures from the acknowledged ignorance with which the Old School pulpit is filled."—*Banner & Pioneer*.

REPLY.—There is little of candor and truth to be looked for from such papers as the *Banner* and *Pioneer*, nor do we consider their falsehood and slander against us of sufficient importance to merit a serious reply. But as the Old School Baptists in general are attacked, and the attack made upon the responsibility, not of the *Banner* only, but in behalf of the combined powers of the "American Protestant," and the "Native American" organizations, we are called on to examine the several charges made and implied. They are as follows, viz: 1. *Of speaking of the recent troubles in Philadelphia.* 2. *Taking sides with the Catholics.* 3. *Calling ourselves Baptists.* 4. *Advocating the claims of the man of sin.* 5. *Warring against freedom.* 6. *Producing the occurrence of strange things.* 7. *Of fearing extinction from the expansion of the human mind through Bible culture.* 8. *Of seeking the aid of popery to exclude the heavenly volume from schools.* 9. *Of forcing a necessity of explanations of the scriptures from acknowledged ignorance.* 10. *Of acknowledging that Old School pulpits are filled with ignorance.*

These are grave charges, and they shall have a fair and candid examination in the order in which they are stated. First, *Of speaking of recent troubles in Philadelphia.* It is true we spoke of the incendiary movements of the popular clergy, in concert with the Native American party in Philadelphia, as "striking at the root of civil and religious liberty, and threatening our nation with all the horrors of speedy persecution, misery and blood." That our apprehensions were well founded, subsequent events in Philadelphia have given fearful demonstration. The article in which we spoke of the troubles in Philadelphia, will be found in the 8th number of this volume, page 63, dated April 15th, about 4 weeks before the occurrence of the riots, in which the pious clerical wire-pullers enjoyed a feast of blood and desolation, for the procuring of which they had taken the most unwearied pains. To determine understandingly of the amount of our offence, in speaking of the inevitable consequences involved in the proceedings of the clergy and their companions, a few preliminary facts should be stated. It may not be generally known that a society has been organized

in Philadelphia for some time, professing to be a Protestant Association, composed of leading clergymen and laity of several popular workmongral sects in that city: the professed object of this organization is, the suppression of Roman Catholicism. At the time this organization came into existence, the Catholics were peaceably enjoying the rights which the constitutions of our States severally and jointly have solemnly guaranteed them and all other sects. The very organization of such an association under such circumstances, at such a time, and for such avowed purposes, shows the origin of that sectarian intolerance which occasioned the troubles of which we spoke, wrote, and published, for which we are now accused, and the counterpart of which presents a burning city and streets flowing with human gore. That the Protestant party were the aggressors in the disgraceful scenes, is very apparent from the fact that we warned them solemnly of the consequences of their proceedings, from 4 to 8 weeks before the volcano broke forth with such fearful violence in the city of *Brotherly Love!* and that the rebuke contained in the above article was hurled at us, for attempting to warn our readers of the subterraneous fires which were ready to develop such frightful consequences. But scarcely had we incurred the resentment of that party and drawn forth their bitter invectives, when our prediction was realized; Philadelphia was in flames, and the blood of her slaughtered citizens was streaming down her streets! For some eight or ten weeks before the riots, attempts were made to force upon the public schools of Philadelphia, by coercive measures, the reading of the Bible and other religious services, for the evident purpose of provoking a war with the Catholics, or expelling their children from those public schools, for the support of which Catholics as well as others were taxed. To carry out their designs and court the scene of blood which has followed, the clergy of the city commenced the manufacturing of *public opinion*, by collecting large masses of uninformed people into public squares, and delivering incendiary speeches against the "infidelity" of such as were opposed to their proscriptive views, and at which the clergy led on the mob by intemperate, inflammatory declamation, representing to them that the pope of Rome had sent a bulletin to this country forbidding our children the use of the scriptures, than which a more bare faced misrepresentation could not be uttered. While the New School clergy, and New School Baptists among the rest, were thus piously laboring to oppress the papists, and to overturn the liberal institutions of our country, the mercenary press of the city, including the political as well as the religious, were teaming with the most bitter invectives against the Catholics, and the most enthusiastic applause manifested by the fanatics. Little however could be done, even in this way, to provoke the resentment of the proscribed party, until many meetings were held, many inflammatory speeches were delivered, many falsehoods fabricated and uttered, and many excited young men and boys wrought to

such ungoverned phrensy as to qualify them for whatever their pious leaders might direct. Thus stood the case when having failed to provoke the objects of their pursuit to acts of serious violence, they adjourned their meeting to a neighborhood occupied almost exclusively by catholics, and marched down upon them with banners streaming with such *pious and benevolent* inscriptions, as the following, "Down with the Catholics," "Down with the Irish Papists," &c. This last manœuvre produced the desired effect. With this explanation, we submit the first charge for the decision of our readers whether we were justifiable in speaking of the troubles of Philadelphia?

Second. *Taking sides with the catholics.*—Most subjects of magnitude have as many as two sides; some have more; and it would be very difficult for an ordinary man to be at the same time on all sides. The trouble at Philadelphia had rather more than two sides, so far as these troubles had progressed at the time we gave the expression for which we are now arraigned at the public bar; especially if we are to consider each party involved as constituting a side. In this religious tragedy, the clergy of Philadelphia and brotherhood in other parts, together with the general phalanx under clerical influence, formed one side. This side was marshaled for the the invasion of religious rights of others guaranteed to them by the constitution of the United States, and for the extermination of the catholics.

A second side in this affair may be found in another organization known by the name of the Native American citizen party, composed of broken down politicians, and longing aspirants for office, ring, streaked, and speckled, of all orders and classes, who, for a mess of pottage are disposed to sell their birth rights as American citizens and submit to play second fiddle to the clergy.

A third class may be found in the connexion comprising bought up editors, shackled presses, political and religious journals of all popular religious and political distinctions. As the ostensible and avowed object of the combination was the proscription and final extermination of the catholics, the catholics were of course in this case driven to the side of defence.

The position occupied by us in all that we have said or done has been uniformly to insist upon "equal and exact justice to all men without distinction of politics or religion;" a faithful adherence to the principles of the constitution, and a sacred regard for the rights of all men, and a total and perpetual severance of church and state. Occupying this ground we have spoken out upon the subject involved, and we have said and now repeat that the protestants have no right either civil or divine, to oppress the catholics, that they are no more justifiable in persecuting the catholics than the latter would be in persecuting them.—The same spirit which the catholics have in past ages evinced in persecuting and and putting to death such as they adjudged heretics, and which modern protestants profess to repudiate, is the very same spirit which in turn now wrangles in the

veins of those who push on the war against the Catholics. What the papists have been in other times, or what they now are in other nations, is not the subject of present discussion; we have simply to do with them in the position they have occupied in the late scenes at Philadelphia. In regard to the faith, order, practice, &c., of the Roman Catholics, we do not know of a single point in which we can possibly agree with them; but as citizens of America, contending for equal rights, and especially for the right to worship God according to the dictates of our own conscience, without proscription or coercive restraint, we occupy common ground with them and with the oppressed and proscribed of every religious distinction. For the establishment of the side which we occupy, the patriots of the American Revolution faced the thundering cannon; to secure for us this boon, they poured out their blood like water; to transmit this invaluable inheritance to posterity, they pledged their lives, their property, and their sacred honor; and as evidence of their sincerity, their bones are scattered upon the broad surface of our land, and now lay bleaching before our eyes upon ten thousand fields.

As citizens, the Old School Baptists are on the side of the constitution of our government and fearless advocates of equal rights. As christians, we disclaim all connexion with that kind of religion which depends on legislative enactments, human power, the public purse, lawless mobs, or hireling priests for its propagation or support. We profess, as Old School Baptists, allegiance to that King whose kingdom is not of this world, whose word is our law in all religious matters, and whose name is our defence.

Third. *We are called Baptists.*—A name which was once better understood than at present, once applied exclusively to the followers of the Lamb of God, but now prostituted in many instances, as a cognomen to conceal the murderous spirit of those who "have gone in the way of Cain; ran greedily after the error of Balaam, and perished in the gainsayings of Core." Jude 11. The first man that ever bore the Baptist name was beheaded by the decree of Herod, and from the day he suffered, to the present, the history of the people to whom that name legitimately belongs, may be traced in characters of blood. The very doctrine for which we are now stigmatized by the New School, is identically the same that was held by John, by all the primitive church, and by a regular succession of Baptists from the days of John to the present; for the defence of Baptist doctrine John was beheaded, Christ was crucified, and the Apostles suffered martyrdom; for this doctrine Roger Williams was banished from Massachusetts, and found an asylum among the savage tribes of Rhode Island, and there planted the first standard of real independence that ever waved over the American soil. Like John the Baptist, and like all other real Baptists, we both labor and suffer reproach because we trust in the living God. We hold the same doctrine and maintain the same order, practice the same ordinance, and suffer the same reproach, and, if the conductor of the Banner and Pioneer can show any just cause why we should not be designated by the same name, we will cheerfully relinquish it.

[TO BE CONTINUED.]

FROM THE GOSHEN CLARION.

"COMMON SCHOOLS."

Meeting of the friends of Education in Walkill.

At a meeting of the citizens of the town of Walkill, convened pursuant to public notice, at the Walkill Meeting house, on Friday the 10th inst., to take into consideration the present School System of this State, on motion, MARTIN L. COX was appointed Moderator, assisted by several other gentlemen.

After the object of the meeting had been stated, the meeting was addressed by Messrs. G. Beebe, G. B. Cox, D. Hulse, and others, as to the abuses and tendencies of the present School System. The speakers were listened to with great interest, and with indignant feelings at the abuses which have been engrafted upon the system, threatening to subvert it unless speedily reformed. The resolutions passed, and which were submitted by different members of the meeting, significantly demonstrate public feeling on this subject. The following were submitted by G. Beebe:

Resolved, That we recognize among the cardinal principles of a free and republican government, these noble sentiments of Thomas Jefferson, viz:

'Equal and exact justice to all men, of whatever state or persuasion, religious or political.

'The people, the only source of legitimate power.

'The absolute and lasting severance of church and state.

'The representative to obey the instructions of his constituents.

'No taxation beyond the public wants.

'No proscription of opinion, nor of public discussion.

'No unnecessary interference with individual conduct, property or speech.

'No favored classes, and no monopolies.

'No public moneys expended except by warrant or specific appropriation.

'No mysteries in government inaccessible to the public eye.'

2. *Resolved*, In the opinion of this meeting, the existing laws and regulations of our Common School System are a gross violation of all the above principles, incompatible with the spirit and letter of our State and National Constitution, adverse to the best interests of our citizens, and too intolerant to be longer borne by a sovereign and free people.

3. *Resolved*, While we would willingly submit to taxation to any necessary or reasonable amount, or in any other suitable manner contribute of our substance to promote the free and general education of the poor, who have not the means of education; we will use all honorable means in our power to procure the speedy abolition of the present Common School System in its unequal, unjust, extravagant, and anti-republican form.

4. *Resolved*, That we regard any attempt to regulate the religious or spiritual condition of our citizens by legislative enactments, as a direct effort to place the legislature, like the British crown, at the head of the church.

5. *Resolved*, That the disposition manifested by some of the public presses of our county and State to withhold from their readers the popular and growing opposition to the present Prussian School System, and to succumb to the aristocratic dictation of interested aspirants for power and pampered pensioners upon the school fund, forfeits them the high estimation in which we have heretofore held them; it is therefore due to ourselves, to the good cause in which we are engaged, to our children, and to our country, to support such pub-

lic journals only as co-operate with us in our law-ful efforts for reform.

6. *Resolved*, That we will support no man as a candidate for the Legislature whose views are op-posed to a reform of the District School System.

7. *Resolved*, That we heartily unite with our fellow citizens in resolutions, generally, as passed at New Vernon, Blooming Grove, and Goshen, and we will cordially co-operate with them in ur-ging by all honorable means a radical reform of our School System.

WHEREAS, It was unanimously conceded by all parties present at the meeting at the Court house in Goshen, on the 27th ult., that serious and ruinous defects and abuses exist in the present District School System of this State, and

WHEREAS, The discussion of the subject was arrested before any definite order was taken to present to the public a specification of the said defects and abuses, and

WHEREAS, The public have a just right to ex-pect such specification; therefore,

Resolved, That we call upon all the friends of reform to meet again at the Court House, in Go-shen, on Saturday, the 22d day of June next, at 10 o'clock A. M., for the further discussion of the subject, and that we invite the opponents of reform to attend with us, and, if they shall see cause to occupy every alternate twenty minutes of the dis-cussion.

The following resolutions were submitted by G. B. Cox:

Resolved, That we look upon a greater portion of the present existing system of Common School law as embarrassing in its requisitions, unjust in its appropriations, and aristocratic in many of its features: therefore it should be reformed.

Resolved, That we look upon the office of County Superintendent as useless, pernicious to our common schools, and expensive: therefore it should be abolished.

Resolved, That because a large majority of the community receive their education in our common schools, who are the proper persons to receive the greater share of public benevolence, therefore much larger appropriations should be made to our common schools, and less to those of a higher or-der.

Resolved, That we believe there is not a school district in our State in which the inhabitants can-not select at least three responsible trustees in whom they repose confidence enough to trust their portion of the public fund, and whose right it is to take charge of and apply the same as the dis-trict may direct, instead of its being drawn as it now is according to law, and left in charge of the town superintendent, to whom the trustees must necessarily apply in order to get possession of that portion of the public fund which as rightfully be-longs to the district as any property located within its boundary.

The following resolutions were submitted by D. Hulse:

Resolved, That we look with feelings of pain-ful alarm on the high-handed seizure and squan-dering of the public treasure in the vast sums ap-propriated to the establishment and endowment of Normal Schools, Academies, Colleges, and Theo-logical Seminaries: That we do consider the moral and intellectual training of our children an inalienable right bestowed on us by our Allwise Creator, vested to us by the Constitution of the United States, over which right no political or ec-clesiastical body has legal jurisdiction; that the tyrannical assumption of this right is incompatible with the plainest dictates of common sense and justice, and subversive of the fundamental prin-ciples of civil and religious freedom.

Resolved, That we cordially concur with our

friends in Blooming Grove, Minisink, and Mount Hope, 'That the imperious and haughty tone of legislators, and especially of the State Superin-tendent of Common Schools, in his reports to the Legislature on this subject, and orders to his sub-alterns to domineer over the people, ought to arouse suspicion on the part of the people, and impel them to examine and thoroughly analyze the matter, that they may avoid warming into life a viper whose sting may be death.'

The following resolutions were submitted by other members of the meeting, viz:

Resolved, That we tender our thanks to the fearless and able conductors of the 'GOSHEN CLARION,' who have espoused the doctrine of a reform of our Common School System, and nailed to the mast head of that paper one of the cardinal sentiments for which we contend.

Resolved, That the proceedings of this meeting be published in the Goshen Clarion, and in as many others of the county papers as are willing to do justice to all parties.

The above resolutions and proceedings were adopted without a dissenting voice, at a meeting composed of two or three hundred, ladies and gentlemen, held in an agricultural district in the town of Walkill.

MARTIN L. COX, Moderator.

FROM THE ADVOCATE AND MONITOR.

"Dear Bro. Jewett,—By request I send you the following lines, written by Brother M. Salmon, (Turin, Lewis co.) upon first entering the new house in that place, erected by his brethren and society for—for what? Bear with me a moment while I answer, that it was not built for a counting house, wherein to solicit, receive, count over and pay off the Lord's agents, as they are called, who wear fine clothing, ride in splendor, and 'fare sumptuously every day.' What a contrast be-tween modern *benevolent agents* and the Apostles and primitive Christians, or even Christ himself! While the latter oft times had not where to lay their heads, they preached Christ 'the Way, the Truth, and the Life'; but the men above referred to, not only fare differently from the Apostles, but they also preach *another way*. They say to the rich, 'You must leave off the silver plate from your harnesses and carriages, together with your eliptic springs, your broadcloths, silks, and finger rings and the like, (while they use the same,) with a share of the products of your farms and merchan-dize.' And to the poor they say, 'You must do without your tea and coffee, &c., and cast your penny a day into the Lord's treasury to be used by his agents.' For what? To educate and prepare others for this sort of labor, which they falsely de-clare (when begging for a multitude of societies, *all vastly in debt*;) to be the self denial taught in the scriptures. They also teach, that to take up the cross is to become a member of their socie-ties, and come up to the spirit of the times, or souls cannot be saved—you must vote for, and send members of these societies to Congress, and unite to give them all the offices in town, church and state. 'If you cannot take up this cross and practice such self-denial, you had better give up your hope and walk out of the church; for you cannot be a christian, or be exercised by a chris-tian spirit, unless you go with us.' But enough—

they take the name of Christ in vain, for the Lord's Christ is not held to view as a Saviour here, No; no, it is cash and votes.

It was not to worship such a saviour in, as those men hold to view, that this house was erected; but for the worship of that God who is 'the Way, the Truth, and the Life,' the Author and finisher of our faith—the Giver of every good and perfect gift. He appointeth the moon for seasons; the sun knoweth his going down. 'Thou makest darkness, and it is night, wherein all the beast of the field do creep forth. The young lions roar after their prey and seek their meet from God.—The sun ariseth, they gather themselves together and lay down in their dens; man goeth forth to his work and to his labor until the evening.'—Psalms civ. He is the great Governor of the uni-verse; his kingdom is from everlasting to ever-lasting. 'The eyes of all wait upon thee, O Lord, and thou givest them meat in due season.' Psalm cxlv. Our God's treasury is full, for he saith, 'Every beast of the forest is mine, and the cattle upon a thousand hills, and all the fowls of the mountains. If I were hungry I would not tell thee, for the world is mine, and the fulness there-of.' The Lord of hosts is the Wonderful, Counsel-lor, the mighty God; and he saith, 'My counsel shall stand, and I will do all my pleasure.' 'The Lord reigns, let the earth rejoice.' 'He doeth ac-cording to his pleasure in the army of the heavens and among the inhabitants of the earth.' 'Jesus came and spake to them, saying, All power is giv-en unto me in heaven and on earth.'

Dear Brother, I must close and give you brother Salmon's lines, not having intended to write but a few words. But, in thinking of the purpose for which their house was erected, my soul was led to view in some measure the wickedness of priest-craft in seducing the people of God; that led me to give a few of my thoughts. I wish you God speed in your labors of love. I hope to see you face to face this season.

Your unworthy brother,

SCHUYLER WADE.

March 20, 1844.

STANZAS ON ENTERING A NEW MEETING-HOUSE.

- 1 With raptures of joy we enter this place,
Admiring the hand of the God of all grace,
Whose ways all mysterious and counsels are true;
O Lord, move our hearts to praise the anew.
- 2 The horseman of Egypt and chariots are vain;
No arm but the Mighty, that rules th' fierce main,
Is worthy of confidence, trust or repose;
Who comforts his people, and conquerors his foes.
- 3 To him we present our praises and song,
An offering of heart, expressed by the tongue.
The offering receive, Lord, all glory is thine,
We bow to thy sceptre, thy truth is our shrine.
- 4 The Bride of the Lamb, the joy of the earth,
The light of the world and the fruit of his death,
In the days of eternity, ere time began,
All safe in his counsel, embraced in his plan.
- 5 Thus wedded to Jesus, who loved them of old,
And for their redemption by Judas was sold
To fill up the records of old prophecy—
O love! vast, amazing, that Jesus should die!
- 6 This was the true Temple, of old sanctified
By the Saviour of sinners, who loved them and died
On Calvary's summit—the Lamb there was slain;
All glory to Jesus, forever, AMEN.

M. SALMON.

OBITUARY.

South-hill, Bradford co., Pa., April 25, 1844.

BROTHER BEEBE:—Again it becomes my mournful duty, in behalf of the surviving relatives, to request you to notice in the Signs the obituary of sister IRENA, the departed consort of brother William Blasdel, of Jackson, Susquehanna county, Pa. Her demise was on the 31st of January, 1844, in the 38th year of her age.

Sister Blasdel was the youngest daughter of sister Leonard, whose obituary was in the Signs some years back. She was a subject of religious impressions very young, and somewhere about the age of 17 or 18 years, publicly put on Christ by baptism, uniting with those she supposed to be the people of God; in which relation she walked until since the division commenced in the Baptist denomination, occasioned by the introduction of unscriptural sentiments and practices. And as there were very few in that particular (so called) church where her name stood as a member, that understood things as she did, when she became satisfied of their departure from the faith, and the corruption of their practices, she stopped her travel with them, and all their efforts to entice her further to accompany them were in vain. She however stood waiting, and watching, and we hope praying, for some years before she seemed to enjoy strength to unite with the Old School Baptist church in Jackson. Some weeks before her death, she seemed to have some intimation of her approaching dissolution, and dropped expressions several times which her relatives have since supposed were not by them at the time well understood.

On the 30th, in the evening, she appeared as smart and stirring about the house as is common in similar circumstances, and no alarming symptoms appeared, until after she was the mother of a still born babe; and about the entrance of morning light, the spirit took its flight and left the clay cold and lifeless. Uncommon serenity of mind attended her through the whole scene. A few moments before the vital fluid ceased to flow in the veins, she with composure said, "I am going to follow my babe;" and after bidding her husband and friends present farewell, said no more. She has left a husband, two children, and a large circle of relatives to mourn. May God make up their loss in the more full enjoyment of himself.

Also by request of some of the relatives, I send you the following acrostic to follow the above.

I n Christ to die, in God to rest,
R edeemed from sin, I'm truly bless'd,
E ternal love my theme;
N ear to his throne his love unfold,
A dorned with gems more bright than gold;
B ehold I dwell with him.
L ove fills my soul with pure delight,
A mazing depth, stupendous height;
S o infinite the plan,
D eath's conquest'd by God's only Son,
E ternal truth cries, It is done,
L ife's in the great God-man.

HEZ. WEST.

"As sin hath reigned unto death, so grace hath reigned through righteousness unto eternal life, by Jesus Christ our Lord."

BROTHER BEEBE:—Once more I am called to record the death of (to me a dear friend) an Old School Baptist brother, HEZEKIAH SOPER, who departed this life April 10, 1844, aged 74 years, 4 months, and 10 days.

He had been a member of the Baptist order some more than 30 years. The church which he first joined was in Sandisfield, Mass., which was probably one of the most sound in doctrine in that region at that time, from which with his wife he brought a letter, and joined the church with the writer of this, from which they were dismissed to join the church in Burlington, Bradford co., Pa., when that was formed. The general steadfastness of his mind, the regularity of his walk, rendered him a peaceable neighbor, and warm friend, a kind husband and tender parent, and an agreeable christian brother. A familiar acquaintance of more than 20 years with brother Soper, had endeared him very much to the writer. In the forepart of October last he was visited with an uncommon manifestation of the love and presence of the Saviour, which seemed to continue its operation and effect by increasing light in the scripture enlargement of mind, more clear views of the plan of the eternal mind for the salvation of God's chosen; also in discovering the corruptions of his own flesh, and his utter helplessness. These things filling his mind preserved him in peace and quietness, and submission to the Divine will, and patience in all his painful suffering in his last illness, until death released the willing spirit, fitted, as we hope, for the joys above. He has left an aged widow, several children and grandchildren; a few brethren and sisters who are of the church, besides a circle of other relatives and friends to mourn their loss of his company. But we hope their loss is his gain. May the widow's God,

and the Father of the fatherless, be their stay in affliction, their Director through life, and portion forever, according to his own good pleasure. Brother H. Rowland preached the funeral sermon from a part of Job vii. 16, "I would not live away: let me alone; for my days are vanity."
Yours fondly,

HEZEKIAH WEST.

Brother Beebe, As I had so much spare paper, I thought I would compose an acrostic and send to follow brother Soper's obituary. If you think the composition and sentiment will answer, and you have nothing better to fill some small place, you will publish it, otherwise leave it out.

ACROSTIC.

H ow death has spoiled the pleasant frame,
E ngaged to save King Jesus came;
Z ion his chosen city shows,
E ternal love his heart disclose,
K indness to prove he pardons sin,
I n blood he washes the unclean,
A nd conquers death, destroys its sting,
H is exiles from the grave to bring.

S inners redeem'd from death now live,
O n Christ they feed and praises give;
P lac'd by his grace near to his side,
E ternal life he gives his bride.
R eveal this life to worthless me,
That I among thy loved may be.
May I behold thy lovely face,
And praise rich, free, and sovereign grace.

The last three lines are added to fill the verse.

Unworthy of any favors, I subscribe myself your servant.

H. WEST.

BROTHER BEEBE:—I write to inform you of the death of AMANDA, wife of Asaph Ellis, of Grampian Hills, Clearfield co., Pa.

Sister Ellis departed this life on Wednesday the 3d inst. at 10 o'clock, A. M., in the 48th year of her age. She has left an afflicted husband, ten children, and a numerous circle of relatives and friends to mourn their loss. She had been twenty-six years a member of the Baptist church. She was decidedly an Old School Baptist, kind and affectionate to all. The doctrine of discriminating and reigning grace was the common theme of her conversation, and her ideas were communicated with such confidence of the truth and eternal reality of them, and so clearly and distinctly painted, and with such emphasis, as to astonish those who listened to her.

Thus the doctrine that was her comfort and theme in life, as flowing from the throne of God through Christ the Lord, was her support in death. "Blessed are the dead that die in the Lord."

ELI GITCHELL.

Sullivan, April 27, 1844.

DIED, At Milltown, Bradford co., Pa., on the 14th ult., after an illness of 21 days, which closed with typhus fever, *Reuber H.*, son of brother William Jones, (formerly of this place,) aged 19 years.

MARRIED.

At Bloomingburg, on Saturday evening the 11th ult., by Elder G. Beebe, Mr. JOHN ANDERSON, to Miss SALLY DEVENS, all of Bloomingburg.

BROTHER BEEBE:—Having recently removed my residence from North Berwick Me., to Woburn, Middlesex co., Mass., you will please request my correspondents to address me at the latter place.

PHILANDER HARTWELL.

The Old School Predestinarian Baptist Conference, of Maine, will hold its next annual meeting at North Berwick, Me., to commence on Friday, the 20th day of September next, at 10 o'clock A. M.

PHILANDER HARTWELL.

Roulett, Pa., May 16, 1844.

BROTHER BEEBE:—Will you please insert in the Signs, that the Allegany Baptist Association will meet, if the Lord is willing, with the Old School Baptist church at Roulett, Potter co., Pa., on Friday preceding the 2d Lord's-day in July, 1844. A general attendance of ministers and brethren of the same faith and order from sister associations is earnestly solicited. Those from a distance will inquire for John or Burrel Lyman, where we hope they will be affectionately received.

Brother Beebe, come then and see us if possibly you can, and bring in company with you as many of the Elders of the Old stamp as feel as though they can come, for we are few and weak.

BURREL LYMAN, Cor. Sec.

BROTHER BEEBE:—In the Signs dated May 1st, present volume, in the piece entitled A Great Calf, over my signature, I discover several typographical errors, some of the most egregious of them I will name, which if you please you will correct in your next. It should read Y. Stephens instead of T. Directly after B it should read basing instead of losing. Between the letters k & l in the extract, it should read counsel instead of consent. Though there are some others, to me they do not appear so important.

A professed servant of servants for Jesus' sake,
H. WEST.

RECEIPTS.

NEW YORK.—S. Wheeler, \$2; Dea. C. Harding, 1; Jeremiah Cox, 1; Essec W. Hicks, 50; Wm. W. Hilliker, 3; David Forshee 1; Isaac Forshee 1; D. Dikeman 1; C. Taylor, 1; Joshua Coleman, 1; Micha Horton, 1; Daniel B. Reed, 2; B. Corey, 1; Wm. Springsten, 2; Eld. N. D. Rector, 1; I. Wallace, 2; Eld. B. Pitcher, 3 50. \$25 00
MARYLAND.—Edward Norwood, 5; Robert Chappell 1; Miss R. Candler, 2 50; Miss R. R. Derby, 1; J. H. Worthington, 1; Herod Choate, 8; Eld. Wm. Marven 1; W. Selman, 3; Capt. U. Welch, 1; Mrs. Gill, 1; James Blizard Esq., 3; S. Street, 1; Joseph G. Dance, 1; Eld. W. Stayton, 50; J. Hanna, 1; L. Reynolds, 1; J. Jenkins, 5. 37 00

PENNSYLVANIA.—J. W. Dance, 2; B. Vanhorn, 6; J. V. Willard, 1; J. Finney, 1; Robert Phillips, 1; Eld. H. West, for D. Durand, 3; John Laporte, Esq., 1; Wm. Warfield, 1; Thomas George, 1; Eld. Thomas Barton, 10; David Carlisle, 1; E. Terry, 2. 30 00

DELAWARE.—M. Kinch, Esq., 2; I. Sinix, 1; Samuel Meredith 5; Wm. Banner, 2; Joseph Smart, 2; Adam Dady, 1; Abel Sevil, 1; Mrs. E. Roberson, 1; James McDowell, Sen., 1. 16 00

NEW JERSEY.—George Doland, 1; J. Betts, 1; Jonas Lake 4; S. Darumple, 1; Peter Ketcham 1; David S. & Jane M. Hill, 6; Mrs. M. Hill, 1; Eld. C. Suydam, 10; Peter Wilson, 1; J. Weart, 1; Alexanber Johnston, 2; Mrs. H. Durand, 1; Mrs. Margaret Cox, 2; Asa Elston, 2; Henry Clay, 1; Miss Thankful Tucker, 3 18. 38 18

DISTRICT OF COLUMBIA.—James Towles, 1; Miss Susan Borrows, 1; J. T. Johnson, 1; Wm. Mankin, 1. 4 00

VIRGINIA.—H. T. Monroe, 1; J. A. Spindle, 1; J. Hixon, 1; John Burroughs, 2. 5 00

MISSOURI.—Elder T. J. Wright for H. C. Wright, 1; Burton 2 50; Col. D. Martin, 1 50; M. A. Shelton, 1; Thomas Mann, 1; Richard H. Womack, 1; Stafford McGee, 5; James McGill Esq., for Mrs. Noland, 1; Wm. Davis, 5. 19 00

OHIO.—Eld. J. Bennet, 1; S. Williams, 5; J. Miller, 1; J. Line, 1; Sanford Tewell, 3. 11 09

TENNESSEE.—Albert Moore, 3; Peter C. Buck, 5; Eld. G. R. Hoge, 5. 13 00

J. Ingle Esq., for Wm. Palmer, Ia 1 00

Hugh Conn, " 4 00

Chilton Johnson, " 5 00

R. S. Ford P. M., " 3 00

Eld. B. B. Piper, Ill 1 00

Eld. A. B. Goldsmith, Ct 2 00

Gen. Wm. C. Stanton, " 2 00

Eld. A. B. Goldsmith for Caleb Dudley, " 1 00

Total \$217 18

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., JULY 1, 1844.

NO. 13.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

DEAR SIR:—I send you a copy of my third letter to Mr. Condit for your perusal, after which you will dispose of it as you may think best.

WM. PATTERSON.

DEAR SIR:—In discussing the subject, I asked you for Bible authority for a modern missionary society, and you referred me to Acts iv. 32, to the end of the chapter; I presume the best you could find. Do you really think that the case there recorded will bear your inference, that it embraces carnal man in promoting the cause of the Lord, according to the modern practice? It is certainly just the reverse; for it says, "The multitude of them that believed," &c. The *saints only* are referred to; no amalgamation with the world: "No fellowship hath righteousness with unrighteousness." You said also that "Christ was a missionary," but did not inform me in what part of the Bible I could learn what worldly institution sent him; who were its president, secretary, and treasurer; and what amount of *money* was requisite to constitute a member, director, or life-director.—Let us test the analogy between the ancient and modern societies. The one consists of "the sons of God," "a peculiar people," called out from the world, as were the children of Israel from the land of Egypt. "Not of the world." John xvii. 14. The body of Christ, to be governed in all time by the law given by the Great Head, as found in the New Testament. The other (in direct opposition to the declaration of God, "My kingdom is not of this world," John xviii. 26, and "Be ye not unequally yoked together with unbelievers," 2 Cor. vi. 14) is an amalgamation of the church and world, based upon a money fee for membership; admitting every grade of moral character that pays the required sum, and governed by laws framed by the invention of, and resting upon, the wisdom of man. Can you perceive the least similarity in the two? or do you not see that in all cases you *reverse* the whole rule that the Lord has left to guide his people, and according to an old saying, "put the cart before the horse," and place every

thing wrong end foremost? When the Lord has made a promise, you assign the fulfilment of that promise to man. The scriptures recognize no religious society but the church of Christ, whereas man in his worldly wisdom has devised various others, based upon a monied qualification for membership. Paul says, "By grace are ye saved, through faith, not of works." Eph. ii. 8. But you make all to depend upon works, for so far from its resting upon grace alone, you do not require *morality* even in procuring the salvation of the human race; but by paying a stipulated sum of money, you make the drunkard, gambler, &c. &c., exercise more influence in the salvation of the heathen than the prayers of the poor saint, that being all he has to offer; consequently by money and works, for without the money they cannot be saved, as the work will not go on; hence it is made the fountain of all good, although the Bible declares the love of it to be "the root of all evil," and notwithstanding the same authority testifies that the "friendship of the world is enmity with God." James iv. 4. In the Lord's religious society are no distinctions between rich and poor, but in those you advocate it is said to him that can pay \$150, "Sit thou here" as a life-director; and he that pays \$30, "there" as a life member; for the ultimate fate of such see Luke xx. 46 & 47. Again, it is said Salvation is the gift of God. Eph. ii. 8. Without money and without price. Isa. lv. 1. But you make it the gift of men, predicated upon their money. God's command is, "Pray ye therefore the Lord of the harvest, that he may send forth laborers" &c. Matt. ix. 38. But your practice is to look to an education society to raise up a theological seminary to qualify, and a missionary society to send forth "pious young men" for the work. The cry of a renewed soul is, "Lord save or I perish." But you say a mission society must save by sending the gospel, or the heathen will all perish. Again, it is recorded, (Matt. x. 5,) "These twelve, Jesus, (not a mission society,) sent forth, saying to them, Provide neither gold, nor silver, nor brass in your purses." Verse 9. But when your laborers have been called and qualified at these institutions, (all sustained by the worldling and money,) he must go to a mission society) based upon the same foundation, to have his field of labor assigned and a salary fixed for his services, in gold, or silver, or its equivalent; not being willing to trust in the power and wisdom of the Lord. Paul was a missionary or messenger, but did he apply to a missionary board to assign him his field of labor and fix the amount of compensation for his services, and ask it to become security for the payment? No; but he was sent forth through the persecu-

tion, in bonds and chains: witness his mission to Rome as recorded in Acts xxvii. And he expressly says he did not confer with flesh and blood, nor was he taught of man; just the reverse of all your missionaries, who look to Rev. D. D.'s for all their teaching. Jonah was also a missionary, but not a volunteer to convert the Ninevites upon the modern plan. "The word of the Lord" (not that of a mission board,) "came unto Jonah, saying, arise, go," &c. Jonah i. 1. Also, "Preach unto it the preaching that I (not a mission board) bid thee." iii. 2.

The Apostles were also missionaries, but "were unlearned and ignorant men," not having spent five or six years at a theological seminary, but taught by the Holy Ghost, as no man ever taught. And the Lord (not a mission society) commanded them, Go ye into all the world and preach the gospel, &c. Mark xvi. 15. "Being sent forth by the Holy Ghost." (Not a mission board.)—Acts xiii. 4. And however averse or unwilling their human nature to suffer for Christ's sake, they felt "Wo is unto me if I preach not the gospel." They "Went everywhere preaching the word." Acts viii. 4. There is no instance, from the earliest days of the gospel church, (see Acts 8,) to the present time, where the gospel has been sent by the voluntary aid of man and his money, but in all cases has been through the persecution of the saints, and this persecution has in every instance emanated from the *professors of religion*, zealous for God, but not according to knowledge. It came to America through this means. It is very true that man has devised means for spreading what he calls the gospel among the heathen nations, which Paul calls "vain philosophy," and "another gospel," which the saints are cautioned against. It is contended in favor of this system, that it is of the Lord, because he blesses it by adding multitudes of converts. Now this proves too much for your purpose, because if it is good and sufficient evidence in your cause, it is equally so for the pope of Rome, with whom the missionary plan originated more than 200 years ago. By means of his missionaries, he is making more proselytes in America than all the Protestants combined. They report 200,000 in the United States in one year.

Like the ancient builders of the tower of Babel, you hope to reach heaven by the work of your own hands; but although there are hundreds of different denominations engaged in erecting this tower, yet there is as great a confusion of tongues as the Lord sent upon the ancient builders.

Yours with respect,

W. PATTERSON.

To Mr. HIRAM CONDIT.

P. S. Since writing the above I have received another letter from the old gentleman, but requiring no answer; from which I will give you a few short extracts.

"In ancient days the church had little or no use for money, but now the church has great need of money; it takes the place of miracles, and without money the Lord's work (which man is commanded to do,) cannot be done. Men and money belong to the Lord, he takes and uses them as he pleases."* "Look at Matt. iv. 17—24, there he called upon men to be co-workers with himself, and promised to make them fishers of men." "You see, sir, how it was, he did call for help." "The twelve, (with one exception,) were furnished with power from on high as missionaries to do his work: he wants you and me to do something for our own salvation."

W. P.

June 11, 1844.

* Such sentiments are the result of New School teaching and preaching. Mr. Condit said he understood a miracle to be the operation of divine influence, not in the ordinary course of nature.—Now I have no doubt that 30 years ago his feelings would have revolted at so horrible an idea as money taking the place of the Holy Spirit in regenerating man; yet constantly hearing such views held forth, he with thousands of others imbibes and believes them.

Circular Letter,

[Of the Warwick Baptist Association for 1844.]
The Warwick Baptist Association, convened with the church at Warwick, June 5 & 6, 1844, to the churches composing the same, sends love in the Lord.

DEAR BRETHREN:—As the theme of this letter, we present for your consideration the subject of

UNION TO CHRIST.

Volumes might be filled in dwelling upon the grand, glorious, and sublime doctrine of the union of the church to Christ her Head, without exhausting the subject, or unfolding one half of its real beauties. The testimony of the scriptures proves that the church of God was created, secured, preserved and sanctified in Christ Jesus from everlasting; that the Lord has been her dwelling place in all generations, even from everlasting to everlasting; (Psalm xc. 1;) that the church was chosen in him before the foundation of the world, that she should be holy and without blame before him in love, and that her spiritual life was as essentially and really in him as her Spiritual Head, when in his mediatorial character or headship he was brought forth or set up, as the natural life of all mankind, was in Adam the natural head, in the day that God created him. Here is the true ground of union. If we had no existence in Adam, we could not have sinned, been condemned and died in him thousands of years before we were born; and if the church had not in like manner had a spiritual life in Christ secured, she could have no part or inheritance in the provisions of grace and mercy which were treasured up in him before the world began. Christ is emphatically the Life of his people, and they possess no spiritual life in themselves until Christ is formed in them by regeneration. Our union with Adam is measured by time, it is perpetuated through time,

and must cease when time shall be no longer; but the life of the church was hid with Christ in God, in the secret place of the Most High, and under the shadow of the Almighty, from everlasting and to everlasting. But our Adamic nature, as we have observed, belongs to our time state, and will be put off when it is returned to the dust, as God said to Adam, "Dust thou art, and unto dust shalt thou return." But in the resurrection of the bodies of the saints, all that is earthly, sensual, and corrupt, shall be left behind; and these mortals shall put on immortality, and these corruptibles shall be clothed in incorruption; and the bodies of the saints shall be quickened and raised up by the same Spirit that brought again from the dead the body of our Lord Jesus: and their bodies shall be like that body which was put to death in the flesh, but quickened by the Spirit. Hence the resurrection of the saints is spoken of as the "Manifestation of the sons of God." Rom. viii. 19. The relationship of the church to Christ was independent of and prior to their connection with Adam. They were children of God, and as such became *partakers* of flesh and blood, as in like manner Christ also took part of the same; for both he that sanctifieth and they that are sanctified are all of one, for which cause He is not ashamed to call them brethren. Heb. ii. 4 & 11.

The subject of union to Christ should also be considered in an experimental point of view. Doctrinally we have proved that such union did exist before all time, and must continue forever; but we feel the importance of this union to Christ experimentally, by a true and living faith. This is beautifully illustrated by our Lord's parable of the *vine and branches*. The branches had their existence in the vine before their development as branches, and their ultimate manifestation was but a growing out of the vine. So stand the members of Christ's mystical body, in relation to himself. He is the true Vine, and they are the branches, which have grown out of, or become manifest in their vital connection with him. The branch has no life in itself, neither have the children of God; but as the life of the branch is in the vine, so is the life of the church in Christ.

The children of God are as unconscious of an existence in Christ, until they are quickened by the Holy Spirit and born of God, as though no such life was in him treasured up for them; for they were by nature children of wrath even as others; consequently in the same alienation from God, and from every thing of a spiritual nature as other men are. The son differeth nothing from a servant, until the time appointed of the father; even so were all the children of God in bondage, guilt, and condemnation; and as unconscious of their union to Christ, as they were of their union to Adam before they were born of the flesh. To bring them therefore to the knowledge and enjoyment of this sacred union, they *must be born again*. Not of the flesh, as Nicodemus and all workmongers seem to understand the subject, by some extraordinary development of human wisdom, virtue or power; but *by an incorruptible seed, by the word of God which liveth and abideth forever*. By regeneration, that life which was given us in Christ before the world began, is communicated to the people of God. Christ, who is their Life, is formed in them the hope of glory. Because they are sons, God has sent forth the Spirit of his Son into their hearts, crying, Abba Father. This heavenly birth brings forth the sons of God; they are not born of blood, nor of the will of the flesh, nor of the will of man, but of God. In connection with this birth, the sons of God are brought into possession experimentally of all the fruits of the Spirit; love, joy, peace,

long suffering, gentleness, goodness, faith, &c., and by faith they have peace with God, through our Lord Jesus Christ, to whom this faith experimentally and manifestatively unites them. Faith discovers unto them, their redemption from sin and condemnation, through the blood and righteousness of Jesus Christ. By faith they are made to understand that the legal right of Christ to redeem them from sin and death, was grounded upon the pre-existing union and relationship, to their near Kinsman, in whom the right of redemption was secured; hence they are led to admire and wonder, adore and love their blessed Redeemer, whom they receive as Head over all things to his church, which is his body, and the fulness of him that filleth all in all. And being owned and accepted in him as his body, and as members in particular, they feel the assurance that they are the bone of his bones, and the flesh of his flesh. They are led by the Spirit to contemplate their union to Christ as being

1st., *Vital*. It consists not in forms and duties, but there is a living connection really felt and enjoyed. His Spirit dwells in them, his love is shed abroad in their hearts, and his righteousness presents them without spot or blemish before the throne. In him dwelleth all the fulness of the Godhead bodily, and they are complete in him, which is the Head of all principality and power. They, therefore, hold him as the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. Col. ii. 19.

2d. *It is indissoluble*. Our guilt and condemnation in Adam, our transgression of the divine law, our alienation from God, and enmity to all his perfections, could not dissolve that union, nor arrest the love of Him, who for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, so that "By grace we are saved, through faith, and that not of ourselves, it is the gift of God." Eph. ii. 45. And the challenge is still on record, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

We might go on to trace the attributes of this union, but the limits of a circular letter will not permit.

REFLECTIONS.

Brethren, Do you enjoy this vital, heavenly, and invincible union with Jesus Christ? Do you hold him as the Head over all things to his church, and do you disavow all other headships? The dragon and the beast which John saw had a plurality of heads, but Zion has but one head, one Lord, one faith, one baptism, and all his members are called in one hope of their calling. Do you, brethren, receive all your spiritual nourishment from him as your Head? Do you honor him as your Head and Husband, as your Prophet, Priest, and King? Or are you ashamed to be found altogether dissimilar from all the daughters of the Old mother of Harlots?

If we stand thus united to Christ, may we not expect that the same vital union will be diffused from the Head to all the members of his body? Or can we be vitally united with Christ, and feel no special attachment, love and fellow-

ship for all the members of his mystical body? Can we love him that begets, and not those who are begotten of him? And, again: If we love him, will we not feel disposed with all our hearts to do whatsoever he has commanded us? We cannot consistently believe that his love dwells in our hearts, if it has no governing influence over our affections, over our lives and our deportment. May our union to him, our love to his people, to his truth, and to the order of his house, more abundantly appear in our lives and conversation before the world, and before our brethren.

G. BEEBE, Moderator.

G. CONKLIN, Clerk.

Corresponding Letter.

[Of the Warwick Baptist Association for 1844.]
The Warwick Association, to the Associations with whom she corresponds, greeting.

BELOVED BRETHREN:—Spared as we have been through another year, and permitted to meet as an Association again, and to greet one another in the Lord, we would express our gratitude to the God of all our mercies for the continuance of his goodness to us, in the land of the living. Each year as it passes along seems to unfold some of the gracious purposes and eternal designs of Jehovah in relation to both his friends and his enemies. The signs of the times seem to indicate that some still more important disclosures are about being made, that some great event is nigh, even at the door. And if indeed we are not mistaken in thus discerning the signs of the times, may we not with propriety inquire, who shall be able to stand when he arises, terribly to shake the earth? We are confidently assured that none will be able to stand but such as are kept by the mighty power of God,—such as stand upon the Rock Christ Jesus, or as described in Revelation, as standing upon the sea of glass. These are said to have the victory over the beast and his image, his name, and the number of his name. You will perceive, dear brethren, by our minutes, that some of our churches have been visited with a special out pouring of the Spirit of God, and have consequently experienced a time of refreshing from the presence of the Lord; and we hope and pray that he may revive his work again in other branches of Zion, that his people may rejoice in him. The coming of your messengers has been refreshing to us, coming, as we believe they have been enabled to, in the fulness of the blessing of the gospel of Christ. Their presence and communications have therefore been cheering to our spirits; and we trust we have been mutually edified and comforted. We earnestly solicit a continuance of your friendly and christian correspondence. Our next meeting will be held, (by divine permission,) with the church at Brookfield, on Wednesday before the 2d Sunday in June, 1845.

G. BEEBE, Moderator.

G. CONKLIN, Clerk.

EDITORIAL.

New Vernon, July 1, 1844.

[CONTINUED FROM PAGE 94.]

Fourth. *Advocating the claims of the man of sin.* This charge we hesitate not to pronounce utterly false; for we as a people, and ourself as editor and publisher of this paper, have uniformly, uncompromisingly, and emphatically, disallowed all the claims of the man of sin. When

the man of sin first presented his arrogant claims upon us, to fall in love with the new order of things, we resolutely withstood him to his face.—When he attempted to palm upon us the gospel of Andrew Fuller, we contested every inch of the ground with him and drove him from the field.—When he claimed the right to qualify pious young men to minister to us, and our money to support their colleges for that purpose, we disputed the claim. And when they called on us to aid in forming and supporting missionary establishments, tract societies, Bible societies, sabbath schools, and many other things of the kind, we refused to allow any such claims until he should present us with an order from our blessed Sovereign. And even now that the man of sin claims our co-operation in the work of breaking down the republican institutions of our country, in making church property of our public schools, proscribing and persecuting that portion of our fellow citizens who differ with us in religious matters, we still disavow his right, and still we hold “One Lord, one Faith, and one Baptism.” Even the claim of the man of sin, that we should be silent, and cease to expose his heads and horns, the mark in the hand and mark in the forehead, the deception of his signs and lying wonders, his image and the number of his name, we treat him as we have always been wont to do, with the same decided coolness and determined opposition. If, by the *man of sin*, the writer in the Banner intends to identify the Catholics exclusively, (although we cannot see any ground upon which it can more appropriately be applied to them, than to some others,) we demand, What are their claims? Have we, has the Signs of the Times advocated the supremacy of the pope? No. Have we embraced any one sentiment of doctrine or practice peculiar to that denomination? Certainly we have not. Upon what, then, does the Banner predicate this charge against us? Let him explain. We have contended, and we do still contend, that the Catholics, as citizens of America, have rights civil and religious, in common with Episcopalians, Presbyterians, Baptists, Methodists, Mormons, Unitarians, Universalists, and all other men; that no one order of religionists have a right to oppress, persecute, proscribe, or in any wise infringe upon the rights of others. If this be advocating the claims of the man of sin, none but Tories are exempt from the imputation.

Fifth. *Warring against freedom!* Dear reader, don't laugh. The subject is a grave one. The term *Freedom*, in this case, is not probably to be understood according to the common acceptation of the word; by it the accuser evidently means freedom to persecute and proscribe, and freedom for the one or more class or classes of religionists to monopolize all our public schools, for the propagation of their sectarian doctrines. With that description of freedom (a base perversion of the word,) we are uncompromisingly at war. The kind of freedom contended for by our opponents as illustrated in the Philadelphia troubles, is simply this: All the inhabitants of that city are taxed,

according to their property, to support common schools, for the education of the common people. Catholics, Protestants, and non-professors of religion are interested alike in these schools. Now the freedom demanded by the proscriptive party, is that they may introduce sectarian religious instruction into these common schools, and that those who dissent from such sectarian views, shall be compelled to stifle their conscientious scruples, and passively submit to have their children taught a system of religion in which they have no faith, and which is repugnant to their views, or sacrifice their rights in the schools, and suffer their money to go to support a kind of religion in which they have no more faith than they have in pagan mythology. This is the freedom which was sought by the clergy of Philadelphia, and when the board of directors of one district in that city refused to palm this abuse upon the schools under their charge, the hue and cry was raised by the enraged clergy, and the mob was called out, the people inflamed, and finally the city set on fire, and many of the citizens murdered for daring to dissent from this description of freedom. Freedom to enforce religious creeds at the point of the bayonet, to enforce their religion by such powerful arguments as were used during the memorable three days riot, in which two Catholic chapels, and one Catholic seminary, with one or two hundred Catholic dwelling houses, stores, &c., were laid in ashes, and many human sacrifices were offered to the idol of sectarian bigotry and religious intolerance.

If to enter our protest against the dishonesty and wickedness of robbing the Catholics of their money, by taxation, to support protestant sectarian schools, and compelling them to submit to the injustice by force of arms, be to war against freedom; if to contend for equal and exact justice to all men, without distinction of politics or religion; if to raise our voice and ply our pen in defence of the constitution of our common country, and the constitutional rights, both civil and religious, of all classes of our citizens, whether born upon our shores or adopted constitutionally as citizens, be to war against freedom, then there may be some justice in the charge: but if, according to the common acceptation of terms, the writer would charge us of wishing to curtail or infringe the constitutional rights of any man, or set of men in the United States, then the charge is a base falsehood.

Sixth. *“Strange things are continually occurring.”* And must our little periodical therefore be responsible for their occurrence? It would seem so from the connection of this sentence with the outpouring of the “Banner's” wrath upon us.—That strange things are continually occurring we shall not pretend to deny. To us it is strange that men, so loud in their professions of patriotism and religion, should be found ready to butcher their fellow men for being opposed to their sectarian prejudices. It is strange to us, that a lawless mob of many thousand persons, could be, in this nineteenth century, in this age of boasted light and patriotism, in this land of professedly

civil and religious liberty, excited by clerical demagogues, and at the hazard of their own lives, the sacrifice of every generous and just sentiment, seek the blood of their fellow citizens, simply because they were born in another country, and refuse to worship after the manner most fashionable among Protestants. It is also rather strange that the children of anti-christ, the daughters of the old mother of harlots, should engender such violent feelings of hostility against their mother, when there is not a thing which they charge her with, but what they are themselves also guilty of.

Seventh. *Fearing extinction from the expansion of the human mind through Bible culture.* The editor of the Banner betrays a stupid ignorance of the Old School Baptists, or unblushing effrontery, in asserting that they fear utter extinction from any cause, much less from the effect which Bible culture is likely to have in the expanding of the human mind. From no cause do the Old School Baptists fear extinction; the thing they know is utterly impossible. If all the wrath and lightning of wicked men and devils could annihilate them, they would have been extinct long ago.—The God of Jeshurun is the Rock of their defence. He rideth upon the heavens in their help and in his excellency on the sky. The eternal God is their Refuge, and underneath them are his everlasting arms. Of them it is written, "Happy art thou, O Israel, who is like unto thee, O people saved of the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Had this New School editor said that himself and brethren had hoped through their wicked perversion of the use of the Bible, to procure the utter extinction of the Old School Baptists, he would have spoken truly, for they have given the most abundant demonstration of that fact; but their hopes shall perish, for the mouth of the Lord has so pronounced upon them. But while we have nothing to fear in regard to extinction, we have just cause to look for oppression, persecution and violence from the entire anti-christian interests under the whole heaven. "For therefore we both labor and suffer reproach, because we trust in the living God." Yet are we "In nothing terrified by our adversaries; which to them is an evident token of perdition, but to us of salvation, and that of God. For unto us it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Before we pass this item of New School railery, let us examine the composition of this terrible image, which the Banner man thinks has frightened the Old School Baptists so excessively, to wit: *The expansion of the human mind through Bible culture.*

By Bible culture we presume the writer would have us understand that kind of religious drilling of the carnal mind of man, which, instead of humbling the soul before God, as the work of the Holy Spirit invariably does, where souls are taught of God, will inflate with pride, arrogance, self-conceit, and vain boasting, in which religion is re-

garded as a mere science, which may be taught in our common schools, as easily as the rules of arithmetic or of the English grammar. This is what they call Bible culture, because they make use of the Bible as a mere text book, and put such carnal constructions upon the scriptures as contradict all that they declare. A Bible culture, in their use of words, consists in training up the children of our land by means of Sunday and other sectarian schools, to receive their peculiar views of doctrine. The hypocrisy of their theory will appear, when we compare it with what the Bible plainly declares; "The words which I speak, says Jesus, are spirit and life;" and his inspired Apostle has informed us that the natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. God has hidden these things from the wise and prudent and revealed them unto babes; "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.—Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the Spirit of man which is in him? even so, the things of God knoweth no man but by the Spirit of God." Now if it be admitted 1st, that the Bible contains the words which God has spoken; 2d, that his words are spirit and life, 3d, that the natural man or human mind cannot receive the things of the Spirit; 4th, that they can only be known by special revelation of the Spirit to regenerated or spiritual people, How is it possible that flesh and blood can communicate spiritual instruction to the human mind? It is preposterous, wicked, and blasphemous to utter such abominable things.

If it were possible to instruct the natural mind of man in the things of the kingdom of God, and by a course of scholastic drilling to make them understand the things of which the scriptures testify, these arminian pedagogues would be very far from wishing to force the Bible into schools, lest the fallacy of their own creeds should be exposed; but knowing as they do that a mere theory of scholastic divinity, or as they call it, of *Bible culture*, will make as many Catholics as Protestants, as many believers in deism, unitarianism, universalism, and many other *isms*, as it will of what they deem orthodox disciples, they are willing to use the Bible as their father the devil has often done to give currency to their abominable speculations. To prove beyond successful contradiction that there is no sincerity in their pretended veneration of the Bible, we challenge the whole brood of them to point out one single sentiment contained in the Bible which they do not deny; or one religious sentiment which they hold, that is author-

ised by the word of God. A frightful example of this kind of *Bible culture* was witnessed in its expanding inflations of the human mind, in the late riots in Philadelphia, when the Protestant actors appeared in the streets with weapons of death in their hands, and loud professions of sacred regard for the Bible in their mouths, dashing furiously through the streets, and spreading carnage, distress and conflagration through the city; driving defenceless mothers and helpless children from their quiet homes, to wander off into the neighboring woods, to evade the cruel vengeance of these professedly *Bible cultured* ruffians. Yes, without regard to sex, age, or condition, the hoary headed, with the sleeping infant, were driven from their homes, and their houses burned, and in some instances husbands and fathers butchered in the presence of their weeping and agonizing wives and wretched children. While we disavow all fear of extinction, or that one of Zion's cords will ever be broken, or that one of her stakes will ever be removed, we confess that we have just grounds to fear that the cherished institutions of civil and religious liberty are soon to be destroyed; that scenes of bloodshed, unparalleled in the history of mankind, may justly be looked for. This kind of *Bible culture*, this stealing of the livery of heaven to serve the devil in, threatens a more terrible calamity than what has, thus far, been witnessed.—The burning embers of that latent fire which has been kindled, by professed veneration for the Bible, and abhorrence of the intolerant violence of Catholicism, is constantly being fanned by just such religious news papers as the Banner and Pioneer, and by just such clergymen as, for more than eight weeks prior to the riot labored incessantly to bring it on, and even now, while the voice of the blood of their butchered victims is crying to heaven for vengeance, plots and schemes are being agitated by the same combined interests to consummate their work of cruelty and death.

Eighth. *Seeking the aid of popery to exclude the heavenly volume from schools.* When, where, and how have we sought the aid of popery for that or for any other purpose? The charge is as false as the source from which it emanates is base and degraded. The Catholics occupy the same ground in regard to making a mere school book of the Bible as their Protestant daughters, only the Catholics at this time manifest a far more tolerant and republican spirit. They contend for their rights to use their own bible in their own schools, and are willing their Protestant offspring shall have the same privilege, but they object, and justly too, to being taxed to pay for teaching a Protestant version of the Bible in any school.—They do not ask that Protestants or others should be taxed to support Catholic Schools, or that Catholic bibles should be forced upon the common schools, but they are unwilling that the Protestants should take such liberties with the common schools, as they are unwilling in return to allow them. The Protestants would think it very hard if the Catholic bible should be adopted as a text book in the common schools, and they would im-

mediately withdraw their children, if they could not their support from such schools; nor could they be censured for doing so. Why then are they so unwilling to do unto others as they would that others should do to them? But they tell us the Catholics have always been a persecuting, oppressive, and cruel people whenever they have gained the ascendancy. This we admit: and so have the Protestants, invariably, wherever they have had the opportunity; and we could just as safely trust the one as the other with power to persecute. The very worst features of Catholicism that could be culled from the whole history of that people, would suffer very little by fair comparison with the late scenes at Philadelphia.

As for ourself, we have no objection to the Bible being used in the schools, where all parties who have an interest in the schools desire it; but to impose it by coercive means upon those who have objections, and steal their money, or in any other way rob them of their substance, to pay for the imposition, is dishonest, and therefore we do oppose it. The cause of religion requires no dishonest measures, no oppression, no unjust advantage to be taken for its support; and that kind of religion which will not bear its own weight, but requires legislation or other coercive or fraudulent measures to sustain it, is not the religion of our Lord Jesus Christ. We are fully convinced that it is not from a love of what the Bible contains, that the Protestants wish to quarrel about it; but their object is like that of the idolatrous Jews, who fasted for strife and debate, to smite with the fist of wickedness, to grind the face of the poor, &c.

But while the editor of the Banner charges us falsely with seeking aid from the Catholics, let him review his own pages, and see to whom he has awarded the distinction of "Apostle of Temperance." Is "Father Matthew" a papist? and is he not the acknowledged apostle and high priest of New Schoolism? Who then among the Baptists have sought alliance with the papists? Can you tell, friend Buck?

Ninth. *Forcing a necessity for explanations of the Scriptures from acknowledged ignorance.*—The thought had never entered our mind, that the teaching of what the arminians call religion, or bible culture in schools would or could supercede the necessity of preaching the gospel by those whom God has called to the work of the ministry; but it really appears, from the remark in the Banner, that this is one important object with them, to incorporate religion with the classics, and then forbid all but classical scholars preaching. Thus the proscription of the ministers of the gospel whom God has called to the work, and who are generally found among the unlearned. But the poor scribbler is much mistaken if he supposes that we require to force a necessity for explaining the Scriptures; a necessity is laid upon all such as God has sent and wo to them if they preach not the gospel; and the more they see of the machinations of men upon the subject the more do they feel constrained to "Cry aloud and spare not." But who

has acknowledged that those whom God has raised up to preach his gospel, because not versed in the classics, are ignorant. Truly they may be ignorant of many of the sciences, they may be but poor scholars in the erudition of the world, but this they are not called to teach; their calling is of God, and they are required to speak as the Spirit shall give them utterance, not in the excellency of speech which man's wisdom teaches, but with the ability that God giveth. The New School, arminian, and workmongral preachers require the wisdom of this world that they may know how to use guile, and to handle the word of God deceitfully, to beguile unstable souls, and by feigned words and fair speech to allure, through much wantonness of the flesh, and make merchandise of their hearers. But the Old School Baptists, who have laid aside all guile and renounced the hidden things of dishonesty, and desire not to walk in craftiness, have no occasion to learn the tricks of scholastic divinity, and they can well afford to be ignorant of that sort of science in which the New School make their boast.

Tenth. *Acknowledging that the Old School pulpit is filled with ignorance.*—By whom this acknowledgement has been made we are not informed. There was an acknowledgement of the kind once made by a council of learned divines, concerning two very distinguished Old School Baptist preachers, which the reader may find recorded, Acts iv. 13; but as the editor of the Banner seems to know but little of what that sacred record teaches, we conclude that he alludes to some other acknowledgement, made by the Old School Baptists themselves, like that, for instance, recorded 1 Cor. i. & ii. chapters, especially i. 21 & 27. If this is the kind of ignorance that is charged upon our Old School pulpits, would to God they were more abundantly filled than they are. We shrink not at the reproach attempted to be cast on us, for we see our calling, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; that no flesh should glory in his presence, if we had any use for learned, wise, and mighty men we could obtain them without much difficulty, from our New School cotemporaries who manufacture them to order, and keep a constant supply of them on hand, they being always ready to knock them down to the highest bidder. But we have no use among the Old School for any other than those whom our God is pleased to furnish.

But if our accuser means to insinuate that the preachers among the Old School are ignorant of the gospel, of the work of the Spirit, he understands not what he says, nor whereof he affirms. If the men of the Banner & Pioneer would cast aspersions upon the ministers of the Old School, let them know that we do not manufacture our ministers, we receive none among us except such as we believe the King of Zion has raised up, called, qualified, and sent among us and if they do

not suit the New School, they are completely adapted to the sphere in which God has called them to move, and all the calumny and abuse heaped on them is only carrying on the war between the accusers and the God of Zion.

Elder David Lenox and the Little Piney Association of Missouri.—It will be recollected by some of our readers, that a letter appeared in the 7th number of the current volume, (during our illness,) signed Isaac Wright, grossly implicating Elder D. Lenox and Little Piney Association; & for the insertion of which we apologized in a subsequent number.

We are now favored with a letter from Elder D. Lenox, and minutes, by which he has ably defended himself and brethren from all such implication. The copies of minutes containing a summary of faith held by the Little Piney and the Third Creek Associations, shows a strong contrast in favor of the Little Piney, of which brother Lenox is a member. The minutes show that the Little Piney have struggled hard and long to defend the cause of truth against the sophistries and heresies of the arminian Baptists, called *Separate and United*. We wish to do justice to all, and it is a matter of regret that any communication calculated to misrepresent and injure our brethren should have found its way into our columns; but since it is so, in our judgment, a protracted discussion, or controversy on the subject, through the Signs, would have little or no tendency to repair the injury.

With those who are acquainted with the parties nothing is required, and to those who have only read the charges in the Signs, this explanation will be satisfactory.

STRANGE EVOLUTION OF THINGS.—Those religious denominations which profess to protest against popery on account of the persecuting spirit of the papists, have culled from the history of papal persecution the bitterest features of religious intolerance, and are now ready to wage a war of extermination against them, as though the same intolerent spirit in professed Protestants were more excusable than in the Catholics. Now, in the turning about of the tables, the once ferocious and persecuting Catholics are pleading for the perpetuity of the free and liberal institutions of our republican government; for the enjoyment of the rights of conscience, which we had supposed were secured to all classes of American citizens by our constitution; for liberty in a boasted land of freedom, to worship God according to the dictates of their own consciences, and to educate their children without subjecting them to the corrupting influence of an opposite sectarian bias.—The cause of christianity and republicanism is now plead with thrilling eloquence in our country by the papists, at the expense of blood and treasure, while the cause of oppression, anarchy, hierarchy and intolerance, is supported by Protestant combinations, self-styled *evangelical*. (What

a burlesque on the term!) Did Christ or his evangelists burn down the temples of the Jews or Pagans? Did he or they strive to establish their cause by incendiary appeals to the vilest passions of the most depraved? Did he or they lead on the ruthless mob to butcher down their opponents, and drench the earth with human blood? This designation, *truly evangelical*, is about as appropriately applied to the protestants of the nineteenth century as was that of *his Holiness* to the pope at a former period.

Will not this state of things have a much greater tendency to augment the strength and numbers of the catholics in our country than to carry out the designs of their persecutors? Can the common sense of the community fail to see that the spirit manifested by the Catholics during the late excitements at Philadelphia and New York is far preferable to that manifested by their oppressors. Read a few of the inflammatory articles in any of the popular religious journals, especially the "Baptist Record," of Philadelphia, and contrast them with such as the following, from the Catholic Bishop of Philadelphia, and then decide in which party may be traced the most legible traits of the man of sin.

From the Public Ledger, of Philadelphia, in time of the late riots.

TO THE CATHOLICS OF THE CITY AND COUNTY OF PHILADELPHIA.—The melancholy riot of yesterday, which has resulted in the death of several of our fellow beings, calls for our deep sorrow. It becomes all who have had any share in this tragical scene to humble themselves before God, and to sympathize deeply and seriously with those whose relatives and friends have fallen. I earnestly conjure all to avoid all occasion of excitement, and to shun all public places of assembly, and to do nothing that in any way can exasperate. Follow peace with all men, and charity, without which no man shall see God.

† FRANCIS PATRICK,
Bishop of Philadelphia.

Philadelphia, May 7, 1844.

REPLY TO BR. BURROUGHS.—In our last number, br. Burroughs enquired whether Eld. Leland was still living, and we have since received a note from br. Joel R. Williams, enquiring whether the book containing his life, writings, &c., proposed to be published by sister Greene, is yet published, &c. In answer to the first enquiry, we refer our brother to the obituary of Eld. John Leland, published in the Signs of the Times, vol. ix., no. 3, by which he will be informed that Eld. Leland departed this life on the evening of the 14th of January, 1841, aged 86 years. In regard to the contemplated publication, we are not able to say whether it has gone to press or not. All necessary information may be obtained by addressing Miss F. L. Greene, Lanesborough, Berkshire co., Mass.

As many others may be solicitous upon this subject, we would suggest to sister Greene the propriety of giving some farther notice through the Signs. If the work should be published, we have no doubt many of the readers of the Signs would wish to secure a copy.

A PEEP THROUGH THE SCREEN:

Or outlines of the plan by which a union of church and state policy is proposed to be effected in the State of New York, and ultimately throughout the United States.

First. The establishment of a State Superintendent of Common Schools, who must profess strong and sincere attachment to the purest principles of Jeffersonian democracy, but in heart be a repudiator of the sentiments of that eminent statesman, that "*an absolute and lasting severance of church and State*," together with "*Equal and exact justice to all men, of whatever state or persuasion, religious or political*," are indispensable to the perpetuity of a republican and free government. Such a State Superintendent, subject to the influence of dominant sectarian prelates, and clothed with absolute and despotic power over the 10,375 school-districts of the State, and from whose imperial decisions there is no appeal.

Second. The executive appointment of 67 County Superintendents, subject to the orders of the State dignitary, and under salary of sufficient amount to secure the success of the plan, as a matter of paramount importance. Let the dear people have as little as possible to do either with electing or rejecting these county officers, that they may be precisely what the State Superintendent would have them to be.

Third. To prevent the people from prying into the "*fair business transactions*" of this establishment, let a town superintendent be provided for every town and ward in the state, with sufficient pecuniary inducement to make him the pliant tool and sounding echo of the state and county superintendents.

Fourth. Let the trustees of all the common schools of the state be bound by law and penalty, to confine themselves in all their official duties to the sovereign mandates of the army of superintendents, placed over them by the legislature, and vested with discretionary power to veto the official contracts made by the trustees in behalf of their respective districts, &c.

Fifth. Let \$59,600 be appropriated to the establishment of a Normal School, placed under the immediate supervision and government of the state superintendent, and the regents of the university, for the purpose of drilling all such as shall be allowed to teach schools in the state, until they shall duly understand what part they are to act in the work of sectarianizing every school in the state, and how to manufacture consciences for the young and rising generations, to be available at the ballot boxes in a future day.

Sixth. Let money be appropriated by the state, for the establishment of district school libraries, and let the State Superintendent recommend all the districts to purchase the books for the library from the firm of "Harpers" of the city of New York, of which firm the present pious Native American mayor of that city is the principal, and let all books bought through the indiscretion of the trustees from any other establishment, be subject to rejection from the libraries by the State Superintendent, on complaint of any county, town, or

ward superintendent, or on that of any other person of unquestionable popular piety.

Seventh. Let a District School Journal be published at the expense of the State: let it be subject to the will and direction of the State Superintendent; let it contain and bear to every district his imperial mandates with speed and despatch, and let the ballance of its pages be filled with able and eloquent reports, essays, puffings, &c., for the purpose of manufacturing public opinion in favor of our noble Prussian school system: let the clergy also, so many of them as are really interested in the pious and benevolent work of proscribing their neighbors, and establishing a uniform kind of religion of their own peculiar sort, be allowed to write largely for the Journal, and inasmuch as there are some badly disposed sects of Old School Baptists, Quakers, Jews, Catholics, &c., who may have conscientious scruples as to the propriety of reading said Journal, therefore let a law be made, and severe penalties annexed, to compel every district in the state to receive, preserve, and transmit to their posterity, the said Journal with its contents.

Eighth. As a convenient pretext for proscribing and persecuting those who believe that pure religion is a revelation from God by his Holy Spirit, and not a mere branch of education, and who are therefore opposed to the profanation of the Bible to give currency to unholy and wicked intrigue and religious speculation, let a law be enacted, either by the legislature or by the mob, that all public schools shall have prayers, learned prayers, said or read in them by the licensed and duly qualified proficient of the Normal Schools; that the Bible shall also be read and expounded by them to the scholars, and that the singing of religious songs and hymns shall take the place of grammar and arithmetic in the schools. By this means, there is a fair prospect that our land, like the streets of Philadelphia, may be soon soaked in human blood, and the pious hearts of the projectors of this plan made to exult in the success of their enterprise.

Ninth. Let large and expensive conventions of the legal officers of this standing army be held, and let them avail themselves of the services of initiated guests of illustrious breeding, from other states and nations, together with members of the legislature, governors, sheriffs, lawyers, counselors, &c., all mingle in these assemblies, and let the consolidated wisdom of these conventions be employed in grave deliberations, upon the best and most effectual means of securing the great end and design of this whole system.

Tenth. Let the religious Journals of our own country, which are to be favored by the success of these operations, speak out in the highest accents of approval, and tell how very impious, illiberal, impolitic and degrading it is to be found opposing such a system of pure and disinterested benevolence. And let the literary and the political presses of the state and nation be suborned, to unite in carrying out these measures; that all who may wish for office, or power, of profit or honor,

may be fairly warned and advised of what will secure their elevation.

Last. (But not of minor importance.) Let all who dissent from this project of piety and benevolence, be branded with infamy, and let all, "*both small and great, rich and poor, free and bond, receive a mark in their right hand or in their forehead; that no man may buy or sell, save he that hath the mark, or the name of the beast, or the number of his name.*"

Let the foregoing rules be attended to, and the day is not far distant when all that shall remain to us of that civil and religious liberty, for which our fathers perished in the field of carnage, will consist in a mere name, and the bitter recollection of what we have been. May heaven avert the storm that gathers over our heads.

CONGREGATIONAL SINGING.

The editor of the Baptist Record in remarking upon an article from another paper upon this subject, holds the following language, viz:

"This point has for some time been decided in our minds—that the music from a scientific choir, is not any part of congregational worship. Let us have good singing in our churches; but let us have that kind of singing, in which all the congregation can 'join with sweet accord, in hymns around the throne.' What would Paul and Silas think of the music in some of our churches at the present day?

It would be well for some churches to consider seriously the many objections that are urged against their choirs. They are such independent things, that there is no governing them."

There are some other practices very common in the New School churches, to which we will call the attention of our friend Jewell. If he thinks that Paul and Silas would be surprised to find modern religionists worshipping with fiddles, and choirs of hired infidels, organs, and other machinery, what does he think would be their astonishment at witnessing the rail-road improvements which have been made in preaching, in dispensing with the offence of the cross, in accommodating the doctrine, the manner and delivery, to the taste and desire of the fashionable, polite, and wealthy of the world? What credit would they be constrained to award the "President, Directors, & Co." of the colleges and theological seminaries, for getting out such swarms of *lilly-fingered* orators for our velvet cushioned pulpits? And praying too; should Paul and Silas, who, in their day, knew not how to pray as they ought, but had to depend on the Spirit to help their infirmities, govern their desires, and direct their affections, when they come to hear our modern scientific clergy say or read their prayers to the gods of missions, of Sabbath Schools, and of other modern religious inventions; prayers performed by quantity in the latest fashion and most popular style, the value of which to be estimated in dollars and cents? What would be their opinion of baptism performed in tubs and cisterns, in the basement of the meeting house, with apparatus to warm the water in cold weather? of the substitution of cold water for wine in the administration of the Lord's Supper?

of religious fairs, with their apparatus of wheels of fortune, sham post offices for the sale of love letters, lottery and other pious gambling, in aid of the Lord's treasury? Or should these two Old School Baptists, after coming out from the inner prison where their feet had been made fast in the stocks, be ushered into a Baptist Religious Tea Party, to regale themselves on ice creams, hot oysters, prize poundcakes and sweetened water, in contrasting the present with the past would they not involuntarily exclaim, "*O tempora, O mores!*"

Mass Meeting at Goshen on Saturday last.—Owing to the heavy and incessant rain throughout the day, a very large portion of the citizens of this county who feel a deep interest in the proposed reform of our Common School system were unable to attend. The meeting was however organized, as we understand, by the appointment of A. H. Sinsabough, Esq., as chairman, and adjourned to meet at the same place, (the Court House at Goshen,) about the 29th or 30th of August next, of which more particular notice will be given in due time. Had the day been favorable, an immense gathering of the people would have showed the thrilling interest which is felt upon the subject.

Philadelphia Riots.—We give in preceding columns the leading particulars of the terrible riots in Philadelphia last week. What produced this outbreak—this violation of all law and order, this destruction of life and property? Certainly not the apparent cause—the disturbance of a public meeting. The true cause is to be found in the fact that a portion of the American people have forgotten what the fathers of our republic fought and bled for, and have repudiated the creed of the apostle of democracy—"EQUAL AND EX-
ACT JUSTICE TO ALL MEN, OF WHATEVER STATE OR PERSUASION, RELIGIOUS OR POLITICAL." Our fathers designed to make this land "an asylum for the oppressed of all nations"—but now we find individuals banding themselves together to defeat the glorious design, and to prevent those who have had the misfortune to be born in other countries from enjoying the privileges of freemen. Added to this, zealots have manifested a disposition to deny to those who differ with them, on questions of religion, the enjoyments of rights guaranteed under the constitution, and for some time past an outcry has been made against the church which has felt the vengeance of the Philadelphia mob. The spirit of intolerance which has gotten up the Native American party, must be checked, or we may expect a repetition of the scenes which have disgraced Philadelphia."—*Hagerstown Mail.*

SCENE OF THE LATE RIOTS.—Returning from our late visit at the south, we called at Philadelphia, and in company with brethren Trott, Leachman, Conklin, Doland, and others, passed through those parts of the city which show the most melancholy marks of the violence of the late riots. About one hundred buildings had been destroyed, including two of the most magnificent houses of public worship in the city, and one Catholic seminary: the balance of those heaps of ruins had been the peaceable residences of about two hun-

dred families, of, generally, the poorer classes of the Catholics. Of these families we are told some are believed to have perished in the flames, not being allowed by the infuriated mob to leave their burning houses; some of those who were so fortunate as to escape the fury of the conflagration were shot down in the streets by professedly Protestant Native Americans, and others, including males and females, infants and hoary headed, decrepit and infirmed, fled to the neighboring woods, where some of them remained, without shelter, without succor, without bread, and without sympathy for several days and nights, being afraid to show themselves to their enraged persecutors.

What a paragraph must a faithful record of this affair present in the history of the 19th century! Should it not be written in letters of blood, to show in future generations that the Protestants, when in the ascendancy of might, can be as intolerant, as persecuting, as cruel, as revengful, and as desperate as pagans or papists of any country?

Oh the hypocrisy of these wolves in sheep's clothing! who, under the base and wicked pretence of zeal for the Bible, of love for liberty, and ardent desire for the good of mankind, could for eight or ten weeks labor with the most indefatigable zeal and perseverance to bring about those painful, disgraceful, and heart rending scenes. Well did they shudder at the sight of those fearful words which were left perfectly legible upon the walls of the ruined building, "**THE LORD SEETH,**" and cause the same to be erased. The same consciousness of burning guilt, which caused the knees of Belshazzar to smite one against the other, led them to build a screen before the walls of St. Augustine's, and hide their guilty faces, but no erasure of the writing on the wall, or fencing built before the house can hide their wickedness from the scrutiny of an avenging God.

☞ "**THE LORD SEETH.**" ☞

Roulett, Pa., May 16, 1844.

BROTHER BEEBE:—Will you please insert in the Signs, that the Alleghany Baptist Association will meet, if the Lord is willing, with the Old School Baptist church at Roulett, Potter co., Pa., on Friday preceding the 2d Lord's-day in July, 1844. A general attendance of ministers and brethren of the same faith and order from sister associations is earnestly solicited. Those from a distance will inquire for John or Burrel Lyman, where we hope they will be affectionately received.

Brother Beebe, come then and see us if possibly you can, and bring in company with you as many of the Elders of the Old stamp as feel as though they can come, for we are few and weak.

BURREL LYMAN, Cor. Sec.

NOTICE.—We are requested to give notice, for the information of distant brethren, ministers, and all persons concerned, that the Old School Presbyterian Baptist church of Winchester, Preble co., Ohio, have changed the time of their stated church meetings, and will hereafter hold them statedly on the Saturdays preceding the 1st Sunday in each month.

Brother Jewett is also requested to publish the above notice.

OBITUARY.

Burdett, N. Y., May 30, 1844.

BROTHER BEEBE :—We wish you to give notice through the Signs, of the death of our eldest daughter, **BETSEY**, wife of Ansel Elliot, who departed this life, after a lingering illness, on the 15th inst., in the 33d year of her age; and although her departure is quite an affliction to us, and especially to her bereaved husband and six small children, yet we do not mourn as those without hope. I had the privilege of baptizing her on the profession of her faith, when in her youth; and when the division took place between Old and New School, she appeared understandingly to remain on the side of truth, and thus maintained her standing in the fellowship of the church to the day of her death, though often prevented during several years past from enjoying those privileges with her brethren in a church capacity which she much desired.

In her last illness she gave us to understand that her hope in Christ was firm, that if the Master could allow it, she thought as she seemed to be wanted a little longer as a mother, she would like to tarry a while; but if it was his choice to take her then, she would have his will and not hers to be done.

On the day of her burial a sermon was preached by Elder Alpheus Calvert, to a large and respectable audience, from Prov. xiv. 32: "The righteous hath hope in his death."

Yours as ever,

REED BURRITT.

Rackoon Ford, Culpepper co., Va., June 4, 1844.

DIED, in Orange co., Va., on Thursday, May 23d, Mr. **TELLHOUSE PRIEST**, in the 52d year of his age, after an illness of several months, but without suffering any excruciating pain after the first two or three weeks of his illness. Mr. Priest had been a resident of the county about two years and a half; he came to the county an entire stranger, but notwithstanding, in that short time he had gained many friends, and was mostly beloved by those who knew him best. Mr. Priest had every aid that the skill of physicians and kindness of devoted friends could afford, but naught would avail; the almighty fiat had gone forth and he is numbered with the dead. The blow will fall with might upon the heart of his bereaved wife and aged parents. Yet we hope it may be blessed and sanctified to them and they may be enabled to say it is good for us that we have been afflicted. Mr. Priest had eleven children, nine of whom are young and have been bereaved of a father's guardian care; but are not the promises of God sure? and has he not said, I will be a Father to the fatherless, and will hear the cry of the orphan? And though by his dispensation "the wreath of home has been unbound" may it not be re-united in heaven? God grant they may form an unbroken circle around his throne?

As posthumous volumes have been written on kings and potentates, we ask permission to pay a parting tribute of respect to the memory of our deceased friend. Custom has too often familiarized the panegyrist in directing his fanciful imagination from the intrinsic value of personal worth to the more lofty hypothesis of ideal perfection. Such effusions of the mind, such transcendent tributary respect not unfrequently blast the fond hope of the panegyrist. Not so in the present instance, Mr. Priest's general course of life like the unrippled stream was smooth and tranquil. Sincere religion was his polar star, round which all the virtues, amiable, industrious, and charitable traits of husband, father, friend, and neighbor systematically, harmoniously, and beautifully revolved. To selfishness, malice, or envy his heart was a stranger. His chief source of happiness seemed to flow from fountains springing from the happiness of others; as his distresses might always be traced to the griefs of those connected with him by the

ties of kindred or friendship. But whilst sympathy thus held dominion over his heart, his mind exercised its office with activity and freedom. Although prudent in the mode of expressing himself, his opinions were the result of conviction; and in all matters reason and truth were the guides of his judgment. If perfection in all these relations of life ever united in a human being, it is believed by all and particularly by one who had the best opportunities of judging since his acquaintance, to have displayed itself in the subject of this obituary.

He was a member of the Baptist church for more than thirty years, and the members of that sacred house knew him well, and can testify to his humble and sincere devotion. To the cold and silent tomb, where his body now lies with its mother dust, he has carried those good qualities. Why then should we drop a sympathizing tear for such an upright and pious member of the church of God? Why should we wish to recall him who has gone to a better world, and who is now enjoying the realities of eternal happiness? With mutual consent and with united voices let us exclaim, we will calmly and humbly submit to the mandates of an all-wise Being. Let us imitate his good qualities while on earth, and when we die may we inherit that habitation which is always ready to welcome and receive the purely christian people.

Yours very respectfully,

JAMES M. DAVIS.

Associational Meetings.

The next meeting of the *Corresponding Association* will be held with the Bethlehem church, Prince William co., Va., (about 30 miles from Washington and Alexandria cities,) commencing on Friday before the 2d Lord's-day in August next.

The 78th annual meeting of *Ketocton Association* will be held with the Happy Creek church at Front Royal, Warren co., Va., commencing on Thursday before the 3d Sunday in August next.

The *Ebenezer Association* will hold her next meeting with the Mill Creek church, Page co., Va., commencing on Friday before the 4th Sunday in August next.

The Old School Predestinarian Baptist Conference, of Maine, will hold its next annual meeting at North Berwick, Me., to commence on Friday, the 20th day of September next, at 10 o'clock A. M.

PHILANDER HARTWELL.

To each of the above Old School Baptist meetings, a general attendance of the brethren of our order is affectionately invited.

RECEIPTS.

Mrs. M. Wheat,	N. Y.	\$1 00
John Coddington,	"	1 00
Eld. Charles Merrit, Jr.,	"	3 00
Eld. B. B. Piper,	Ill.	1 25
Elder Thomas Guice,	Ga.	10 00
J. Maine, Esq.,	Pa.	2 00
Wm. Sprigg,	N. J.	1 00
Elder Thomas Buck,	Va.	5 00
J. B. Stapler,	Del.	1 00
W. Flanagan, Esq.,	Ky.	2 00
Eld. J. H. Flint, for Eld. John Hill,	Iowa.	1 00
Joseph Humphrey, for C. Jenkins,	O.	1 00
Total,		\$29 25

NEW AGENTS.—John Martin, Leatherwood's Store, Henry co. Va.
A. Brundage, Grahamville, Sullivan co., N. Y.
Hugh Conn, Indiana, near Westport, Ky.

LIST OF AGENTS.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Boebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilnot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Buntun, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. H. Waller.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon"

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., JULY 15, 1844.

NO. 14.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.*

TERMS.—\$1.50 per annum: or if paid in advance, \$1 Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

Williamstown, Grant co., Ky., June 18, 1844.

BROTHER BEEBE:—I have heretofore felt and expressed my hearty approbation of you as the editor of the Signs of the Times: I thus felt and spoke of you from what I had seen of your writings (headed editorial) as a sound and faithful minister of Jesus Christ, earnestly contending for the faith delivered to his saints, and of the ancient family or generation of Jesus Christ, whom we speak of as Old School Baptists. I now, (I hope in the fear of God, and deep interest for the welfare of the Zion of God,) ask you in meekness and candor to take a review of your remarks at the closing of your answer to the request of br. Buckley of Alabama, on the Confession of Faith sent you by him for your opinion on the same, in volume xii. no. 8, page 62, near the centre of the middle column, reading thus: "For ourself, we are getting more and more out of favor with written creeds, confessions of faith, &c. Brethren cannot too well understand each other in regard to their doctrine and practice, but who shall dare to say that the New Testament is not a sufficient standard of faith and practice? We have received several confessions from Old School brethren and churches for publication, some of which have appeared in our columns; but with none of them are we so well pleased as with the Book which God has given us and the heavenly interpreter whose office it is to lead the children of God into all truth." Now, brother Beebe, on the first clause above quoted, "for ourself, we are getting more and more out of favor with written creeds, confessions of faith, &c.," I ask you whether it is or is not universal in the Old School Baptist churches to have written on paper a declaration, specimen or sample of their interpretation of the scriptures, presenting therein the doctrine of God our Saviour as understood by them, and by them held in view as a rule of after or continued interpretation of the scriptures throughout, and by them understood as a brief summary of the doctrine contained in the Old and New Testaments, and

by them called covenant or articles of faith. A violation of the same, or any part thereof, by any member or members, is considered a breaking of the covenant, as in Romans i. 31. Further, that such is the practice at the organization or constitution of every church of Old School Baptists, when and wherever brethren unite in the bonds of the gospel: otherwise I ask is it not likely that when the helps for such purpose should meet, they would find the members for constitution in the condition of the Corinthians? "Every one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." 1 Cor. xiv. 26. And so in the absence of such public declaration of faith could you report them perfectly joined together in the same mind and in the same judgment, a plant or branch of the visible church of Christ with safety to them, yourself, and cause of God? Surely not. It seems I might clearly infer, such is your acquaintance and view of the practice of Old School Baptists; therefore if it is right and lawful for you to be getting more and more out of favor with written creeds, confession of faith, &c., it must be equally wrong and unlawful for your brethren to have in usage such declaration of faith, and especially if they should be more and more in favor of such, as is the case in my acquaintance in Kentucky, Ohio, Indiana, &c. Thus your remarks in the mildest view I can take of them, do contain censure against such Baptists, among whom I am allowed a humble station, and I know that your remarks referred to, and their practice, are at antipodes. Alexander Campbell has not, to my knowledge, said more substantially against creeds, confessions of faith, &c., who, in his course it is true, did succeed by his influence to strip the New School Baptists churches (in my acquaintance, most all,) of their articles of faith, or at least, no more to read them only on special request. Need we mention the increase of confessions of faith and practice among them up to this day? Next, of the matter referred to, you say, "Brethren cannot too well understand each other in regard to their doctrine and practice," which saying I cheerfully receive and desire to see among the children of the kingdom. Were it not for that desire of unity in the faith of Jesus, this scribble would not have been made. Your next words are, "But who shall dare to say that the New Testament is not a sufficient standard of faith and practice." This last seems to me with first clause referred to, strongly to signify that those brethren who have in a church state, and use articles of faith or covenant, are thereby saying the New Testament is not a sufficient standard of faith and practice. I only know your words as they stand, with your

knowledge of the practice of such Baptists to carry such charge, which charge we disown; for proof, by examination you will find in every such written declaration of faith among Old School Baptists, (especially if they are the same in every clime,) that they do declare the Old and New Testaments the only proper rule of faith and practice; and as I have before shown, their declaration is a brief expression of the doctrine they understand to be contained in the New Testament, and so follows that the censure your words involve is not due us in any sense, and I hope you will see the portion of your remarks I have referred to is in opposition to much you have before written, as well as to much of your practice among your brethren, and that a rejection of such articles of faith, is in substance to reject their doctrine, practice, and interpretation of the scriptures. But we will examine further for the propriety and lawfulness of such declaration of faith. 1st, It is well known to Bible readers, that Jesus Christ and his Apostles did refer to the Old Testament scriptures, and that it is but rare that they adopted just the same words, yet in words differing it is now acknowledged and makes a part of the New Testament. The reason is clear—Because of these words containing, placed as they are in the New, the very same matter that the original words in the old contained, placed as they were. So the interpretation, whether of New or Old Testament saints, presents the same soul cheering doctrine of salvation by grace. So under the influence of the same Spirit, the servants of God know whether they speak or write, deliver or declare, the same gospel kingdom and its government, otherwise I ask, How is the gospel preached since the last Apostle of the Lamb is fallen asleep? Again, because Matthew the Evangelist wrote out the history of Jesus Christ, his birth, his nativity, his work, his doctrine, his errand into the world, his death, resurrection, and ascension into heaven, and of his kingdom, subjects, and government, Is it therefore wrong that Mark, Luke, and John should write the same history or gospel of Jesus, unless they use the same number and same words? Surely not. It is obvious that the Old and New Testaments contain the written gospel of Jesus Christ, or revelation of God concerning his Son,—a precious gift to his people. So in speaking or writing, if they speak not according to this word, it is because there is no light in them. Next, yourself, a preacher of the gospel, in presence of your congregation you read a chapter or some portion of the New or Old Testament, do you not use perhaps fifty times as many words in the same sermon as is contained in your text, or portion first read, under the influ-

ence of the Holy Spirit? Is not all you say while thus speaking, in harmony with the doctrine contained in the said portion so read, and of course with the rest of the scriptures? And again, you have written much on the subject of the religion of Jesus, his doctrine, his church, and discipline. Is all you have preached and all you have written the *New Testament a proper standard of faith and practice*? If you answer in the affirmative, I ask, would it not be a good creed or confession of faith? But if the answer should be in the negative, Why not get more and more out of favor with preaching, and especially writing? for write or preach, when and where you will, it is your creed or confession of faith, so that I see not, if indeed you are an Old School Baptist, how you can speak lightly of covenants or articles of faith in use among brethren, written, as they should be, in harmony with the Testament. Again, the standard of faith. It is well known that every standard or rule (the substance) will give its own shade or shadow under all circumstances, while the light prerequisite to see or use such standard is present, so every type or impress gives its own likeness. This we cannot deny; for it is said, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psalm ix. 1. If then we shall, under the shadow or influence of the heavenly interpreter be led to show to the household of faith a few lively expressions of our Father's name, his mercy, glory, and excellency; some brief expressions of his bequest, his will, his kingdom, and government of his subjects in this world, and that every one of his children are destined to meet after a few more days of suffering with God their Father, and Jesus Christ their Elder Brother in heaven above, and go out no more forever. This shade, even in the shape (holding the substance) of a truly Old School Baptist covenant or article of faith, surely such sight would be worth looking at, and such melodious sound worth hearing read once every month. Such is mostly the case among Old Fashioned Baptists in Kentucky. Yes, let such interpretation abide with us however coarsely written, but pointing to the Old and New Testament for its zest, that the generations to come may see and hear our view and interpretation of the scriptures.

Lastly. "But with none of them, are we so well pleased as with the Book God has given us," &c. Well, I hope I feel pleased with the Book and heavenly Interpreter's glorious bequest to sinners, the purchase of his blood: yet be it remembered, that though this gift is eternal and sure to all the seed, they cannot see the Book nor hear the heavenly Interpreter's voice until begotten of God and born of the Spirit; then after seeing the glory of God in the face of Jesus, and brought to know the joyful sound, they will be speaking of the glory of his kingdom, and talking of his power. Will the eyes of such become tired of seeing, the ear dull of hearing, and the heart slow of understanding the Interpreter's voice that shows them the things of Jesus as recorded in the Book, without which

voice the Testament can profit them but little in this world, if any? I think not. Is it not the case then that they speak that which they do know, and testify of the things they have seen? So then as well write down after the Interpreter's voice as speak. Is there therefore any difference between that so written and the Testament? If not, it would seem clear to me that you might as soon become more and more out of favor with the Book and heavenly Interpreter, as the things or doctrine the Interpreter declares the Book to contain; and further, that they are written on the fleshly tables of your heart: then the book, the heart of flesh, and the Interpreter, these three agreeing in one, may it not be written, even that doctrine which the experience of every child of God contains.

The above I submit to you, my brother, for your examination and scrutiny, and request an insertion of it in your paper, that the brethren in general may judge between us. This done, my object is accomplished.

I subscribe myself your unworthy brother in tribulation,

WILLIAM CONRAD.

FOR THE SIGNS OF THE TIMES.

DEAR BROTHER:—I was greatly disappointed in not being able to reach Warwick at the time of the Association. It would have afforded me great pleasure to have met with you. I learn from br. Pavey, (one of the delegates from King street,) that your meeting was both pleasing and profitable. You learned from our letter that the church had rented the upper part of their place of worship, and that they meet in the basement. So you see that although there is a great deal of worldly exaltation in our city, one thing is not exalted, and that is the truth. There is great profession, but it is in name only; there is much effort and labor, but it is to make proselytes; and if ever there was a time when the language of the prophet was applicable, it is now: "Lord, who has believed our report, and to whom is the arm of the Lord revealed?" A ministry that has nothing but divine truth to recommend it, is not likely to be very popular in our city; for, "Not many mighty, not many noble, are called, but God has chosen the poor of this world, rich in faith, and heirs of the kingdom." Hence the prospect of a church that is in debt, and will not hear any thing but the truth as it is in Jesus Christ, is very gloomy. We know that the Lord's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear, neither is he at a loss for laborers for his vineyard, nor under shepherds for his flocks. As the great Shepherd, the great Builder, the Lord of the vineyard, his laborers, under shepherds, and workmen, are all taught employed, and directed to their several fields of labor and service, as shall best promote the good pleasure, and further the purpose of the King of Zion. Hence he sent Philip to Samaria to preach Christ unto the people, directed him towards the south that he might come in contact

with the Eunuch, and instruct him concerning what he had been reading in the prophets, and finally to baptize him upon a profession of his faith. Again, Paul and Barnabas are separated unto the work whereunto he had called them, and Paul is told in a dream to tarry at Corinth, for the Lord had much people there. But when Paul and his companions essayed to go to Bithynia the Spirit suffered them not, neither were they permitted to preach the word in Asia. Now who will presume to assert that the same order and arrangement is not continued, and will be continued, until the last vessel of mercy is brought in? None but those, the eyes of whose understanding have never been enlightened. While, therefore, the religion of the world, with all its various appliances, and in all its changes, is conducted by worldly policy, and for worldly advantage only, the pure religion before God the Father is governed and directed by him who is Head over all things to the church, and although its changes are the cause of great tribulation to the servants and lambs of God, yet they are nevertheless working their eternal welfare.

The changes that have taken place in the church in King street, have compelled me to resign the pastoral charge, and being entirely disengaged, like Israel of old, I am watching the moving of the cloud to direct my way.

I have had the loan for some time of a copy of Gadsby's Collection of hymns, which I think only want to be known in order to their universal adoption throughout all the Old School churches.—Could not brother Beebe further this object while visiting the Old School Associations, Conferences, and meetings? Surely the churches would rejoice in having a hymn book that they could open at any place without meeting with something that was contrary to the word of God.

Perhaps you have seen a work of William Huntington which he wrote in answer to those who wrote against him, for not preaching the law as a rule of life. The following extract I was induced to copy, and it may be of a like interest to the readers of the Signs of the Times.

Extract from William Huntington's work on the law, written in consequence of one or more publications against him, for not preaching the law as a rule of life:

"The stock from which ministers of the letter get the matter of their preaching is the law; and they are dead men to God, having nothing but death in their souls, and the killing letter of the law in their mouths; they minister death unto death: and the soul that is alive by faith, may feel the effect of such a ministry as soon as he enters the place where such ministers are. A dismal gloom of darkness and a cold chill seizes, and spreads itself through the whole soul. The sight of the audience increases this, and the taking of the text serves as a notice for the audience to get ready, and place themselves in their usual corners for the most sound, sweet and refreshing sleep that they enjoy throughout the whole week. Being now out of the hurry of business, and the empty

and barren noise of the preacher, bidding defiance to all, not only to the aged, but also to the young, to keep their eyes open while he is at his work. He operates like opium, and will transport you into the land of Nod in spite of your best efforts. Standing up, pinching the flesh, snuff taking, beating the head against the pillars, or pricking yourself with a pin, is of no use, Morpheus, the god of sleep, is with him; that is, with the preacher, and submit you must. The letter killeth, but the Spirit giveth life. Nor is it possible for a believer in Jesus Christ to enjoy even the life, much less the lively exercise of any one grace, under the best discourse that a minister of the letter can deliver, because of the leaven of the Pharisees which is hypocrisy. At the believer's departure, the dew of heaven is exhaled by the barrenness of the preacher. Death and bitterness of soul are communicated by the deadness and wrath that is in the preacher. Straightness and bondage brace and contract the soul from the servile fear which the letter of the law engenders, enmity to God, and hard thoughts of him, attended with self pity, bitterness of soul, deadness, and backwardness to all that is good, are all a soul can get under the letter. The letter killeth. These fill the soul with murmurings, and rebellion; and though they may not be spoken to the ear nor suggested to the mind, yet experience repeats plain enough the ancient proverb or reproof, "Why seek ye the living among the dead? He is not here, but is risen." Luke xxiv. 5, 6. And as Christ Jesus has taken his seat on the Holy Hill of Zion, and dwells with the broken and contrite heart, none but the devil himself will ever entice us to seek him at Sinia, or under the ministry of the letter. Here is nothing but husks. The sleepy soul gets a composing draught. The Pharasaical head, notions to feed his pride. The carnally secure grow stronger in insensibility, and the arrogant and presumptuous, their forehead more stiffened. All letter men are as Paul once was, alive without the law, and sin (in them) is dead."

Your brother in the gospel,

WM. CURTIS,
No. 17 Sullivan Street, New York City.

FOR THE SIGNS OF THE TIMES.

Keytesville, Mo., May 12, 1844.

BROTHER BEEBE:—I am still pleased with the Signs of the Times. I discover in your fifth number, page 36, a complaint that Missouri brethren have been backward in making communications through your columns; for one I acknowledge the justice of the complaint, and others may possibly labor under the same difficulty, a fear of wounding the good cause in the house of its best friends. We delight to read the communications which declaratively glorify God. The blessed God has in times past made use of the weak, to confound the mighty; and his power is just the same in one vessel as in another, but the inquiry will sometimes arise, Is he with us at all?

I will venture to say a word on the subject of faith. There appears to be some discrepancy

among the people on that subject. I see no very good reason for disputing about it, since the Apostle has been so plain and explicit in pointing it out, and showing what it is. Heb. xi. 1, "Faith is the substance of things hoped for, the evidence of things not seen." The blessed promise, through Jesus Christ to Abraham and his children. It is the evidence of things not seen. We were blind, and could not see without revelation; and revelation must be from another, and all spiritual revelation comes through Jesus Christ. To Abraham and his seed were the promises made. Now is it proper and right to call faith, *the faith of Jesus Christ*? The answer may be found, Gal. ii. 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ," and in verse 20, "I am crucified with Christ, nevertheless I live; yet, not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." But, was this according to the belief of the fathers of old? Read the eleventh chapter to the Hebrews, throughout, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Of Christ it was written, 'This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.'" He is "Of God, made unto us Wisdom, Righteousness, Sanctification, and Redemption." And again, "To declare his righteousness, for the remission of our sins, that God may be just." &c. All these, with a cloud of witnesses, go to prove the same. Yet some will assert and teach for sound doctrine that *the belief of sinners is faith*, and very pressingly charge them to *act faith*.—See Jude 4, "For there are certain men crept in unawares, who were before ordained to this condemnation: ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." These fall under a law of righteousness coming out of themselves, while they would rob that blessed Lord of his power and glory, and appropriate it to themselves: for they stumble at the stumbling stone. Will they claim their belief and good works for, or substitute them in place of the faith of Jesus Christ, and thereupon claim the opening of the door of heaven? Let them look well to it; for there is a people spoken of which were not profited by the word, it not being mixed with faith in them that heard it. They may have believed as Simon did, or as satan does, and tremble, and as thousands do who can *act their faith*. We conclude they must belong to Hagar's family; for *they* could always go to a greater length than the children of the free woman. God's people are little and poor; "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

I remain yours in gospel bonds,

FELIX REDDING.

FOR THE SIGNS OF THE TIMES.

Pine Hill, Talbot co., Ga., May 18, 1844.

DEAR BROTHER BEEBE:—Inasmuch as I see my name enrolled in the Signs as agent, this is to

let you know that I accept of the appointment, and will, to the utmost of my ability, circulate the Signs, believing them to contain the truth, and now trust I shall be of more service to you than at first I thought it possible.

I have nothing to write which would be interesting to the scattered yet united household; for, brother Beebe, notwithstanding we are scattered from one end of the earth unto the other, yet we are united in the closest of bands; we are united in faith, yea, in the faith of the gospel: by grace we unitedly profess to be saved through faith, and that not of ourselves, it is the gift of God. We are united in one common warfare, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: we are united in the strongest bands of christian love and affection, not moved by the moneyed engines, for the love of Christ constrains us to the discharge of our duty. We love him because he first loved us, and gave himself for us; we love one another because he has given us of his Spirit, which is love, for God is love: we are also united in one body, for by one Spirit are we (we trust) all baptized into one body, and have all been made to drink into one Spirit; for the body is not one member, but many. O the wisdom of God in setting the members in the body, that they should have the same care one for another, and, moreover, crowning it with Christ the Elder Brother, the Head and representative of the body, in order that he might be legally entitled to redeem! This certainly is the cause why he was made of a woman, made under the law to redeem those who are under the law, that is, his body or bride, for the children being partakers of flesh and blood, he also took part of the same, that he might be a faithful High Priest in things pertaining to God, to make reconciliation by making an atonement for their sins. This being the case, the ground work of their (or our) salvation is in consequence of the relationship that exists in the body, between Christ the Head and us the members of the body. Here is a medium opened by and through which the love of God and all the blessings contained in the gospel can flow to such poor sinful worms of the earth as we are. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: and if sons, then heirs of God through Christ." Then brother Beebe, if heirs, there is an inheritance treasured up for us, and we receive a portion of it in this life. First, heirs to the quickening us from the dead state we were in by sin and wicked works; heirs to a seat in his visible church; heirs to all the persecutions which Christ himself suffered; and moreover it is appointed unto us to die, and to rise from the dead, for he hath brought life and immortality to light through the gospel: heirs to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us who are kept by the power of God through faith, ready to be revealed in the last time. And last, but not least, heirs to a crown of life which the Lord the right,

eous Judge shall give us in that day, and so we shall ever be with the Lord, and be like him, for we shall see him as he is.

Brother Beebe, When I commenced writing I did not think of writing any thing worth publishing, neither do I wish you to publish this to the exclusion of other matter of more interest; yet you are at liberty to publish the above and the annexed poetry if you choose.

May the grace of God be with you.

Yours as ever,

THOMAS GUIRE.

Why should we mortals fear to die
And leave this frail mortality?

Why should we shrink, or pine, or cry,
When we the great grim monster see?

Why should we dread to approach the tomb,
Or grieve when friends in silence lie?
We know it is the certain doom
Of those who dwell beneath the sky.

Why should we fear the monster death
Since Jesus left the courts on high,
And died—was buried,—and has left
The grave, with victory and joy.

He burst the bands of death in twain,
And with a shout to glory's gone;
He told us he would come again,
That we might rise as he has done.

Why should we start or fear to die
Since he has gone to reign above?
He'll come again, and we shall fly
To dwell forever in his love.

Arise ye saints, leave off your fears,
Think what your Lord in love has done;
Take up your cross, wipe off your tears,
And march the road that he has gone.

Jesus will come the second time
In clouds, arrayed with brilliant light
To save his bride, the chosen line,
And dwell forever in her sight.

The angels then the trump shall sound,
Arise ye dead, leave off your shroud;
Awake ye nations under ground,
To meet King Jesus in the cloud.

We then shall see him as he is,
And with him we shall ever reign,—
While sun and earth, and moon, and seas,
Shall sink to nought and so remain.

T. G.

Circular Letter,

[Of the Baltimore Baptist Association, for 1844.]

DEAR BRETHREN:—According to our ancient custom we send you our annual epistle, in which we would stir up your pure minds by way of remembrance of some gracious promises of our heavenly Father, directed to the children of his grace. The subject we would present for your consideration is, the SECOND COMING OF OUR LORD JESUS CHRIST, in his glory, and the divine consolation enjoyed by the saints in anticipation of that event; it being one of the most prominent truths of revelation, has, in every age of the world, contributed largely to comfort and sustain them in view of the glory of their Divine Lord and Master, to be at that time revealed.

We will first prove from the word of the Lord that this event is yet to take place; and Secondly, draw from this fact the consolation it af-

fords. It is beyond dispute that Old Testament saints believed in the second coming of Christ in the manifestation of his Godhead, and as Judge of the whole earth, as well as his first coming in his humiliation as the servant of God. Jude informs us that Enoch (only the seventh from Adam) prophesied of this event, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15. It may be supposed by some that this prophecy was fulfilled in the destruction of Jerusalem; but unto this event the prophecy could not refer, as all ungodly sinners are not yet convinced of their ungodly deeds; nor will they be until their final judgment, and the irrevocable sentence of the eternal Judge is pronounced. Again, This comfortable doctrine was believed and taught by Job, (Job xix. 25—27.) "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." This glorious sight can never be enjoyed by Job before the gracious promise is fulfilled, which was made to the just, of the resurrection of their bodies. "When the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first." 1 Thes. iv. 16.

We shall now notice some passages spoken by our dear Lord and his Apostles, for we conceive this was as uniformly believed among the children of God in ancient times as any doctrine revealed to the faith of God's elect, and as full of comfort to their souls as any thing they were taught by the Lord to believe.

Beloved, consider what a host of witnesses we have to confirm this glorious doctrine; we shall also notice the manner of his coming. Acts i. 9. And when he had spoken these things, while they beheld he was taken up and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall also come in like manner as ye have seen him go into heaven." Now let us see how the Apostle understood this subject, 1 Thes. iv. 15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first." And also in 2 Thes. i. 7, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." From these testimonies of the Holy Spirit, we find it was a universally received sentiment among the disciples of Jesus. Now we will hear what Peter says on this subject. 2 Peter iii. 3, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? But

the day of the Lord cometh as a thief in the night, in the which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness: looking for and hastening unto the day of God, wherein the heavens being on fire, shall be dissolved; and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." One more passage we will notice which is conclusive in establishing this truth, 1 Cor. xi. 26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come," compare with Hebrews ix. 28, "And unto them that look for him shall he appear the second time, without sin unto salvation."

Glorious appearance will that be, when he shall come in all the glory of his Father, with all his holy angels! "The king's daughter is all glorious within, her clothing is of wrought gold; she shall be brought unto the king in raiment of needle work; the virgins her companions that follow her, shall be brought unto thee, with gladness and rejoicing shall they be brought, they shall enter into the king's palace." John had a clear view of this glorious event, and of the happiness of the saints in the enjoyment of it; Rev. xix. 6, And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God omnipotent reigneth: Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready: And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. Then shall death be swallowed up in victory; then shall sin be utterly destroyed, no more sin, darkness, temptations or sickness; no more persecution, no more wandering from God; no more of the conflict between flesh and Spirit; then shall we have immortal bodies, like unto the glorious body of the Son of God. Wherefore comfort one another with these words.

John the beloved Apostle in writing to comfort his brethren, and to feed the sheep of Jesus, says, (1 John iii. 1, 2,) "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Not only does John confirm the expectation of his brethren in looking for Jesus' coming, but he assures them of the glory to which they are to be exalted when he comes, and upon this draws the conclusion that every man who has this hope in him, purifieth himself, even as he is pure. We therefore exhort you brethren, let your conversation be as become the gospel; not the law, since the gospel is the law of liberty; yea, of love. Strive to love each other with a pure heart fervently. "By this shall all men know that ye are my disciples, if ye love one another." "Wherefore laying aside all malice, and all guile and hypocricies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby." "Blessed is that servant, whom, when his Lord cometh, he shall find watching." Finally, brethren, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever are lovely, whatsoever things are of good report;

if there be any virtue, and if there be any praise, think on these things." May the angel of his presence guide you through all the journey of life. Farewell in the Lord.

WM. MARVIN, *Moderator.*

R. C. LEACHMAN, *Clerk.*

Corresponding Letter,

[Of the Baltimore Baptist Association, for 1844.]

The Baltimore Baptist Association to the several churches and associations with whom she corresponds sendeth christian salutation.

BELOVED BRETHREN:—Through the abounding goodness of our heavenly Father we have been again permitted to meet together in our associate capacity, to see each others' faces, extend our brotherly salutations, bow together at the throne of grace, listen with mutual delight and satisfaction to the consolations of his gospel, and receive the droppings of his doctrine and the distillings of his speech. We were glad to see our brethren from Ketooton, Warwick and Corresponding Associations, but when we looked for brethren from other Associations we looked in vain. We mourn over the apparent desolations of Zion, but we find that our God is still a Refuge for the oppressed and a very present help in time of trouble, and these are the seasons when the saints most need and enjoy his helping hand.—How needful then it is that the saints of God should experience trouble and oppressions, that they may know where their strength and refuge is. Our God has been pleased indeed to try us as an Association in the furnace of affliction, so that we are cast down but not destroyed; and when we see our brethren, year after year, coming up to our help "we thank God and take courage."

The Lord has taken one and another of our brethren in the ministry home to himself until our number has become very small; and in addition to this, our brother Reis is now laboring under the worst of afflictions, that of blindness, together with great pain and bodily sufferings; therefore you cannot expect many messengers from us; but we send you our minutes, and hope our brethren will not forget us but continue to send us a good supply of messengers.

Our next Association will be held, (the Lord willing,) with the church at Warren, Baltimore co., Md., commencing on Thursday before the 3d Lord's-day in May, 1845.

Brethren, farewell, may the God of Jacob sustain you and cheer you with his heavenly smiles.

WM. MARVIN, *Moderator.*

R. C. LEACHMAN, *Clerk.*

EDITORIAL.

New Vernon, July 15, 1844.

CREEDS AND CONFESSIONS.

In this paper will be found a letter from brother Conrad of Kentucky, dissenting from some part of our reply to brother Buckley of Alabama. We are sorry that our remarks have been understood as involving a reflection upon any of our churches or brethren, as nothing could have been more foreign to our intention. So far as we are prepared to answer the first interrogatory of brother Conrad, we believe the practice of writing a brief summary of the faith held, is very general among the Old School Baptist churches, but a practice by no means peculiar to them, but equally common

among New School and nearly all orders of professed christians; but the practice we believe is not universal among the churches of our faith.—It was not our design to denounce the practice, or find fault with the brethren who think them necessary; nor even to insinuate that such brethren as adopt them, thereby reject the New Testament as a rule of faith and practice, or think that book insufficient (when duly understood) to thoroughly furnish them to every good work. So far from entertaining such an opinion of our brethren, or of any of them, we are satisfied that their motives are to guard against innovations, heresies, disunion, and confusion. In coming together in church fellowship, nothing can be of more importance than harmony; two cannot consistently walk together if they be not agreed. One Lord, one faith, and one baptism, must be acknowledged, received, professed, and practised, to distinguish the church of Christ from the various branches of anti-christ. The fellowship of the saints also rests on the same basis as at the day of pentecost, when "they that gladly received the word were baptized, and they continued steadfastly in the Apostles' doctrine, and in breaking of bread, and in prayers." Acts ii. 42. We are aware that many designing men, in order to lead the saints into some new theory, and away from the simplicity of the gospel, have commenced their work by denouncing creeds, confessions, &c., and have professed great attachment for the Bible as an infallible rule: and others again, to bring about an unlawful amalgamation of the saints with the children of the bond woman, have taught that a particular set of views are of little or no importance, and consequently all discriminating confessions should be laid aside. To protect the saints from confusion and disorder therefore, our brethren have in most instances, at the organization of churches, prepared and adopted a written declaration of what they understood to be the doctrine and order of the gospel, as taught in the scriptures.

But brother Conrad will inquire why "*we, for ourself, are getting more and more out of favor with written creeds, confessions of faith,*" &c. In answer, we respectfully submit the following reasons, viz:

First, The Old School Baptists are coming to be much less in need of written creeds to distinguish them than formerly, by their conformity to the New Testament as their only, and all-sufficient rule of faith and practice; while every other sect and denomination are departing farther and farther from even the form of sound words. The time has been, when the several branches of anti-christ professed as strict a regard for the scriptures as a rule of faith, as the Baptists did; while at the same time they construed the language of the divine record to mean the very opposite of what we were taught by the Spirit to understand; but the time has now come in which they publicly disavow such regard for the Bible as a rule, and take the ground that the scriptures were only designed as a general outline of what God requires, and that the ingenuity of man is to be taxed to fill up the

blank, by *co-working with God*, in contriving ways and providing means for the more effectual execution of the divine will, and salvation of sinners, and that many things, for which there is neither example or precept in the Bible, are of more importance in the work of saving sinners, than any thing which the Bible contains. Hence a strict adherence to the New Testament is at this time a more prominent and distinctive badge of our peculiar faith, than all the written creeds and confessions that were ever written by uninspired men could be.

Second, Our next reason is, that whatever written creeds have effected, in preventing innovations and confusion in our churches, they cease to be effectual at present. A vast number of the New School churches of our acquaintance, have as sound and unexceptionable articles of faith, as any we have ever found written among the Old Fashioned Baptists, and yet run as greedily after the error of Balaam as any of the arminians of the present age, so that the very creeds which were designed to preserve the church from a connection with heresies and heretics, are used for the opposite purpose, and churches which have gone quite over into New Schoolism are retained in our associations, because they still retain the written confession of faith in their church book, and annually preface their associational letters with a copy of their original confession, thus rendering themselves perfectly invincible by fortifying themselves with the same confession of faith which we also hold.

Third. We are more and more convinced by our own observation that there is no valuable object secured by the use of written creeds, which is not equally secured to every gospel church by a direct reference to the word of God. Is it said, But we differ in our construction of the word of God? The same may be said of creeds; the truth is, those who would cavil with the scriptures would cavil with the best creed that was ever written by uninspired man.

Fourth. There is a very great discrepancy in the written confessions in use among those who are perfectly agreed in their understanding of the scriptures. It has not been uncommon in some of our association where the churches were in the most perfect apparent harmony and fellowship, to find in their different versions of the leading sentiments laid down in the preface of their letters an entire want of harmony. We have something like a bushel of such documents which have been sent us for publication at sundry times and from divers places; were they all spread out in the columns of the Signs they would do far more to confuse and obscure the real sentiments of Old School Baptists than to elucidate and make them plain.

Fifth. Without imputing anything improper to brethren, churches, and associations, the writing of a creed to be made binding as a standard of faith does seem to us to imply what none of our Old School brethren wish or dare to say; viz: that the New Testament is not a complete and sufficient rule of faith and practice to the saints of

God. If complete, it cannot be improved; if sufficient, nothing more is required.

Sixth. The practice of adopting creeds, written by uninspired men did not originate with the church of God, nor is the practice authorized upon any express or implied command of God, or example of the primitive church. Nothing was required to identify the primitive church more than their strict observance of all things whatsoever Christ had commanded. A confession and profession of faith was required to be made verbally by every person on application for fellowship and membership in the church; on such profession they were received and baptized, and as long as they held fast this profession of their faith by walking conformably to the gospel, they enjoyed the Apostles' fellowship. And it is our honest impression, that the best confession of faith that can be adopted at this time, should be much more plainly written than with ink and paper; there is a way of showing our faith by our works, by our attachment to the cause, our submission to the government of Jesus, our love to the brethren, our close conformity in word and doctrine, and in faith and practice to the New Testament, more effectual than all the written parchments dictated by councils of good or bad men since the Apostolic age of the church.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.
Thus shall we best proclaim abroad
The honor of our sovereign God."

A written creed may be carried in our pockets, while our hearts are far from righteousness; but the faith of God's elect must exist in the heart, exercising its governing power over those whose happy privilege it is to possess it.

We cannot agree with our correspondent in his application of Romans i. 31, for we have no idea that the characters there described were ever guilty of breaking any covenant entered into by, or obligatory upon the members of a gospel church; the violation of any contract, is a species of *covenant breaking*, and as it is required of every one, in uniting with an Old School Baptist church, to promise conformity to the New Testament, as the only infallible rule of faith and practice, any departure from that rule, even by substitution of other rules, is so far covenant breaking, and any departure from the scripture as a rule is so considered, and so treated by our Old School churches, when satisfied that such is the case, whether the thing in which the offending party has offended be named in a set of articles or not.

The confusion, alluded to in the church at Corinth, (1 Cor. xiv. 26,) was not to be prevented by written confessions, but by a strict observance of the directions which the Holy Ghost gave them by this inspired admonition of the Apostle; otherwise, when they came together each might have a creed, each a confession, and each a summary of faith, which might possibly differ as widely as the psalms, doctrines, tongues, revelations and interpretations of which Paul complained. This

admonition goes rather to show the necessity of keeping every thing out of the church that is not plainly authorised, than to show the necessity of additional Psalms, doctrines, and interpretations. Written confessions, as defined by brother Conrad, are written interpretations of the word, and show the peculiar doctrine embraced in the confession; let each come together with his written creed, and what would they lack of the confusion which existed among the Corinthians?

Our brother inquires, if we were called to assist in the organization of a church, and we should find the constituents destitute of a written summary, whether we could report them perfectly joined together in the same mind, judgment, &c.? If we should find them perfectly joined in all things contained in the New Testament, we could; but, in our judgment, they might have a set of very clear articles of faith, and each sign his name and pledge himself to abide by them forever, and still in our estimation lack that perfect unanimity which we consider essential to the fellowship of the gospel. We would not measure them by their written creeds, but by the *measuring reed* with which John was commanded to measure the temple of God, and the altar, and them that worship therein, (Rev. xi. 1,) and if we should find the city four square, having twelve foundations, and twelve gates, and in all things agreeing with the measurement of the reed, we would not dare pronounce her deficient because she had no written creed other than the Bible.

Brother Conrad entirely mistook our use of the words, "But who shall dare to say that the New Testament is not a sufficient standard of faith and practice," in his inference that we designed to charge our brethren with denying the sufficiency of the New Testament as a rule. The church in which we hold our membership, and both churches to which we stately preach, have written summaries of their faith, and we believe that it would be hard to find any churches in our country who more firmly believe that the New Testament is an infallible, complete, and sufficient rule of faith and practice. So that according to his construction of our words, the charge would have fallen heavier upon our own head than on his or any of those brethren who held written confessions, without regarding them in the light in which he understood us to regard them. It is true, we do not regard the Old Testament as a rule of faith and practice to the gospel church, or our faith would still be looking for a Saviour to come, and still we should practise the service of the worldly sanctuary, and perform the carnal ordinances of the old dispensation. With this distinction brother Conrad is not only with us, but has carried out his views in clearer language, in "*declaring that the scriptures are the only proper rule of faith and practice*," and in his profession of faith he only makes a declaration briefly of what he understands to be contained in the New Testament." In this, if we understand our brother, we are perfectly agreed. We not only hold that it is lawful for the disciples of Jesus to declare frankly what they understand the scrip-

tures to teach, but that it is their duty to do so; and this we intended to express in the words which he quoted from us, viz: "Brethren cannot too well understand each other in regard to their faith and practice." Certainly such declaration does not require them to disown the New Testament as their only rule.

The want of harmony which brother Conrad inferred, between our remarks, and much of our published writings, and our practice, and above all, in what he understood to be an implied rejection of our brethren and their sentiments, is altogether owing to his understanding us differently from what we designed to express. If there is any important discrepancy between our doctrinal views and those of our brethren in Kentucky, and other places, we are not aware of it; and certainly our brethren abroad have had abundant opportunity to know of our doctrine and practice for the last twelve years.

In regard to Christ's having quoted from the Old Testament, and Matthew, Mark, Luke, and John, writing, &c., brother Conrad will not say that these were like the saints of the present day, uninspired men; nor do we believe our brother would be willing to give modern written opinions, even of the best of men, an equality with what was written by immediate inspiration of God.

Brother Conrad says all that we write or preach is our creed, and confession of faith, &c., Very true; but not in the common acceptance of these terms: in this qualified sense of creeds and confessions, we not only admit the propriety of them, but we consider it the bounden duty of all the children of God, as opportunity is offered, to declare verbally, or in writing, what God has taught them, and thus contend earnestly for the faith once delivered to the saints.

Perhaps we have written sufficiently upon this subject for the present, and we sincerely hope that our explanation may be satisfactory to brother Conrad, and to all others who have been hurt with us. We certainly did not intend to start any new game for controversy. When we wrote to brother Buckley we wrote as we believed, and called on our brethren to examine the subject for themselves, and not trust to our views. Brother C. has complied with our request: he has written frankly, and we think in the spirit and temper of the gospel, and we hope that all that has been written by us both, may serve to edify, and at least lead our brethren to inquire at the holy oracle.

WHO IS LIKE UNTO THE BEAST?

WHO IS ABLE TO MAKE WAR WITH HIM?

REVELATION XIII. 4.

We copy the following extracts from the District School Journal, the official organ of the State Superintendent of Common Schools, that our readers may know what are the doctrines held by those who are put in authority over the consciences of the people of this state.

The first of these extracts is from an article upon "District Libraries," in which the writer proposes the union of the districts to form town li-

braries, and as the "dear people" are not thought to have sense enough to know what books will suit them, the duty of selecting suitable books "devolving, as it too often must, upon those who are not possessed of the requisite qualifications to discharge this responsible duty in the best manner, an irreparable injury may unconsciously be inflicted." &c. The remedy suggested for this evil is "for the trustees to commit the selection and arrangement of the library to such individuals, as, from their education, judgment and pursuits, would be best adapted to execute the trust with fidelity and ability." Or in the event of merging the district libraries into town libraries, the town superintendent may relieve us from the responsibility of thinking and acting for ourselves! The main drift of the whole article goes to show that the library system is designed, like all the other wheels of the unwieldy machine, to religionize our schools from educational to sectarian purposes. The writer speaks of the munificent liberality of the state! Pray what has the state done so munificently? They have squandered away more than one million dollars of the people's money, in donations to colleges and academies, on officers and pensioners, without their consent, and for no valuable purpose whatever, but rather to burden them with grievous taxation, and subvert their dearest liberties, while not one cent of all that munificence comes from the pockets of those agents of the state, who claim to be the benefactors of our country.

The second extract is from an article written by a member of the British Parliament, an European aristocrat, one of the nobility of England! The doctrines of foreign Lords and nabobs, are carefully selected and palmed off upon the sons of liberty, who are denounced as incapable of thinking and deciding for themselves. Thomas Wyse, Esq., M. P. decides, that physical and intellectual training, such as Thomas Jefferson, George Washington, Benjamin Franklin, Patrick Henry, and a thousand others of the greatest and best men that ever lived in our country had, without moral education, by which, as he himself defines his use of the word *moral*, he means religion and christianity reduced to a mere science, is pernicious, it is providing for crimes and dangers, intrusting with power with the certainty of its being absurd. What was the religious education of Washington, Jefferson, Franklin, Henry, and of nearly all the great patriots and able statesmen of our country? The very kind now denounced through the official Journal, as pestilential; as that in which the glory and beauty of civilization is set up to be dashed to pieces by the "evil spirit," (the devil,) "The pestilence of a high taught but corrupt mind—blowing where it listeth." Really this is large talk, to be addressed to the people of the state of New York. It is in substance this, If by educating the rising generation we cannot learn them religion as a science, if we cannot change their hearts, and implant in them the immortal principle of reigning grace, it is decidedly wrong to educate them at all! But why do not

the publishers of the Journal quote the strong arguments of the papists in favor of scholastic divinity? That sect, whose doctrines they profess so strongly to repudiate, have gone largely into the business of religious education. Witness the number of their monasteries and Jesuitical schools; and yet, it is well known, that from the school of Alexandria, to the religious schools of our own day, the bearing that all such schools have had upon the world has been uniformly despotic, unnatural and cruel, involving cities in flames, and whole continents in human gore.

But after all, does not this English dignitary betray what it would have been policy, for the present, to conceal, when he says explicitly, "When I speak of moral education, I imply religion; and when I speak of religion, I speak of christianity?" Let those who value their social, sacred and religious rights, look well to it; this doctrine is endorsed by the editor of an official document of state, which no school district is at liberty to refuse to receive on penalty of the law. Yes, the editor says this very article "is full of instruction, and replete with the most sound views of educational philosophy."

The third, and last extract which we have made from the columns of the Journal, and on which we have room only for a few brief remarks at this time, is more definite than the others in specifying what is intended by *moral* or *religious* education. Mr. Randall says, among other things which should be taught, "He" (the pupil) "should early be taught to recognize the supremacy of the moral sentiments, the dictates of duty, the voice of God within his soul." Besides this, our children are to be taught (by the schoolmaster) to interpret the will of their Creator; and the teacher is admonished to ponder well the deep responsibilities which his office involves, &c.!

How blind to all that is spiritual must they be who do not know that such lessons as are in this extract assigned to the district school master to teach the children of his charge, are such as all the angels in heaven cannot teach, and such as neither unregenerate children or adults can possibly learn, until they are born of God, and taught by his Holy Spirit. What conception can the writer of that sentence have of the voice of God? at the sound of which worlds sprang into existence, that voice which is as the sound of many waters, and of mighty thunders; that voice, at which the strong pillars of heaven tremble in astonishment, at which the headlong billows of the sea, and the loud tempests are hushed to silence,—at which the dead shall rise and come to their final judgment, in describing it as a something over which a common country school master, if taught himself at a Normal School, may render effectual, or teach his young disciples to know, to manage, and to render effectual. Hereafter we shall resume these remarks, if the Lord will.

Here follow the extracts from the *District School Journal*, July number, 1844, pages 14 & 15.

"The hill of science is indeed but a barren heath, until it is adorned with the perennial fruits of *christian morality*, and the rich flowers of imagination, taste, and refinement; and it is impossible that we should contemplate its steep ascent with pleasure, until we can indistinctly at least discern its expanding beauties, and comprehend in some measure the rich variety and wide extent of view which it presents on every side. The munificent liberality of the state has provided us with the most ample means of accomplishing this de-

sired result, and it only remains for us so to appropriate and apply those means as to secure the utmost attainable mental and moral advantages."

Extracts from a work of Thomas Wyse, M. P., in the District School Journal of July 1844, page 115—16.

"The education which confines to the desk or chapel is a very partial education; it is only a chapter in the system. It is pernicious; it is a portion only of the blessings of education. If such be the result of separating physical and intellectual education, how much more so of dividing intellectual and moral. It is laboriously providing for the community dangers and crimes. It brings into the very heart of our social existence, the two hostile principles of Manicheism; it sets up the glory and beauty of civilization, to be dashed to pieces by the "evil spirit" to whom it gives authority over it. It disciplines the bad passions of our nature against the good, making men wicked by rule, making vice system, intrusting to the clever head the strong hand, and setting both loose by the impulse of the bad heart below.—The omission of physical education renders the other two ineffective or pernicious; BUT THE NEGLECT OF MORAL EDUCATION CONVERTS PHYSICAL AND INTELLECTUAL INTO POSITIVE EVILS.—THE PESTILENCE OF A HIGH TAUGHT, BUT CORRUPT MIND, BLOWING WHERE IT LISTETH, SCATHES AND SEARS THE SOUL OF MEN; IT IS FELT FOR MILES AND YEARS ALMOST INTERMINABLE." * * *

"A reading and writing community may be a very vicious community, if morality—not merely its theory, but its practice—be not made as much a portion of education as reading and writing.—

* * * When I speak of moral education, I imply religion, I speak of christianity. It is morality—it is conscience *par excellence*. Even in the most worldly sense, it could easily be shown that no other morality so truly binds, no other education so effectually secures even the coarse and material interests of society. The economist himself would find his gain in such a system. It works his most sanguine speculations of good into far surer and more rapid conclusions, than any system he could attempt to set up in its place. No system of philosophy has better consulted the mechanism of society, or joined it with a closer adaptation of all its parts, than christianity. No legislator who is truly wise—no christian—will for a moment think—for the interests of society and religion, which indeed are one—of separating christianity from moral education. It would be quite as absurd as to separate moral education from intellectual.—BUT THIS IS VERY DIFFERENT FROM SECTARIANISM!" * * *

From the same number of the Journal, page 116 we take the following extract from a work by S. S. Randall.

"He" (the pupil) "should early be taught to recognize the supremacy of the moral sentiments, the dictates of duty, the voice of God within his soul; and that he may rightly understand and intelligently interpret the will of his Creator, his intellect must be stored with the rich treasures of knowledge; his perceptions of truth rendered clear and undisturbed; his faculties of analysis, discrimination, comparison, and reason, kept in constant, regular, and healthy exercise; and every admixture of error carefully removed." * * *

"Let the teacher then, ponder well the deep responsibilities which his office involves. Let him reflect that to him is committed the direction, in a good degree, of the future destinies of immortal beings, fresh from the hands of their Creator, and entering upon a career of existence which is to know no termination."

POETRY.

FOR THE SIGNS OF THE TIMES.

"BEHOLD THE LAMB OF GOD." JOHN I. 36.

My soul behold the Lamb of God,
Let faith now reach its utmost bound,
Behold him as the great I AM,
And spread his glories all around.

Hide not the lustre of his name,
Nor level him with mortal dust,
But view him as your sovereign Lord
And let his Godhead be your trust.

Behold his goings forth of old,
Set up by everlasting love
To pay the debt his people owed,
And raise them to himself above.

Behold him as he laid aside
The glories of his heavenly throne,
And O, surprising, wondrous love,
Unites our nature with his own!

Behold him as he dwelt below,
Suffering in our room and stead;
Despised, rejected, and reviled,
No where to lay his weary head.

Behold him in Gethsemane
Praying, and sweating drops of blood;
Forsaken,—treading all alone,
The winepress of the wrath of God!

Behold him hung on Calvary's cross
An offering for his people's sins—
Opening the fountain of his blood,
To cleanse them from their guilty stains.

Behold him as he conquers hell,
Rising victorious from the tomb,
The resurrection and the life,
Taking from death its power and gloom.

See him ascending up on high,
Welcomed by all the heavenly hosts,
Taking his seat at God's right hand,
And ever living there for us.

Behold him now on Zion's hill
As Zion's God and Zion's King;
It is in him all fulness dwells,
From him our peace and comforts spring.

Let me behold the Lamb of God,
And know that he has died for me;
My only hope, his precious blood,
His righteousness, my only plea.

"Then shall I see him as he is,"
When with his angels he shall come
To bring the nations to his bar,
And call his ransom'd people home.

*YET HAVE I SET MY KING UPON MY HOLY HILL OF ZION."
PSALMS II. 6.

Thus saith the Lord, I've set my King
On Zion's holy hill,
And all the nations of the earth
Are subject to his will.

He reigns to give eternal life
To all the heirs of God,
To call from darkness into light
The purchase of his blood.

He reigns, his people's great High Priest,
Their Prophet and their King;
And all his called, chosen ones
His wondrous love shall sing.

He reigns, our Advocate on high
At God, the Father's hand,
And all the travail of his soul
Complete in him shall stand.

He reigns till all his enemies
Are put beneath his feet;
Till all the opposers of our God
Their just reward shall meet.

He lives, and now because he lives
His people cannot die;
They will be with him where he is
In realms of endless joy.

He reigns, and though our path below
Through tribulation lies;
Yet bliss, immortal bliss is ours
When this frail body dies.

Then more than conquerors we shall be
And songs of victory sing;
Children of Zion then rejoice
In your Almighty King.

"THERE IS NONE OTHER NAME UNDER HEAVEN, GIVEN AMONG
MEN, WHEREBY WE MUST BE SAVED." ACTS IV. 12.

No other name on earth is given
That teaches man the way to heaven,
But Jesus and him crucified,
He who for sinners groaned and died.

Unless a ransom price be paid,
Unless atonement can be made,
Search all the earth and heavens around,
Yet no remission can be found.

Man cannot for his brother give
A ransom that could be received;
Angels around God's holy throne
For sins of men could not atone.

Jesus, thou glorious Lamb of God,
'Tis only through thy precious blood
That pardoning mercy we obtain
To wash us from our guilty stains.

No other name on earth is given,
No other name is found in heaven,
No other blood can pardon give,
Through Christ alone can sinners live.

There's everything in him we need,
He ever lives on high to plead
For all the purchase of his blood,
For all the sons and heirs of God.

He lives and reigns above the sky
As our great advocate on high;
All other names will surely fail
But Christ is King and Lord of all.

JAMES MANSER, JR.

Associational Meetings.

The next meeting of the *Corresponding Association* will be held with the Bethlehem church, Prince William co., Va., (about 30 miles from Washington and Alexandria cities,) commencing on Friday before the 2d Lord's-day in August next.

The 78th annual meeting of *Ketoc-ton Association* will be held with the Happy Creek church at Front Royal, Warren co., Va., commencing on Thursday before the 3d Sunday in August next.

The *Ebenezer Association* will hold her next meeting with the Mill Creek church, Page co., Va., commencing on Friday before the 4th Sunday in August next.

The Old School Predestinarian Baptist Conference, of Maine, will hold its next annual meeting at North Berwick, Me., to commence on Friday, the 20th day of September next, at 10 o'clock A. M.

PHILANDER HARTWELL.

To each of the above Old School Baptist meetings, a general attendance of the brethren of our order is affectionately invited.

RECEIPTS.

NEW YORK—W. Wakeman, \$1; J. Birdsall & John Smith, 2; Loton Horton, 1; Dea. E. Cary, 1; Thomas Beyea, 1; Eld. Luke Morley, 5; Adam Mattice, 1.	\$12 00
John Cleavenger,	Mo. 1 00
Eld. Henry Louthan,	" 5 00
S. C. Farmer,	Ky. 2 00
Jacob Durham, Esq.,	la. 1 00
E. K. Bunnell, & H. Peck,	Ct. 2 00
Eld. George Kerr,	O. 1 00
John Chamberlain,	N. J. 1 00
Total,	\$25 00

LIST OF AGENTS.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.
NEW HAMPSHIRE.—Joel Fernald.
MASSACHUSETTS.—David Cole, David Clark.
CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt, and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

New York city.—Samuel Allen, [70 Lispenard street.]
NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Kittenhouse.

PENNSYLVANIA.—Elders Hozekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud, and brethren Walnot Vail, Nathan Greenland, Arnold Boich, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wella, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Seiman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Canidwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hersherberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. McInon, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George H. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. Van Meter, John Gonterman, James M. Clarkson, Esq., John Law, James Gains, Esq., Sanford Connelly, Henry C. Caffelt, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Klect, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morten Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carress, L. Mel ett, Cloud Bethel, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph.

Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hersherberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., AUGUST 1, 1844.

NO. 15.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

FOR THE SIGNS OF THE TIMES.

South-hill, Bradford co., Pa., June 25, 1844.

BROTHER BEEBE:—By order and in behalf of the Chemung Baptist Association, I send you the following, with a request for you to publish it in the Signs. Brother Jewett is also requested to publish it in the Advocate and Monitor.

Circular Letter,

[Of the Chemung Baptist Association, for 1844.]
The Chemung Baptist Association, to all the Associations with whom she has been wont to correspond, and all others of like precious faith, wherever these presents shall come, greeting.

BRETHREN BELOVED FOR THE TRUTH'S SAKE:—May grace mercy and peace abound toward you, in you, and among you, and be declared by you, and shine in your life and conversation in the world. Let your light shine before men. Is Christ your Light, brethren? May your conduct show it. As Christ is the Light of his people, and the church called a candlestick, may you present Christ in your temper of mind, in the disposition of your heart; and in your walk before and among men. Let Christ dwell much in your thoughts, be much the theme of your conversation, the object of your affections, your whole confidence. Love him supremely; believe in him firmly, trust in him wholly, worship him reverently. When under heavy trials, in the midst of sore conflicts, surrounded by your enemies, allured by the world, or tempted by the devil, may grace so support you that you yield to none of them.—When engaged in wars, or suffering with famine, passing through perils, travelling in the wilderness, parched with thirst, or accosted by harlots presenting a golden cup, may Christ so attend you that none of these things move you. Follow your Lord, obey his commands, believe his promises, and in nothing be terrified by your enemies; while Jesus says, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." But, brethren, remember the kingdom is not of this world. Its King, subjects, spirit, principles, maxims, and immunities are not of this world, nor in agreement with it. Hence the religion of the

kingdom is not the religion of this world, but is opposed by the people of the religion of this world. Yea, even by the god of this world: and it is no wonder, for the god of the religion of this world was at war with the God of heaven, the God of the Bible, before the days of Cain; and though long since conquered, he is yet suffered to keep a strong hold of the hearts of many of his worshippers, and of late has gathered quite a host under a false banner, with the inscription of

HOLINESS TO THE LORD,

and he enlists all that he can force, frighten, or flatter, to join in such clan as they think best, whether professor or profane, reserving some for the high offices which are obtained by cash, and engaged in for life, and some dozens of dignitaries whose money, character, and talents, serve his purpose as his privy counsellors. He pleads great need of money for the precious purpose of evangelizing the world, (converting them from one species of false worship to another,) saying that "the heathen will not be given to Christ without money." Also, that "Money is no less the nerve of missionary enterprise, than of war."

They "attempt great things," and "expect great things," but our King says, "Fear not little flock." Brethren, Let us not fear this formidable array; for their god is not as our God, themselves being judges. Our God shall come with strong hand, his arm shall rule for him. Behold, his reward is with him, and his work before him. He hath measured the waters in the hollow of his hand, and meted out the heavens with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Who hath directed his Spirit, or being his counsellor hath taught him? Behold, the nations are as a drop of a bucket, as the small dust of the balance; and Lebanon is not sufficient to burn, nor the beasts thereof for a burnt offering. Who hath taught him the way of judgment, and knowledge, and showed to him the path of understanding? All nations before him are as nothing, and they are counted to him less than nothing and vanity. He maketh the clouds his chariot, and walks upon the wings of the wind; maketh his angels spirits, his ministers a flaming fire. The clouds and darkness are round about him, yet mercy and truth go before his face:—righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about.

There is no God like unto our God. Well may we sing praises to his name, and extol him that rideth upon the heavens by his name JAH, and rejoice before him. He is a Father to the fatherless, a Judge of the widow in his holy habitation, and

will not be bribed with gold. God setteth the solitary in families, he bringeth out those that are bound with chains; yea, he bringeth out the prisoners from the prison, and them that sit in darkness out of the prison house. He will not give his glory to another, nor his praise to graven images. No; he will not give the glory to the god of the religious world of evangelizing all nations, with all his helps from its learned ministry, its various societies, boards of officers, money, missionaries, witchcraft, runners of every description, and all their various operations. Certain it is, if their own united testimony is admitted as truth, that the god of the religion of this world, the god of missions, as by them he is called, is not able to save all that he wishes to without their aid, nor even then, with all the aid they can afford for the money they get, unless he or they can gain the creature's consent. Hence it is plain that his counsel does not stand, and he cannot do all his pleasure. He cannot do whatsoever pleaseth him on the earth, and the heaven of glorious holiness he never was in; no, nor ever will be. He doubtless was in an earthly Eden, and his religion is earthly, sensual, devilish. Himself, his ministers and followers are of the world, they speak of the world, and the world heareth them. Many indeed follow their pernicious ways, by reason of whom the way of truth is evil spoken of; and through covetousness they with feigned words make merchandize of such as follow them. The description of merchandize given by inspiration is, of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. Herein is depicted the wickedness of their traffic, their voluptuousness, and the luxuriant living they make by it. But, brethren, let us reject their traffic, and be very careful that we have none of their merchandize; for they have moved God to jealousy: a fire is kindled in his anger, and shall burn to the lowest hell. He will heap mischiefs upon them, and spend his arrows upon them; they shall be burnt with hunger, and devoured with burning heat, and with bitter destruction. For this vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps.

See, now, There is no God like our God; who kills and makes alive; who wounds and heals;

neither is there any that can deliver out of his hand. Well may we say to them, and all the makers and worshippers of idols, Great is the Lord, and greatly to be praised in the city of our God, in the manifestation of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion; God is known in her palaces for a Refuge, his right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of their judgements. We have a strong city, salvation will God appoint for walls and bulwarks. Say ye to them that fear to trust in the Lord's hand the salvation of his chosen, lest some of them might be lost that might be saved by their help; Walk about Zion, go round about her, tell the towers thereof; Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following. For this God is our God for ever and ever: he will be our Guide even unto death. He is our Defence, our Strong hold, our strong Dwelling Place, Strong Rock and Fortress, our Strong Habitation. He is the Lord, strong and mighty; the Lord mighty in battle, and with his strong hand he hath gathered us into his strong house of defence, to shelter us from the storm, to save us from the power of the enemy.

Though we are as a wonder unto many, God is our Strong Refuge. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from hence forth, even for ever. For the rod of the wicked shall not rest upon the lot of the righteous. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity, but peace shall be upon Israel. Praise ye the Lord.

We gratefully acknowledge the kindness of our brethren in corresponding with us by minutes, and messengers when they have sent them, and we solicit a continuance of the same.

Our next meeting will be held, if the Lord will, with the brethren of the church in Asylum, on Vaughn's Hill, or Wyalusing, or Frenchtown Mountain, on Wednesday and Thursday before the 4th Lord's day in June, 1845.

Brethren from a distance will inquire for Elias Vaughn, living on the hill.

HEZEKIAH WEST, Mod.

JIRBH BRYAN, Clerk.

The Associations, and all others wishing a correspondence with the Chemung Baptist Association, who do not send messengers, will please to send their minutes, or any other communication they wish to make, to Hezekiah West, South-hill, Bradford co., Pa.

H. WEST.

BROTHER BEEBE:—By the request of the Clerk of the church in Jackson and Gibson, I also send you the following for publication in the Signs, and also request brother Jewett to publish it in the Advocate and Monitor.

Yours,

H. WEST.

The General Meeting of the Old School Baptists in Northern Pennsylvania, convened at Jackson, Susquehanna co., Pa., June 15 & 16, 1844, to their brethren of the faith of the operation of God, scattered throughout the United States, greeting.

DEAR BRETHREN:—Having obtained help of God, we are yet preserved as the monuments of his mercy; and through grace abounding to the chief of sinners, have again been favored by a kind Providence with the privilege of meeting from various parts, to unite in the celebration of his praise with each other in gospel harmony; and as the union of kindred spirits is sweet, when led by the "Good Shepherd" in the vision of his charms, to bathe in the waters of life, and feast upon his flesh, and drink his blood, we would send you this our epistle of love, that though absent in body, you may hear of our steadfastness in mind, and our joy of faith; and your hearts as ours rejoice that the grace of the gospel hath reached even unto us, to preserve us from falling in this day of trouble, rebuke, and blasphemy. We dwell where satan's seat is, and are almost surrounded, not only with briars and thorns, but with the ministers of satan transformed into ministers of righteousness, whose glittering attire, soft words and fair speech, have seduced so many, and decoyed them into their traps and snares, of which they have made merchandize, wherein also we should have been ourselves taken, had not our King in tender mercy appeared for our deliverance, and made us to differ from them. Since, then, we have nothing but what we have received, let us not boast, as though our salvation had depended in any measure upon our exertion, or money, or the efforts of any one else, save our covenant God; in his covenant character, as Father, Son, and Holy Ghost: operating according to his eternal purpose, in his providence, by his word and Spirit in our hearts; and upon attending circumstances to deliver us from their gins, as well as from the power of sin, the state of death, and the curse of the law wherein we were held, and were in love with sin, and should still have been, as many now are, had it not been that God revealed his distinguishing grace to us, which he has hid from others: wherein we stand and hope to be preserved from falling; being kept by the power of God, through faith unto salvation, which is in Christ Jesus, unto eternal glory. The cause of which, we can in no wise attribute to any goodness natively in us, or done by us, or to any thing to be done by us, only as we were designed of God to manifest by the operation of his Spirit in us, what he had done for us, and what, according to the scripture, he would do with us, in making us meet temples for his Holy Spirit to dwell in, and to bring us to the enjoyment of himself for ever. In consideration of such amazing mercy to creatures so low sunk in wretchedness and degradation, as we were, let us consider how low we ought to bow at the feet of such a glorious Sovereign, how we ought to love, serve, and reverence him, how constant and faithful we should be in his service. With what humble confidence should we trust in him; and with

what undaunted courage should we meet our foes! Can we confide too much in him, or adhere too close to the instructions he has given? Can we be too jealous for his name, authority, and honor? Seeing his love is strong as death, many waters cannot quench it, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. May we then so live, as to witness its strength by not being overcome by all the fawning and flattery of them that creep into houses, and lead captive silly women, which are laden with sins, and led away with divers lusts. Especially since the Lord has been so faithful and kind as to warn and caution us to Beware of false prophets, (or ministers,) which come in sheep's clothing, but inwardly are ravening wolves; and has told us that they are known by their fruits: and hath also said, take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many. Unto his warnings, then, may we strictly attend in this day of delusion and witchcraft; when there are such swarms of false teachers, having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children, which have forsaken the right way, and gone astray, following the way of Balaam, the son of Basor, who loved the wages of unrighteousness. They privily bring in damnable heresies, and many follow their pernicious ways; by reason of whom the way of truth is evil spoken of. These are wells without water, clouds that are carried with a tempest, (sometimes to a camp or protracted meeting,) to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; and we have assurance that it will happen unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

Brethren, though we should never meet on earth, in sympathy to mingle our joys, sorrows, and vows with each other, and before our King, may our unceasing prayers ascend in union before the throne above, that we may have grace given us to keep us steadfast in faith, preserve us from falling into any snare of the wicked, enable us to contend in the spirit of the gospel for the faith once delivered to the saints, and run with patience the race which is set before us, laying aside every weight, and the sin which doth so easily beset us, looking unto Jesus, who is the Author and Finisher of our faith, and always be abounding in every good work, giving heed unto the sure word of Divine testimony, as unto a light that shineth in a dark place, until the day dawn, & the day star arise in our hearts, and we brought to behold without a glass the glory of our Immanuel, and join the holy throng above in ascriptions of praise to him who hath redeemed us with, and

washed us in his own blood, and dwell forever with him there.

Our next meeting will be held, if the Lord will, in New Milford, the Saturday before, and the 3d Lord's day in June, 1845. A general attendance of ministering and other brethren of our order is requested.

Brethren from the west will inquire for Lewis Chamberlain; those from the east for Abraham Kimber and Lemuel Harding. In behalf of the meeting.

HEZEKIAH WEST.

P. S. We had a good time at our Association; did what little business we had to do, and had time for hearing several sermons in the course of the two days, and rested in the night. We had as full attendance for aught that I know, and as good order, as if we had kept our constitution. I neither saw or heard any thing to make me think that we did not love each other, and love to meet in association, as well as if we had all the formalities, as formerly. Some seemed better pleased, and none that I noticed but were full as well.

I wanted to send you some questions respecting the subject, and a copy of our resolutions of last year, but have neither room nor time at present.

May the gracious Lord ever keep us from falling, and preserve us unto his heavenly kingdom.

H. WEST.

FOR THE SIGNS OF THE TIMES.

Shelbyville, Shelby co., Mo., June 17, 1844.

DEAR BROTHER BEEBE:—I request you to publish again in the Signs the address of the Old School Baptists, which was set forth by them at their first meeting at Black Rock, Md. I have mentioned it to several of your subscribers who have never seen it, as they have become subscribers since that address appeared in your paper, and they are anxious to see it in the Signs. You are aware that some hundreds of your subscribers have never seen it; you will therefore be governed by your own judgment as to the propriety of my request, and act accordingly. I have not time to add any thing more, but remain yours affectionately,

H. LOUTHAN.

THE ORIGINAL OLD SCHOOL ADDRESS.

BRETHREN:—It constitutes a new era in the history of the Baptists, when those who would follow the Lord fully, and who therefore manifest a solicitude to be, in all things pertaining to religion, conformed to the Pattern showed in the Mount, are by Baptists charged with *antinomianism, inertness, stupidity, &c.*, for refusing to go beyond the word of God. But such is the case with us.

Brethren, we would not shun reproach, nor seek an exemption from persecution, but we would affectionately entreat those Baptists who revile us themselves, or who side with such as do, to pause, and consider how far they have departed from the principles of the ancient Baptists, and how that in reproaching us, they stigmatise the memory of those whom they have been used to honor as eminent and useful servants of Christ; and of those who have borne the brunt of the persecutions levelled against the Baptists in former ages. For it

is a well known fact, that it was in ages past, a uniform and distinguishing trait in the character of the Baptists, that they required a *Thus saith the Lord*, that is, direct authority from the word of God, for the order and practices, as well as the doctrine they received in religion.

It is true, that many things to which we object as departures from the order established by the Great Head of the church, through the ministry of the Apostles, are by others considered to be connected with the very essence of religion, and absolutely necessary to the prosperity of Christ's kingdom. They attach great value to them, because human wisdom suggests their importance. We allow the Head of the church alone to judge for us; we therefore esteem those things to be of no use to the cause of Christ which he has not himself instituted.

We will notice severally, the claims of the principle of these modern inventions, and state some of our objections to them, for your candid consideration.

We commence with Tract Societies. These claim to be extensively useful. Tracts claim their thousands converted. They claim the prerogative of carrying the news of salvation into holes and corners, where the gospel would otherwise never come; of going as on the wings of the wind, carrying salvation in their train; and they claim each to contain gospel enough, should it go where the gospel has never come, to lead a soul to the knowledge of Christ. The nature and extent of these, and the like claims, made in favor of tracts by their advocates, constitute a good reason why we should reject them. These claims represent tracts as possessing in these respects, a superiority over the Bible, and over the institution of the gospel ministry, which is charging the great I AM with a deficiency of wisdom. Yea, they charge God with folly; for why has he given us the extensive revelation contained in the Bible, and given the Holy Spirit to take of the things of Christ and shew them to us, if a little tract of four pages can lead a soul to the knowledge of Christ? But let us consider the more rational claims presented by others, in favor of tracts; as they constitute a convenient way of disseminating religious instruction among the more indigent and thoughtless classes of society. Admitting the propriety of this claim, could it be kept separated from other pretensions, still can we submit to the distribution of tracts becoming an order of our churches, or our associations, without countenancing the prevalent idea that tracts have become an instituted means approved of God, for the conversion of sinners; and hence that the distribution of them, is a religious act, and on a footing with supporting the gospel ministry?

If we were to admit that tracts may have occasionally been made instrumental by the Holy Ghost for imparting instruction and comfort to inquiring minds, it would by no means imply that tracts are an instituted means of salvation, to speak after the manner of the popular religionists, or that they should be placed on a footing with the Bible, and the preached gospel, in respect to imparting the knowledge of salvation.

Again, we readily admit the propriety of an individual's publishing and distributing, or of several individuals uniting to publish and distribute what they wish circulated, whether in the form of tracts or otherwise; but still we cannot admit the propriety of uniting with, or upon the plans of the existing Tract Societies, even laying aside the idea of their being attempted to be palmed upon us as religious institutions; because that upon the plan of these societies, those who unite with them pay their money for publishing and distributing, they know not what, under the name of religious truth;

and what is worse, they submit to have sent into their families, weekly or monthly, and to circulate among their neighbors, any thing and every thing for religious reading, which the agent or publishing committee may see fit to publish.—

They thus become accustomed to receive every thing as good, which comes under the name of religion, whether it be according to the word of God or not; and are trained to the habit of letting others judge for them in matters of religion, and are therefore fast preparing to become the dupes of priestcraft. Can any conscientious follower of the Lamb submit to such plans? If others can, we cannot.

Sunday Schools come next under consideration. These assume the same high stand as do Tract Societies. They claim the honor of converting their tens of thousands; of leading the tender minds of children to the knowledge of Jesus; of being as properly the instituted means of bringing children to the knowledge of salvation, as is the preaching of the gospel, that of bringing adults to the same knowledge, &c. Such arrogant pretensions we feel bound to oppose. First, because these as well as the pretensions of the Tract Society are grounded upon the notion that conversion or regeneration is produced by impressions made upon the natural mind, by means of religious sentiments instilled into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way which implies his being somehow blended with the instruction, or necessarily attendant upon it; all of which we know to be wrong.

Secondly: Because such schools never were established by the Apostles, nor commanded by Christ. There were children in the days of the Apostles. The Apostles possessed as great a desire for the salvation of souls, as much love to the cause of Christ, and knew as well what God would own for bringing persons to the knowledge of salvation, as any do at this day. We therefore must believe that if these schools were of God, we should find some account of them in the New Testament.

Thirdly: We have exemplified, in the case of the Pharisees, the evil consequences of instructing children, in the letter of the scripture, under the notion that this instruction constitutes a saving acquaintance with the word of God. We see in that instance it only made hypocrites of the Jews; and as the scriptures declare that Christ's words are *spirit and life*, and that the *natural man receives not the things of the Spirit of God*, we cannot believe it will have any better effect on the children of our day.

The scriptures enjoin upon parents to bring up their children in the *nurture and admonition of the Lord*, but this instead of countenancing, forbids the idea of parents entrusting the religious education of their children to giddy, unregenerated young persons, who know no better than to build them up in the belief that they are learning the religion of Christ, and to confirm them in their natural notions of their own goodness.

But while we thus stand opposed to the plan and use of these Sunday Schools and to the Sunday School Union, in every point, we wish it to be distinctly understood, that we consider Sunday schools, for the purpose of teaching poor children to read, whereby they may be enabled to read the scriptures for themselves, in neighborhoods where there is occasion for them, and when properly conducted, without that ostentation so commonly connected with them, to be useful, and benevolent institutions worthy of the patronage of all the friends of civil liberty.

We pass to the consideration of the Bible Society. We are aware, brethren, that this institu-

tion presents itself to the mind of the christian as supported by the most plausible pretext. The idea of giving the Bible without *note or comment*, to those who are unable to procure it for themselves, is, in itself considered, calculated to meet the approbation of all who know the importance of the sacred scriptures. But under this auspicious guise, we see reared in the case of the American Bible Society, an institution as foreign from any thing which the gospel of Christ calls for, as are the kingdoms of this world from the kingdom of Christ. We see a combination formed, in which are united the man of the world, the vaunting professor, and the humble follower of Jesus; the leading characters in politics, the dignitaries in church, and from them some of every grade, down to the poor servant girl, who can snatch from her hard earned wages, fifty cents a year for the privilege of being a member. We see united in this combination, all parties in politics, and all sects in religion; and the distinctive difference of the one, and the sectarian barriers of the other, in part thrown aside to form the union. At the head of this vast body we see placed a few leading characters, who have in their hands the management of its enormous printing establishment, and its immense funds; and the control of its powerful influence, extended by means of agents and auxiliaries to every part of the United States. We behold its anniversary meetings converted into a great religious parade, and forming a theatre for the orator who is ambitious for preferment, either in the pulpit, in the legislative hall, or at the bar, to display his eloquence, and elicit the cheers of the grave assemblage. Now, brethren, to justify our opposition to the Bible Society, it is not necessary for us to say that any of its members have manifested a disposition to employ its power for the subversion of our liberties. It is enough for us to say,

First, That such a monstrous combination, concentrating so much power in the hands of a few individuals, could never be necessary for supplying the destitute with Bibles. Individual printing establishments, would readily be extended so as to supply Bibles to any amount, and in any language that might be called for, and at as cheap a rate, as they have ever been sold by the Bible Society.

Secondly, That the humble followers of Jesus could accomplish their benevolent wishes, for supplying the needy with Bibles, with more effect and more to their satisfaction, by managing the purchase and distribution of them for themselves. And such will never seek popular applause by having their liberality trumpeted abroad through the medium of the Bible Society.

Thirdly, That the Bible Society, whether we consider it in its moneyed foundation for membership, and directorship, its hoarding up of funds, in its blending together all distinctions between the church and the world, or in its concentration of power in an institution never contemplated by the Lord Jesus as connected with his kingdom; therefore not a command concerning it is given in the *decree published*, nor a sketch of it drawn in the *pattern shewed*.

Fourthly, That its vast combination of worldly power and influence lodged in the hands of a few, renders it a dangerous engine against the liberties, both civil and religious, of our country, should it come under the control of those disposed so to employ it. The above remarks apply with equal force to the other great *national institutions*, as the American Tract Society, Sunday School Union, &c. &c.

We will now call your attention to the subject of missions. Previously to stating our objections to the mission plans, we will meet some of the false charges brought against us relative to this

subject, by a simple and unequivocal declaration, that we do regard, as of the first importance, the command given of Christ, primarily to his Apostles, and through them to his ministers of every age, to "Go into all the world and preach the gospel to every creature," and do feel an earnest desire to be found acting in obedience thereunto, as the providence of God directs our way, and opens a door of utterance for us. We also believe it to be the duty of individuals and churches, to contribute according to their abilities, for the support, not only of their pastors, but also of those who go preaching the gospel among the destitute; but we at the same time contend, that we have no right to depart from the order which the Master himself has seen fit to lay down, relative to the *ministration of the word*. We therefore cannot fellowship the plans for spreading the gospel, generally adopted at this day under the name of Missions, because we consider these plans throughout, a subversion of the order marked out in the New Testament.

1st. In reference to the medium by which the gospel minister is to be sent forth to labor in the field.—Agreeably to the prophecy going before, that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem," the Lord has manifestly established the order, that the ministers should be sent forth by the churches; but the mission plan is to send them out by a mission society. The gospel society or church, is composed of baptized believers: the poor are placed on an equal footing with the rich, and money is of no consideration, with regard to membership or church privileges. Not so with mission societies: They are so organized that the unregenerate, the enemies of the cross of Christ, have equal privileges as to membership, &c. with the people of God, and money is the principal consideration; a certain sum entitles to membership, a larger sum to life membership, a still larger to directorship, &c., so that their constitutions, contrary to the direction of James, are partial, saying to the rich man, *sit thou here*, and to the poor, *Stand thou there*. In Christ's kingdom, all his subjects are sons, and have equal rights, and an equal voice, as well in calling persons into the ministry as other things.—But the mission administration is all lodged in the hands of a few, who are distinguished from the rest by *great swelling titles*, as Presidents, Vice-Presidents, &c. Again, each gospel church acts as the independent kingdom of Christ in calling and sending forth its members into the ministry. Very different from this is the *mission order*.—The mission community being so arranged that from the little Mite Society, on to the State Conventions, and from them on to the Triennial Convention, and General Board, there is formed a general amalgamation, and a concentration of power in the hands of a dozen dignitaries, who with some exceptions have the control of all the funds designed for supporting ministers among the destitute, at home and abroad, and the sovereign authority to designate who from among the professed ministers of Christ, shall be supported from these funds, and also to assign them the field of their labors; yea, the authority to appoint females, and schoolmasters, and printers, and farmers, as such, to be solemnly set apart by prayer and the imposition of hands, as missionaries of the cross, and to be supported from these funds.

2d. In reference to ministerial support.—The gospel order is to extend support to them that preach the gospel. But the mission plan is to hire persons to preach. The gospel order is *not to prefer one before another, and to do nothing by partiality*. See 1 Tim. v. 17—21. But the mission boards exclude all from a participation in the benefits of their funds, who do not come under their

direction and own their authority, however regularly they might have been set apart according to gospel order to the work of the ministry, and however zealously they may be laboring to preach the gospel among the destitute. And what is more, these boards, by their auxiliaries and agents, so scour every hole and corner, to scrape up money for their funds, that the people think they have nothing left to give a preacher who may come among them alone upon the authority of Christ, and the fellowship of the church.

Formerly not only did preachers generally feel themselves bound to devote a part of their time to travelling and preaching among the destitute, but the people also, among whom they came dispensing the word of life, felt themselves bound to contribute something to meet their expenses. These were the days when christian affection flowed freely. Then the hearts of the preachers flowed out towards the people, and the affections of the people were manifested towards the preachers who visited them. There was then more preaching of the gospel among the people at large, according to the number of Baptists, than has ever been since the rage of missions commenced. How different are things now from what they were in those by-gone days. Now, generally speaking, persons who are novices in the gospel, however learned they may profess to be in the sciences, have taken the field in the place of those, who having been taught in the school of Christ, were capacitated to administer consolation to God's afflicted people. The missionary, instead of going into such neighborhoods as Christ's ministers used to visit, where they would be most likely to have an opportunity of administering food to the *poor of the flock*, seeks the more populous villages and towns, where he can attract the most attention, and do the most to promote the cause of missions and other popular institutions. His leading motive, judging from his movements, is not love to souls, but love of fame: hence his anxiety to have something to publish of what he has done; and hence his anxiety to constitute churches, even taking disaffected, disorderly, and, as has been the case, excluded persons, to form a church, in the absence of better materials; and the people, instead of glowing with affection for the preacher, as such, feel burdened with the whole system of *mendicancy*, but have not resolution to shake off their oppression, because it is represented so deistical to withhold, and so popular to give.

Brethren, we cheerfully acknowledge that there have been some honorable exceptions to the character we have here drawn of the modern missionary, and some societies have existed under the name of mission societies, which were in some important points exceptions from the above drawn sketch. But on a general scale, we believe we have given a correct view of the mission plans and operations, and of the effects which have resulted from them, and our hearts really sicken at the state of things. How can we therefore forbear to express our disapprobation of the system that has produced it?

Colleges and Theological Schools, next claim our attention. In speaking of colleges, we wish to be distinctly understood, that it is not to colleges, or collegial education, as such, that we have any objection. We would cheerfully afford our children such an education, did circumstances warrant the measure. But we object, in the first place, to sectarian colleges, as such. The idea of a Baptist college and of a Presbyterian college, &c., necessarily implies that our distinct views of church government, of gospel doctrine, and gospel ordinances, are connected with human sciences, a principle which we cannot admit; for we believe the kingdom of Christ to be altogether a

kingdom not of this world. In the second place, we object to the notion of attaching professorships of divinity to colleges; because this evidently implies that the revelation which God has made of himself is a human science, on a footing with mathematics, philosophy, law, &c., which is contrary to the general tenor of revelation, and indeed from the very idea itself of a revelation.—We perhaps need not add, that we have, for the same reasons, strong objections to colleges conferring the degree of Doctor of Divinity, and to preachers receiving it. Thirdly, we decidedly object to persons, after professing to have been called of the Lord to preach his gospel, going to a college or academy to fit themselves for that service. 1s. Because we believe that Christ possesses perfect knowledge of his own purposes, and of the proper instruments by which to accomplish them. If he has occasion for a man of science, he having *power over all flesh* will so order it that the individual shall obtain the requisite learning before he calls him to his service, as was the case with Saul of Tarsus, and others since; and thus avoid subjecting himself to the imputation of weakness. For should Christ call a person to labor in the *gospel field*, who was unqualified for the work assigned him, it would manifest him to be deficient in knowledge, relative to the proper instrument to employ, or defective in power to provide them. 2d. Because we believe that the Lord calls no man to preach his gospel, till he has made him experimentally acquainted with that gospel, and endowed him with the proper measure of gifts suiting the gifts he designs him to occupy; and the person giving himself up in obedience to the voice of Christ, will find himself learning in Christ's own school. But when a person professedly called of Christ to the gospel ministry, concludes that, in order to be useful, he must first go and obtain an academical education, he must judge that human science is of more importance in the ministry, than that knowledge or those gifts which God imparts to his servants.—To act consistently then with his own principles, he will place his chief dependence for usefulness on his scientific knowledge, and aim mostly to display this in his preaching. This person, therefore, will pursue a very different course in his preaching than that marked out by the great Apostle to the gentiles, who *determined to know nothing among the people, save Jesus Christ and him crucified*.

As to Theological schools, we shall at present content ourselves with saying that they are a reflection upon the faithfulness of the Holy Ghost, who is engaged, according to the promise of the Great Head of the church, to lead the disciples into all truth. [See John xvi. 13.] Also that in every age, from the school at Alexandria down to this day they have been a real pest to the church of Christ. Of this we could produce abundant proof, did the limits of our address admit their insertion.

Now we pass to the last item which we think it necessary particularly to notice, viz: Four days, or protracted meetings. Before stating our objections to these, however, we would observe that we consider the example worthy to be imitated which the Apostles set, of embracing every opportunity, consistent with propriety, for preaching the gospel wherever they meet with an assembly, whether in a Jews' synagogue on the seventh day, or in a christian assembly on the first day of the week. And the exhortation to be instant in season and out of season we would gladly accept. Therefore, whenever circumstances call a congregation together from day to day, as at an association or the like, we would embrace the opportunity of preaching the gospel to them from time to time, so

often as they shall come together. But to the principles and plans of protracted meetings, (distingnishingly so called,) we do decidedly object. The principle of these meetings we cannot fellowship. Regeneration, we believe, is exclusively the work of the Holy Ghost, performed by his divine power, at his own sovereign pleasure, according to the provisions of the everlasting covenant. But these meetings are got up either for the purpose of inducing the Holy Spirit to regenerate multitudes, who would otherwise not be converted, or to convert them themselves by the machinery of these meetings, or rather to bring them into their churches by means of exciting their animal feelings, without any regard to their being *born again*. Whichever of these may be considered the true ground upon which these meetings are founded, we are at a loss to know how any person, who has known what it is to be born again, can countenance them.

The plans of these meetings are equally as objectionable. For, in the first place, all doctrinal preaching, or in other words, all illustration of God's plan of salvation is excluded professedly from these meetings. Hence they would make believers of their converts without presenting any fixed truths to their minds to believe. Whereas God has *chosen his people to salvation, through sanctification of the Spirit, and belief of the truth*. 2 Thess. ii. 13.

Secondly, The leaders of these meetings fix standards, by which to decide of persons' repentance and desire of salvation, which the word of God nowhere warrants; such as rising off their seats, coming to anxious seats, or going to a certain place, &c. Whereas the New Testament has given us a standard from which we have no right to depart, viz: that of bringing forth fruits meet for repentance.

Thirdly, They lead the people to depend on mediators other than the Lord Jesus Christ, to obtain peace for them, by offering themselves as intercessors, whereas the scriptures acknowledge but the *one God and one Mediator*.

Some may be ready to enquire whether protracted meetings, as such, may not with propriety be held, providing they be held without excluding doctrinal preaching or introducing any of these new plans. However others may judge and act, we cannot approve of such meetings for the following reasons.

1st. Because by appointing and holding a protracted meeting as such, although we may not carry it to the same excess to which others do, yet as most people will make no distinction between it and those meetings, where all the *borrowed machinery* from Methodist camp meetings is introduced, we shall generally be considered as countenancing those meetings.

2d. Because the motives we could have for conforming to the custom of holding these newly invented meetings, are such as we think cannot bear the test. For we must be induced thus to conform to the reigning custom, either in order to shun the reproach generally attached to those who will not conform to what is popular, or to try the experiment whether our holding a four days' meeting will not induce the Holy Ghost to produce a revival among us, commensurate with the strange fire kindled by others; or else we must be led to this plan, from having imbibed the notion that the Holy Ghost is, somehow, so the creature of human feelings, that he is led to regenerate persons, by our getting their animal feelings excited; and therefore, that in the same proportion, as we can by any measure, get the feelings of the people aroused, there will be a revival of religion. This latter motive can scarcely be supposed to have place with any who would not go the whole length

of every popular measure. But first. We do not believe it becoming a follower of Jesus, to seek an exemption from reproach by conforming to the schemes of men. 2d. We believe the Holy Ghost to be too sacred a being to be trifled with, by trying experiments upon him. And, 3d. We believe the Holy Ghost to be God. We would as soon expect that the Father would be induced to predestinate persons to the *adoption of children*, by their feelings being excited, and the Son be induced to redeem them, as that the Holy Ghost would be thus induced to *quicken them*. These *Three are One*. The purpose of the Father, the redemption of the Son, and the regenerating power of the Holy Ghost, must run in perfect accordance, and commensurate, one with the other.

Brethren, we have thus laid before you some of our objections to the popular schemes in religion, and the reasons why we cannot fellowship them. Ponder these things well. Weigh them in the balances of the sanctuary: and then say whether they are not such as justify us in standing aloof from those plans of men, and those would be *religious societies*, which are bound together, not by the fellowship of the gospel, but by certain moneyed stipulations. If you cannot withdraw yourselves from those things which the word of God does not warrant, still allow us the privilege to *obey God rather than man*.

There is, brethren, one radical difference between us and those who advocate these various institutions which we have noticed, to which we wish to call your attention. It is this: They declare the gospel to be a system of means; these means it appears they believe to be of human contrivance, and they act accordingly. But we believe the gospel dispensation to embrace a *system of faith and obedience*, and we would act according to our belief. We believe for instance that the seasons of declension, of darkness, of persecutions, &c., to which the church of Christ is at times subject, are designed by the wise disposer of all events—not for calling forth the inventive geniuses of men to remove the difficulties, but for trying the faith of God's people in his wisdom, power, and faithfulness to sustain his church. On Him, therefore, would we repose our trust, and wait for his hour of deliverance, rather than rely upon an arm of flesh. Are we called to the ministry, although we may feel our own insufficiency for the work, as sensibly as do others, yet we would go forward in the path of duty marked out, believing that God is able to accomplish his purposes by such instruments as he chooses; that he "hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty; and base things, &c. hath God chosen, that no flesh should glory in his presence." Though we may not enjoy the satisfaction of seeing multitudes flocking to Jesus under our ministry, yet instead of going in to Hagar, to accomplish the promises of God, or of resorting to any of the contrivances of men to make up the deficiency, we would still be content to *preach the word*, and would be *instant in season and out of season*; knowing it has *pleased God*, not by the wisdom of men, but by the *foolishness of preaching to save them that believe*.—And that his word will not return unto him void, but it shall accomplish that which he pleases, and prosper in the thing whereunto he sent it. Faith in God, instead of leading us to contrive ways to accomplish his purposes, leads us to inquire what he hath *required at our hands*, and to be satisfied with doing that as we find it pointed out in his word; for we know that his *purpose shall stand, and he will do all his pleasure*. Jesus says, *ye believe in God, believe also in me*. We believe in the power of God to accomplish his purposes, however con-

trary things may appear to work to your expectations. So believe in my power to accomplish the great work of saving my people. In a word, as the dispensation of God by the hand of Moses, in bringing Israel out of Egypt and leading them through the wilderness, was from first to last calculated to try Israel's faith in God—so is the dispensation of God by his Son, in bringing his spiritual Israel to be a people to himself.

There being, then, this radical difference between us and the patrons of these modern institutions, the question which has long since been put forth, presents itself afresh for our consideration, in all its force, "Can two walk together except they be agreed?" We believe that many who love our Lord Jesus Christ, are engaged in promoting those institutions which they acknowledge to be of modern origin; and they are promoting them too as religious institutions; whereas if they would reflect a little on the origin and nature of the christian religion, they must be, like us, convinced that this religion must remain unchangeably the same at this day as we find it delivered in the New Testament. Hence that any thing, however highly it may be esteemed among men, which is not found in the New Testament, has no just claim to be acknowledged as belonging to the religion or religious institutions of Christ.

With all who love our Lord Jesus Christ, in truth, and walk according to Apostolic traditions, & gospel order, we would gladly meet in church relation and unite in the worship and service of God, as he himself has ordered them. But if they will persist in bringing those institutions for which they can show us no example in the New Testament, into the churches or Associations, and in making them the order thereof, we shall for conscience sake, be compelled to withdraw from the disorderly walk of such church, associations, or individuals, that we may not suffer our names to pass as sanctioning those things for which we have no fellowship. And if persons who would pass for preachers, will come to us, bringing the messages of men, &c., a gospel which they have learned in the schools instead of that gospel which Christ himself commits unto his servants, and which is not learned of men; they must not be surprised that we cannot acknowledge them as ministers of Christ.

Now, brethren, addressing ourselves to you who profess to be, in principle, Particular Baptists, of the "Old School," but who are practising such things as you have learned only from a New School, it is for you to say, not us, whether we can longer walk in union with you. We regret, and so do you, to see brethren professing the same faith, severing apart. But if you will compel us either to sanction the traditions and inventions of men, as of religious obligation, or to separate from you, the sin lieth at your door. If you meet us in churches to attend only to the order of Christ's house as laid down by himself, and in Associations upon the ancient principles of Baptist Associations, i. e., as an association of churches for keeping up a brotherly correspondence one with the other, that they may strengthen each other in the good ways of the Lord, instead of turning the Association into a kind of legislative body, formed for the purpose of contriving plans to help along the work of Christ, and for imposing those contrivances as burdens upon the churches, by resolutions, &c., as is the manner of some, we can still go on with you in peace and fellowship.

Thus, brethren, our appeal is before you. Treat it with contempt if you can despise the cause for which we contend, i. e. conformity to the word of God. But indulge us, we beseech you, so far at least, as at our request to sit down and carefully

count the cost on both sides, and see whether this shunning reproach by conforming to men's notions, will not in the end be a much more expensive course, than to meet reproach at once, by honoring Jesus as your only King, *choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* And rebellion, you know, is as the sin of witchcraft.

May the Lord lead you to judge and act upon this subject as you will wish you had done, when you come to see the whole mass of human inventions in connection with the *Man of Sin*, driven away like the chaff of the summer threshing floor, and that stone which was cut out *without hands* alone filling the earth. We subscribe ourselves your servants for Jesus' sake.

The foregoing address was adopted at a general meeting of the Old School Baptists of the United States, convened at Black Rock, Baltimore co., Md., September 28 & 29, 1832, pursuant to a call, by a circular, prepared and published by elders and brethren, at the preceding session of Baltimore Association, with the following note also appended.

In reference to the epithet "Old School," which we have used as a discriminating term, we beg leave to say that we were led to adopt it, from its having been applied to us by others; and that in our use of it, we have reference to the school of Christ, in distinction from all other schools which have sprung up since the Apostles' day.

[Appendix adopted at Harford, Md., in May 1837.]

ADDITIONAL REMARKS.—In offering this appendage to the address declarative of our original stand on the ground of Old School principles, it is proper first to remark, that in deciding on that stand in the first instance, we did not so much design thereby an entire separation from those who were professedly sound in the faith, though they might measurably by their practice, sanction those anti-christian departures from that ancient order given from heaven and transmitted down through the New Testament of our Lord Jesus Christ, which were increasing to such an alarming extent among the Baptists as to threaten an entire subversion of the ancient principles, as in the spirit of candor and moderation, to declare our entire and decided dissent from these modern innovations upon the doctrine and order of the gospel no less than from these more ancient workings of the *man of sin*; also to assign plainly our reasons for this dissent from the popular current, and to admonish those with whom we had been connected in associations, &c. against any further attempts to impose their new measures on us, that sooner than submit to their schemes knowing them to be not of God, we would separate ourselves from their fellowship. Hence in coming toward the conclusion in our address, we say of those whom we address as *particular Baptists in principle*, that "If they meet us in churches, to attend only to the order of Christ's house, as laid down by himself; and in associations, upon the ancient principles of Baptist associations, &c., &c., we can still go on with them in peace and fellowship." And as numbers of our Old School brethren, and most of us who signed that Address, have since united in passing resolutions declaring our entire separation as to religious connection with those who patronize the new measures, and as some of those from whom we have separated, have talked more recently of arranging their Associations upon the plan of free indulgence, to allow every church and all individuals, to act their own pleasure, whether to promote or let alone the new schemes, but not to bring the subject into their associations, that is, for their action upon it, it seems necessary that something by us should be said on this point, lest we, by some, should be thought to have acted inconsistently with the declarations we had before made.

In the first place, then, allow us to say that our original Address contained a candid declaration of

the reasons why we were in conscience constrained to *set up our banner*, (and we trust we did it in the name of our God,) in opposition to the flood of human devices, which were flowing in upon us; that in it we decidedly condemned those innovations, with which we were at war; but that our appeal was in the spirit of moderation and affection, made to the candor of those whom we addressed as brethren, and calculated, if they held christian affection for us, to waken their sympathies to dispose them to reflect seriously on the alienating course they had been pursuing, and to lead them to show more respect for our equal rights of conscience, than they had hitherto done. How was our appeal met? Let the columns of each and every one of their periodicals testify. These testify that it was met by the most uncandid cavils, and distortions of our views and expressed sentiments, and the most ill natured reflections upon us and our stand. Notwithstanding this was enough to convince us that fire and water could as soon harmonize, as that we could continue in peaceable connection with them, whilst we resisted a subjection to that heavy yoke which they seemed determined to place upon the whole Baptist denomination; still unwilling to be rash, or to break fellowship with those who we hoped were sound in the faith, we would fain have continued on without a formal separation, until we found that if we continued in connection even with the more sound of the benevolent effort men, we must, through them, extend tokens of fellowship to the whole mass of corruption and error which is cloaked under the name of *Regular Baptists*, that these persons, through their attachment to the popular societies, would form a connecting link between us and them, keep up a correspondence between their associations and ours, and thus introduce their preachers, however corrupt, into our connection, and into our pulpits. It is a fact publicly manifested, that many persons, who a few years since, held Fullersm in its most plausible form to be a system subversive of the foundation of a gospel hope, now extend their arms of fellowship and *good feeling*, so as to embrace those who preach that system in its utmost expansion of corruption as fellow-laborers in the great work of *evangelizing the world*.

Here is the grand gulf in this proposed new arrangement of certain associations, under the idea of compromise, and of leaving every church free to patronize, or not, the benevolent efforts, without making it a subject of inquiry in their associations, a plan is laid which would connect together in their associations, and in their free correspondence, every thing which, honestly or dishonestly, is ranked under the banners of *Regular*, or *United Baptists*.

From these considerations we think it clear, that our original address, instead of opposing, requires us, in order to be true to our stand therein taken, to seek to disentangle ourselves from all those links which would connect us with those unscriptural measures which we oppose, by withdrawing our connection, in things pertaining to religion, from all who patronize these measures. If in drawing this separating line, we withhold expressions of fellowship from some brethren sound in the faith, we say as we said in our address it would be, "The sin lieth at their door;" they, by their acts, imposing upon our continuing in fellowship with them, those concubines which we had declared we could not submit to.

May the blessed Lord give us straight feet, the face or feelings of a man, as well as the face or boldness of the lion, the patience of the ox, and the quick penetrating sight of the eagle, and may our faces, like those of the cherubims, be steadfastly set upon the mercy seat. Farewell.

EDITORIAL.

New Vernon, August 1, 1844.

¶ The editor of the Signs of the Times, the organ of the Old School Baptists, attacks in no very mild terms or gentle spirit, the recent meeting of Protestants of various denominations in Philadelphia, to oppose the attempts of the Papists of that city to banish the Bible from the common schools. He deems their proceedings fanatical, sympathizes with the Papists in their efforts to discard the Bible, and if we comprehend him aright, which is sometimes a matter of difficulty, thinks that it is not a fit book to be read in school, and that the compilations for the use of schools ought to have no religious matter in them.—Well, strange things will sometimes occur. A professed Baptist joining with the Papists in preventing the use of the Bible in schools! That interdicted book tells us, in that same day Herod and Pilate were made friends.—*Rel. Herald.*

REMARKS.—One would suppose on reading the above article, that the editor of the Herald was an admirer of *mild terms and gentle spirits*; but with all his courtesy and gentleness, it will be seen that he would gladly make the Signs of the Times the official organ of all Old School Baptists, and hand us as a body over, with the proscribed Catholics, to the tender mercies of the "Protestant Association" of Philadelphia. Because the Old School Baptists are not ready to take the Bible in one hand, and the incendiary torch in the other, and with the Protestant Association put all civil and military power of our country at defiance, trample under foot the constitution and laws of our country, and butcher down such as they may mark as heretics, we are charged with discarding the Bible, and joining with the papists in preventing its being read. The editor of the Herald, who for the last twelve years has been familiar with the peculiar sentiments of the Old School Baptists, will find it difficult to conceal the baseness of his insinuation. • He knows full well, that our unyielding attachment to the scriptures, as our only rule of faith and practice, has made us the objects of his cruel hate and bitter aspersions, from the day that a company of Old School Baptists, at their meeting at Black Rock, Md., refused any longer to recognize him and his New School associates, as Baptists of the primitive order, because they had gone out from us, and had left the order of the gospel, and embraced heresies to which we could not subscribe. And well he knows, that at any moment since that separation, the New School Baptists would gladly have ceased their hostilities against us, if we would but consent to lay aside our Bibles, and adopt their rules.

Much pains has been taken by the Protestants to represent the Catholics as the aggressors in the late frightful riots of Philadelphia. But how stand the facts? Whatever the history of that sect may show of persecutions and cruelties in former times and in other countries, no spirit of insubordination to the laws of our country, or disposition to invade the rights of other sects, had been manifested by them, to draw down the wrath of their neighbors; when an alliance, as anti-christian as it is anti-republican, was entered into by several of the most popular, powerful, and influential denominations, and New School Baptists

among the rest, expressly to suppress Catholicism in the United States. We appeal to all who retain one spark of that patriotism which glowed in the bosoms of our revolutionary sires, Is it either republican or christian, for any number of religious sects to unite their energies to proscribe and exterminate another sect? Was it not the design of the founders of our government that all men should have equal rights, in regard to their religious privileges? The very formation of this "Holy Alliance," or *unholy* alliance, was in itself an aggression; but here it did not end, vast sums of money were collected, printing establishments called into requisition, missionaries employed, and numerous public lectures were given to excite the people against the papists, as citizens, for this was the only vulnerable point of attack, as professed christians, they held no doctrine or practice which could not be found also among these very Protestants which had leagued themselves against them.

As citizens, the Catholics were taxed in common with others for the support of our government, and were entitled to an equal representation in that government; not as Catholics, but as citizens; but the Protestant Association, by whom also the Native American party has been originated, made a direct attack upon their rights of suffrage, and required even a change of the constitution, which was framed by our fathers, and established at the expense of blood and treasure, in order to disfranchise the Catholics.

It is urged, the Catholics had attempted to expel the Bible from the public schools, and deprive our children of the use of that blessed book. But is this a fair statement of the case? By no means. The truth is, the Catholics and the Protestants occupy common ground, in relation to the matter of teaching their religion as a science, only the Protestants insist on using the Catholic's money, without their consent, to teach the science of their religion, and the Catholics demur, and plead the constitution of the country for their protection. The Protestants are not willing to be taxed to teach the Catholic Bible to their children, and the Catholics also protest against being compelled to support a Bible and system of scholastic divinity in which they do not believe. Then where is the difference? If the one party are justifiable, then, so are the other. Let those who have become exasperated against the Catholics for objecting to support schools where the king James translation of the Bible is used and Protestant doctrines are taught, ask themselves the question, whether they would willingly have our schools use the Catholic bible, and teach the Catholic religion? We would die before we would submit to it: why then impose upon them an injury which we consider worse than death?

While Mr. Sands of the Herald would charge upon the Signs of the Times, and upon the Old School Baptists, a union with Catholics, like that of Herod and Pilate, the charge returns to its legitimate source. The Signs, and the Old School Baptists, have no connection with any kind of religion, Catholic or Protestant, Jew or Pagan, that

can be taught as a science. We give to none of them a preference; we discard them all alike, while we hold and profess that religion which is purely a revelation from God, by his Holy Spirit, which we received not of man, neither were we taught it but by revelation. That religion of which it is written, "They shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord;" that in which they shall be all taught of God, from the least of his covenant children even unto the greatest: that which is absolutely hidden from the wise and prudent, and revealed unto babes, because so it has seemed good in the sight of our God.

We are aware that the teaching religion as a science in the public schools, was the ostensible bone of the contention in Philadelphia; but the Catholics are as willing to teach religion as a science as are the Protestants; the latter are indebted to the former for the practice, the theory, and the art of scientific divinity. The dispute is as to which religion shall be taught. The Catholics have private schools, convents, &c., where their religion is taught according to their interpretation of their own Bible, and at their own expense.—The Protestants also have their divinity schools. Let these schools be sustained by those who have use for them, and there will be no cause of contention. In a city like Philadelphia, there are among the taxable citizens, Catholics, Protestants, Jews, Friends, and Old School Baptists. These sects are all taxed to support a common school, and all have children which they wish to have educated. Confine these schools to strictly educational purposes, and all may realize the benefit; but the moment these schools are seized upon as church property, for sectarian purposes, they cease to be useful, and become the fruitful source of contention, and ultimately of persecution. Wrap it up as we may, if we make a study of the common version of the Bible a part of common school education, we violently rob the Jew and the Catholic of their money, and their rights which are dearer still, to support our religion; nor can this difficulty be remedied by the substitution of any other Bible or oracle. The only plan then upon which public schools, supported by legal provisions, can possibly be sustained and made useful to all classes, without proscription or discord, is to restrict them to their appropriate sphere; to teach in them what properly belongs to the various branches of literature. There is room enough for all to enjoy their conscientious rights in our country. Those who wish to teach their religion as a science, are at full liberty to establish schools of their own, distinct from the common schools. The Catholics may have their convents, their daughters of every Protestant name can have their Sunday Schools, colleges, and theological schools, and leave the church of Christ under the instruction of Him who taught as never man teaches. Dearly as we love the Bible, we cannot consent to rob our neighbors of their rights nor of their money to teach it to our children. We love it too well to so grossly violate its instructions. The Lord hates robbery for burnt offerings.

In conclusion, we will appeal to the editor of the Religious Herald, and to the "Protestant Association," Is there not a fearful responsibility resting upon you, stained as you are with the blood of those victims which have fallen in the two late riots at Philadelphia? Go feast your guilty eyes upon the mangled bodies whose massacre you have occasioned, count the number of distracted widows and wretched orphans you have made; survey the ruined walls of those churches (as they were called) which your religion has prompted you to burn, and the ashes of the library which your desire for the diffusion of knowledge led you to commit to the devouring element; mark the consternation which you have occasioned, the dreadful array of your minions against the military and civil powers of the land, and remember there is a day of dreadful retribution for,

"THE LORD SEETH."

POETRY.

From the Friend.

HUMAN WISHES.

"BECAUSE YE ASK AMISS."

I asked amid the summer's heat,
That cooling rain might fall;
The answering storm impetuous beat,
Loud thunders shook the hall;
The tree that graced my evening bower,
Was shattered by the lightning's power!

I wished for wealth; for it I toiled,
Till ran my coffers o'er;
Luxurious Ease my pleasure foiled,
Disease pressed on me sore;
Then from my couch of pain, I cried
For Health—to luxury denied!

I sighed for Love; a beautiful bride
Gave me her heart and hand;
When Autumn leaves in faded pride,
Showed the destroyer's hand,
She sickened as they seared—and lay,
On mother Earth as well as they!

I called for Fame; the trumpet rang
My praises to the crowd;
But in each pause Detraction sang
My sins, in cadence loud;
So close, that Echo swept along
The twain, commingled in her song!

I asked for peace; the mountain wave
Swelled widely o'er the sea;
Loud did the dashing billows rave,
And thus they cried to me:—
"Here seek not Peace—she is not given
Short of the port; she dwells in heaven!"

I asked Religion's aid; there came
No answer to my cry;
In hourly prayers I named the name
Of Him who reigns on high;
And vainly deemed in my own might,
I could direct my prayers aright!

Then came Remorse: she brought to view
Sins of forgotten date;
Around my pathway troubles flew,
That ever on her wait—
Till Pride was prostrate: Self in dust,
Had not a hope on which to trust!

Amid the darkness of that hour
Was seen a glimmering light,
And there was felt a hand of power
Uplifting by its might—
Then thoughts and wishes, one by one,
Were centered in, "Thy will be done!"

NOTICE.

"The writings of Rev. John Leland (for the publication of which a prospectus was some time since issued) are ready for the press, and the publication is delayed only by the want of a sufficient number of subscriptions. It becomes necessary, therefore, that all who feel an interest in the work should immediately send in their names, together with as many others as they can procure. And those who have acted already as agents are desired to return their lists immediately, if they have obtained all the names they are able to get. Address Miss F. L. GREENE, Lanesborough, Mass. May 20th, 1844."

Associational Meetings.

The 73th annual meeting of *Ketocton Association* will be held with the Happy Creek church at Front Royal, Warren co., Va., commencing on Thursday before the 3d Sunday in August next.

The *Ebenezer Association* will hold her next meeting with the Mill Creek church, Page co., Va., commencing on Friday before the 4th Sunday in August next.

The Old School Predestinarian Baptist Conference, of Maine, will hold its next annual meeting at North Berwick, Me., to commence on Friday, the 20th day of September next, at 10 o'clock A. M.

PHILANDER HARTWELL.

BROTHER BEEBE:—Please publish in the Signs that the Corresponding Meeting or Association will be held this year with the Bethlehem Old School Baptist Church, Prince William co., Va. It commences 11 o'clock A. M., Friday before the second Lord's day in August,—August 16. The place of meeting is about 28 miles from Alexandria. Should any of the Northern brethren or Southern come on by public conveyance, they can take the Warrenton stage at Alexandria, on Thursday morning before the meeting, and come to Centreville, 20 miles; and I will meet them there, (if spared) with some conveyance to take them to my house, and the next morning to the meeting, 5 miles further.—Or if they come by their own conveyance, they can come by the same route to Centreville, and thence 3 miles to my house. Or they might take the road direct from the Long Bridge, Washington, to Fairfax Court House, and thence to Centreville, and on to my house, leaving Alexandria a few miles to the left.

S. TROTT.

Centreville, Fairfax co., Va., March 25, 1844.

Sciota Association is to meet, if the Lord will, with the Union Church, Pickaway co., O., (on the road leading from Lancaster to Chillicothe, and about 10 miles from each place,) on Saturday preceding the 3d Lord's day in August inst.

Muskingum Association is to meet with the Falls of Licking Church, at the Baxter Meeting-house, commencing on Friday preceding the 4th Lord's day in August inst., at 10 o'clock, A. M.

Mad River Association is to meet with the Nettie Creek Church, 7 miles west of Urbana, Ohio, commencing on Saturday preceding the 1st Lord's day in September, 1844, at 10 o'clock, A. M.

Morgan Association (Ill.) is to meet with the Clear Creek Church, Cass co., Ill., (8 miles east of Beardstown,) on Saturday before the 3d Lord's day in August inst.

Des Moines River Association meets, the Lord willing, with the Fairfield church, Jefferson co., Iowa Territory, on Friday before the 3d Lord's day in August inst.

To each of the above Old School Baptist meetings, a general attendance of the brethren of our order is affectionately invited.

RECEIPTS.

Dea. Thomas Falconer,	N. Y.	\$2 00
Andrew W. Beard,	"	2 00
B. Truex, Esq., & B. Corwin,	O.	2 00
Eld. H. West,	Pa.	3 00
Eld. E. G. Terry,	Mich.	2 00
Mrs. S. Pyatt,	N. J.	1 00
E. Moreland,	Tenn.	1 00
Total,		\$13 00

NEW AGENT.—E. Moreland, Blue Spring, Stewart co., Tenn.

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Deet. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street.]
NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallislaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leever, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schriver; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.
TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, Albert Moore.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Klect, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitley.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., AUGUST 15, 1844.

NO. 16.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

TERMS.—\$1.50 per annum : or if paid in advance, \$1. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

The extension of the law to the Gentiles showed in reply to P., and to Eld. Raymond.

BROTHER BEEBE :—When in the eighth number of the present volume of the Signs, I noticed certain remarks in the communication of P., [Signs, no. 2, same vol.,] I had no intention of continuing a discussion of the subject; my design was to declare briefly my objection to such sentiment, and there leave it. But as I suspect I was wrong in my guessing as to P's real identity, and as P., in number 11 of present volume of the Signs, has proposed a query to me on the subject, I feel willing to enter on a more full discussion of it, in connection with answering the query, as also to meet some of the remarks of Elder Raymond, contained in the same number of Signs, and on the same subject. In entering upon this discussion, I should like it better if P. did not manifest so much pride; certainly a person who would turn off his child as P. has his communications, because ashamed to let them bear his own name, must be proud. I hope no offence. As neither P. nor Elder R. has attempted to remove but one of the objections I offered to P's views, I might with propriety have waited until my other objections were met, before saying any thing further on the subject; but as my desire is not alone to vindicate my own stand, but also to convince them, if possible, of what I believe is error, I will proceed now with that discussion.

I would here remark, that Elder R. in his communication does not correctly represent the subjects in dispute. He evidently aims to confine the subject to the idea of the continuation of the decalogue in the mere letter of it. As the term *letter* is sometimes used to denote particularly the covenant form of the law, and sometimes to denote that external obedience which the law required of national Israelites as such, distinctively from the spirituality of the law as illustrated in the New Testament, his is not a fair representation of the subject. P. did not, in his communication to which I replied, so speak of it. It is true P. says, "The decalogue was given exclusively to national

Israel, and its duration, *in letter*, was throughout their generations." Had he stopped here I should not have noticed his remarks through the Signs, as I should have thought by the term *letter* he intended to confine his remarks to the covenant form of the law. But when he went on to say, "The demands of the law being perfect, holy, and spiritual, predict the righteousness of Christ being imputed to those who are born of his Spirit;" thus representing the law in its perfection and spirituality as very different from a preceptive law having demands upon man, making it prophetic instead of mandatory, and as he added in the same connection, "Hence Jesus quotes from the law, and he doubtless knew the use of it, saying, Thou shalt love the Lord thy God with all thy might," &c., thus quoting these words as of the law, as illustrative of his position, and as included in what he pronounced prophetic, I could but understand him as intending to sweep every thing under the idea of preceptive law from the scriptures as having any legal requisition upon the gentiles, if we except, perhaps, the one command given to Adam, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 17. Hence as according to P.'s position, the subjects of grace were to be convicted of sin, and have repentance given them alone upon the ground of Adam's transgression, and the impenitent to be finally judged solely for one man's offence, I felt bound to testify against such system, and I am still constrained to maintain the objections then presented. My objections as I presented them, and as they will be maintained, were against this general sweep of the whole law in its spirituality; and Elder Raymond must not think to narrow the subject down to the mere *form* in which the law was given on Sinai. Elder R. expresses surprise that I referred to Matthew xxii, 36—40, in sustaining my objection to P.'s opinion. How did I refer to that text? Not as a part of the letter of the decalogue, as my words will show. It is therefore somewhat surprising that he should so understand, or represent me, as referring to this text as being a part of what was written on the *tables of stone*. My remarks were these: "Our Lord in his instructions, instead of representing the law in its *essential nature* as passing away at the setting [not settling, as in print] up of his kingdom, *illustrates* its stability and exceeding broadness, as in Matt. v. 17—32, and xxii. 36—40." See Elder R.'s letter, page 84, first column. I will here remark, to prevent being mistaken, that if by the decalogue is understood, only that covenant form in which the law was given in ten commands as a national cov-

enant to Israel, and as it required of them a mere external obedience to the literal wording of it, as the condition of their enjoying the blessing of God in the land of Canaan; then I deny that in *that* sense the decalogue has, or ever had anything to do with gentiles, only as some of them might become incorporated in the nation of Israel, and I likewise protest against any representation, or modification, of that covenant form of the law being presented to men, or children, under the gospel, as conditions of favor or acceptance with God; or as a rule of life to believers. But taking the words of the ten commands simply as the body with which God was pleased to clothe his spiritual law, in giving to national Israel, as they stood the type of spiritual Israel, a standard of national righteousness, illustrative of that perfect righteousness which was required of both Jews and gentiles, as the ground of justification before God, and which Christ was bound to bring in, for the redemption and justification of his people; and so far as that *bodily form* in its connection with the *spirit*, is recognized in the New Testament, so far I contend those words of the decalogue still stand in force as the standard by which is the *knowledge of sin*. The law in its *dead* or covenant form, that is, the *letter* or body without the spirit, as given to dead or natural Israel, and as thus symbolically represented, by being written on stone, and by Moses putting a vail over his face, was included in that *hand writing of ordinances* which Christ took out of the way, nailing it to his cross. But the living law, that is, the *spiritual law*, as it is showed forth through the body, is that which stands prominent in the New Testament as the standard of righteousness, and that only.—There were intimations given to national Israel, both in the law of Moses and in the prophets, of a spirituality or life as belonging to the law beyond the covenant form of it. The fact is, that in any representation of religion to man, there must be an outward form, a declaration in words, &c.—We, while in the flesh, cannot see naked spirits.—Thus the kingdom of God is spiritual, and *cometh not with observation*; yet for its manifestation, as come, it has a body; *There is one body and one spirit*, says Paul, Eph. iv. 4. So the law must have a body, that is, be declared in words, in order to stand as a law to man. God gave a particular form to the law, as he gave it to Adam, as a test of his subjection, in the command not to eat of the *tree of knowledge of good and evil*. Eld. R. says, "Cain was a murderer before any law (that I know of) said, Thou shalt not yill." But the law had been given to "Be faithful and multiply, and replenish the earth," (Gen. i. 28,) and which of course involved the obligation for them

not to *kill one another*; but still it was not then given in so full a form as it was afterwards given in to Noah, in the declaration that "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 16. Hence God did not require the blood of Cain to be shed, in the sentence he passes upon him. But the fuller and more definite body which God has given to his law, is that which he gave from Sinai, to national Israel, as they stood typical of his spiritual Israel. As I have been led to notice some of Elder R.'s remarks, I will here also notice his explanation of Acts xvii. 30 & 31, as designed to answer my objection to P.'s views, as drawn from that text.—After quoting the text, he says, "The assurance given to all men of the resurrection of Christ, is the ground of the command to all men to repent." This representation would favor somewhat Elder R.'s idea, that the command here, to repent, corresponds with the injunction, *That repentance and remission of sins should be preached in Christ's name, &c.*, and that the *all men* commanded to repent are the same *all* to whom the assurance of Christ's resurrection was given. Men are apt to be in some measure blinded by their favorite systems, but Elder R. has somehow strangely overlooked the plain declaration in this text. The words of the text are, "But now commandeth all men every where to repent; *Because he hath appointed a day in the which he will judge the world in righteousness*, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." Paul here says, that the command to all men to repent, (it is to *all men, every where*, note,) is, *because of God's having appointed a day in the which he will judge the world in righteousness, &c.* and refers to the resurrection of Christ as *an assurance given to all*, [the word *men* being a supply,] that he will thus judge the world. But Elder R. throws this cause assigned by Paul,—this *appointment of a day of judgment*, entirely out of view, and tells us to the contrary of Paul, that the ground (or cause) of the command is the *assurance given of the resurrection of Christ*. Surely he ought not to shun to notice this appointed day for judging the world, seeing it is God's own appointment. Elder R., as noticed, seems to view the command here, to repent, as the same with preaching repentance in the name of Christ. I knew that the preaching of arminianism was full of commands to the impenitent; but I was not before aware that there were commands in the gospel addressed to such characters. "The law was given by Moses, but *grace and truth* came by Jesus Christ." I have therefore understood the preaching of repentance as embraced in the gospel ministry, to be a preaching of it as an essential part in the experience of salvation, and as the gift of Him who is *excited to give it*. The command to repent, being to *all men, every where*, shows the cause for it to be something different from that judgment which had already been passed by our Lord upon Jerusalem, and which was then only waiting its execution; that it was as Paul

said, the *appointing of a day in the which* God will judge the world, &c. The world, and the world only, including the *every where* Paul speaks of. Hence I think it manifest that this command to all men every where, is the counter part to John's preaching to the Jews, "Repent, for the kingdom of heaven is at hand." The kingdom of heaven in its coming involved in it the destruction of the *old heavens and old earth* figuratively, and this it seems was a just occasion for them to repent, especially as our Lord said unto them, "Except ye repent, ye shall all likewise perish." So the appointing of a day in the which God will judge the world in righteousness, and especially as he has given the assurance of such a day, by the resurrection of Christ, is the just assurance or cause why all men should repent of their false notions of God. The observation of Elder R. that the command to repent was *not on the tables of stone*, is a shot at his own target. Neither the decalogue nor any other declaration which God has made of his law to fallen man, nor the call upon the Jews, or this upon the gentiles, to repent, were designed as propositions of conditions of final acceptance with God. "What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God." Rom. iii. 19. And the call upon men, whether Jews or gentiles, to repent, is a call upon them to give up their vain hopes of acceptance with God upon the ground of their own works, and to consider themselves as cut off from him by their sins; it was a call upon the Jews to consider and turn from their course of departure from the law of Moses, and was a call upon the Athenians and other gentiles to consider and turn from their worshipping of idols, seeing that the works of creation and providence so manifested the *eternal power and Godhead* of him that made all things, that they were without excuse in supposing the *Godhead to be like gold or silver, &c., engraven by art and man's device*. See Acts xvii. 24—31, & xiv. 15—17; & Rom. i. 19, 20. But still the command to *all men every where* to repent, evidently does not rest upon the manifestation which God had made of himself in the works of creation, else why does Paul say, *The times of this ignorance God winked at, but now commandeth all men every where to repent*? Do you say because of the light of the gospel's going forth? I ask, Has the gospel any light for any that have not seen the light of the law, that is, who have not been convinced of their accountability to God, and therefore of their sinfulness? I think not. This brings us to consider from whence arises the obligation or command to repent.—Whether from the law, or the gospel? It must come from one or the other. Not from the gospel; for the nature of the gospel pre-supposes that he to whom it comes, is a penitent; that is, one convinced of his guilty, ruined case. Hence it must arise from the spirit of the law, as declared in the letter. Do you ask, How? I answer, repentance implies a consciousness of sin; "Sin is a

transgression of the law;" (John iii. 4,) "Where no law is there is no transgression," (Rom. iv. 5,) hence "Sin is not imputed where there is no law," (Rom. iii. 13,) and therefore no occasion for repentance. Again, Repentance implies a consciousness or knowledge of sin, but Paul says, "By the law is the knowledge of sin." And again, "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." (Rom. vii. 7.) Do not these texts fully support my position? And do they not fully support my former objections to P? If they do not, will P. or Elder R. show me how there can be, consistent with the texts above quoted, any occasion, and therefore any command or known obligation to man to repent, where no declared law is? Not, I repeat again, that law requires repentance as an act of obedience to it; but the failure to obey the law, is the occasion and ground for repentance. Hence *the law was added by reason of transgression*, and continues to be promulgated wherever the scriptures of truth go, to show to men their transgression, and guilt, and ruin, and therefore wherever it goes, it teaches the opposite of self-righteousness or conditional acceptance, it *commands*, or *teaches*, or *enjoins* repentance, [for the original word admits readily of either of these renderings.]

Having as I think so defined my position concerning the law, that I may be understood, and having noticed such remarks of Elder Raymond's as appear to require a distinct answer to him, tho' I may notice other of his remarks, the way appears cleared for sustaining my position by a direct reference to scripture proof, which I hope to do in another communication soon, as also to answer P.'s query. I say therefore,

[TO BE CONTINUED.]

S. TROTT.

Centreville, Fairfax co., Va., June 28, 1844.

P. S. Several considerable errors have escaped correction during the past winter and spring:—there are two or three quite awkward ones in my last communication in the Signs for June 15. On page 1st of that number, second column, near the bottom, the print says, *the same external works*, whereas for *works* it should be *marks*. On column 3d, near the bottom, where it is printed, *And his people carry with them a reward, &c.*, it should be *record* instead of *reward*: and on same column, a few lines below, we have accountably where it should be, correctly.

S. T.

FOR THE SIGNS OF THE TIMES.

Fort Pleasant, St. Joseph co.,
Mich., July 4, 1844.

DEAR BRETHREN in "one Lord, one faith, and one baptism:"—Though absent in body, yet am I often present with you in spirit, beholding your order and the steadfastness of your faith in Christ; and though iniquity abounds and error multiplies, God's elect will outlive the storm and come off conquerors through him that led captivity captive, and conquered earth and hell. There are a few

names in Michigan whom God has made willing to suffer for his sake, who have more love to the truth than to the praise of men; a few whose names are cast out as evil, and are every where spoken against, and more particularly are they defamed by those who call themselves by our name to take away their reproach, who went out from us, but were not of us: these are truly wells without water, whose music is as sounding brass and tinkling symbols; their orators can tell of the glory of their factories, and philosophic prerequisites of their presidents, principals, and directors; but Jesus and him crucified, as the Way, the Truth, and the Life, for poor, blind, deaf, dumb, ignorant, lost, ruined, miserable, polluted, dead, hell-deserving sinners, they know not, having never learned in the school of Christ. They are waxing worse and worse, deceiving and being deceived; they say, "We take the word for our guide," but surely they take it not, hence the greater condemnation. The Old School Baptists are the only people that take the Bible emphatically as their guide, and the Seceders in this region are the only order besides the Old School Baptists that love the doctrine of salvation by grace and not of works.

E. G. TERRY.

FOR THE SIGNS OF THE TIMES.

Corresponding Meeting of Primitive or Old School Baptists of Michigan.

Met June 7th 1844, with the first Primitive Baptist church of Leonidas, St. Joseph co., Mich.

Delegates present from 4 of the 5 churches composing the corresponding meeting.

FIRST DAY.

1st. Opened meeting by prayer and praise.—Preaching by brother J. P. Howell, from Isa. liv. 13,—“And all thy children shall be taught,” &c. Brother William Jackson also preached from Acts xx. 17—29.

SECOND DAY.

1st. Occupied in the transaction of business & conference. Brother Howell preached in the Morning from Gal. ii. 20.

2d. Received letters from the churches in correspondence.

3d. Received a letter from a church in Pittsford, Hillsdale co., (br. Howell bearer,) wishing to unite with us. Voted to receive them.

4th. Received a letter from Concord Church, (br. Dewey bearer,) near Cassopolis, Cass co., wishing for acceptance. Voted to receive them.

THIRD DAY.

1st. Preaching in the morning by brother Jas. Carpenter, from Romans vi. 8. Brother E. G. Terry also preached from John i. 16, “Of his fulness,” &c. After which, brother Carpenter again preached from Col. iii. 3 & 4.

2d. Moved forward in the ordinance of the supper, and enjoyed a season of refreshing from the Lord. Our meeting was harmonious and the preaching of one piece.

3d. Voted to hold the next general meeting with Fairfield Church, in Lenawee co., commencing the Friday before the last Sunday in June, 1845.

4th. Voted to hold a meeting with the Concord Church, about 4 miles west of Cassopolis, Cass co., Mich., commencing on Saturday before the second Sunday in October, 1844.

Closed by prayer.

E. G. TERRY, *Mod.*

J. W. DENTON, *Clerk.*

Brother Jewett will please publish our meeting, also the times for future meetings.

E. G. T.

FOR THE SIGNS OF THE TIMES.

*Lanesborough, Berkshire co., }
Mass., July 4, 1844. }*

ELDER BEEBE:—A hint contained in the last number of the Signs seems to imply that you had not received a paper which I sent to you some weeks ago, containing a notice in relation to Elder Leland's writings; I will therefore send another, requesting that the notice may be copied into the Signs.

I have the advice of printers and publishers to delay until a sufficient number of subscriptions are obtained to defray the expenses of publication. Some agents whom I have employed are of opinion that many would purchase the work on its appearance, who refuse to subscribe; yet to depend on this supposition would be hazardous and probably imprudent: besides, I cannot see any reason why those who wish and intend to obtain it, should have any objection to giving that proof of their desire which alone can produce its accomplishment. They would incur no risk by doing so, for if the work is published, they will of course have it, and if not, their money will remain in their own hands, and no harm can result from a conditional obligation, which of course in such a case they would never be called on to fulfil.

Having entered upon the preparation of these volumes with the approbation of many who professed an earnest desire to see those writings in a collected form, and having also received many letters of encouragement from various parts of the United States, I am, I confess, a little disappointed in the result. The interest felt in it has not been of that solid kind which I had reason to anticipate. The Baptist denomination, generally, seemed at first to favor the design; appearances, however, seem to indicate a tacit withdrawal of the support expected from a part of it. Whether the reason is to be found in the fear that some of the contents of the volumes may militate against their own sentiments and efforts, or whether it is merely the effect of listlessness and inaction, is not for me to decide.

In reply to a suggestion as to the propriety of suppressing those parts which treat of the Sabbath, of missions, &c., on account of their tendency, I have expressed my decided conviction that such a step would be a violation of the principles of honesty and integrity, and an act of injustice to him whose character and sentiments would by that means be distorted, and exhibited in a false light. Knowing, as I do, his own feeling on the subject, it is more especially my conviction that he ought

to be allowed the right which he ever claimed while living, to speak freely on every subject on which he chose to speak at all, and that those who disagree with him, either wholly or in part, be at liberty to reject and disprove all that is erroneous. If any doctrines held by him are false, there is every opportunity of counteracting their tendency by proving their falsity, and if true, none will deny that they ought to have their full weight. My feelings of duty in this respect, do not at all depend upon the light in which I regard the sentiments themselves; for, towards whichever side of the question my own views of truth led me to incline, I should think it equally improper to withhold those of the man whose character and sentiments I had undertaken to exhibit.

If you have any subscribers in Shenandoah co., Va., I would like to inquire of them through the Signs, whether any subscriptions have, to their knowledge, been obtained in that vicinity. An agent, commissioned a year and a half ago, to collect subscriptions in that state, who then resided at New Market, but has since removed, as I have ascertained, to some place in Missouri, but of his exact location my informant was ignorant. As I have never heard from him directly, any information in regard to himself, or the business confided to him, would be thankfully received.

As some may wish to know more particulars in regard to the work, I will state that it is to be published in two volumes, 8 vo. comprising in the whole, about 900 pages, and to contain a portrait. The price, \$2.50. The writings of Elder L. will occupy all but a small portion of the work. It is contemplated to issue an edition of a thousand copies, as soon as half that number of names is obtained. At present I have less than 200, and unless some action is taken soon by those interested, the publication will unavoidably be indefinitely postponed. Any further information that may be required will be furnished on application.

You are at liberty to publish any or all the above, as you may see fit, unless you think it may crowd things of greater interest or importance from your columns.

With much esteem,

Yours,

F. L. GREENE.

FOR THE SIGNS OF THE TIMES.

DEBATE ON BAPTISM.

BROTHER BEEBE:—The debate on the subject of baptism came off very well, but I assure you I did not think myself very highly honored by the grave or dignified appearance or conduct of my opponent; for, although he showed himself to be a man of some considerable talent at times, yet on the whole he appeared more like a quibbling lawyer than a minister of the gospel. He was, at times, so ludicrous as to occasion much mirth in the assembly, and the occasion of the disorder coming from the source it did, the presiding officers, who were very able and respectable, did not feel obligated to call the people to order. No

doubt he thought he must entertain the audience with something, and as he failed to sustain his doctrine from Bible testimony, he had to resort to sophistry.

Mr. Alden's arguments for infant baptism were, that the Jewish and the gospel church were one, both under the same covenant; that circumcision pointed to baptism; that baptism took the place of circumcision, and was the seal of the same covenant, &c.

To which I objected, first, because it was anti-scriptural. I challenged him to produce a single passage of scripture in support of his position.—This he attempted several times to do, but failed in every attempt.

We obtained a reporter who took down in short hand nearly all that was said on the first day, but abandoned the work, and, unexpectedly to me, returned home on the evening of the first day.—This I suppose was on account of my opponent's having said to him, that if he reported what he said, he would do it at his own peril. That his was already reported, being already in writing.—My second objection was, that circumcision could not typify baptism, as it would make the type greater than the anti-type. Third, That circumcision binds its subjects to keep the law of Moses, and deprives of all blessings which flow through Christ to believers. Gal. v. 2—4, Acts xv. 10, and xxi. 20 & 21. Fourth, That baptism is not a seal of any covenant. Fifth, That circumcision, under the law, pointed to circumcision of the heart, or regeneration under the gospel. Rom. ii. 28 & 29; Col. ii. 2. Sixth, I proved that the Jewish and gospel churches were two distinct churches or kingdoms, from the following scriptures, viz: Dan. ii. 44, 45; Matt. iii. 7—9; Luke xvi. 16, & xii. 23; Matt. xix. 28; Eph. ii. 14, & 15; Heb. viii. 6—13. And that the gospel church exists under a new covenant I proved by Jer. xxxi. 31—34; Heb. viii. 6—12. And the seal, not baptism, but by the Spirit. Eph. i. 13, 14, & iv. 30. That believers are the only subjects of baptism, by Matt. iii. 5—9; John iv. 1; Matt. xxviii. 19, 20; Acts ii. 37—41, & vii. 12, 37. I also presented the conduct of Pædo Baptists toward their infant members, to show that they do not themselves believe in what they practice, inasmuch as they pay no further attention to them as church members, after receiving them up on the faith of their parents, as when they come to years of understanding, they do not receive the fellowship of the church, if moral, nor are they excluded if immoral; but they must be put through another process of human invention, before they are admitted as members to the communion and privileges of membership. Hence we are surrounded by church members, according to the theory of Pædo Baptists, who make no profession of religion, and many of them do not even believe the authenticity of the scriptures.

On the second question, *the mode*, which you know is a plain case, I proved from the following scriptures: First, that the subject must be buried and raised again, viz: Rom. vi. 4; Col. ii. 12;

1 Cor. xv. 29. Second, From the places of administration, in rivers, Mark i. 5; John iii. 23.—Third, from the figures, 1 Peter iii. 21; 1 Cor. x. 1, 2; Luke xii. 50; Acts ii. 1, 2.

I have been informed that the Pædo Baptists were quite disappointed in the winding up of the debate; they expected, as my opponent had done so little through the debate, that he had reserved his *great gun* for the conclusion; but when it was let off, it was as small as those which had preceded it. I understand they desire a further opportunity, and wish that it may be conducted in writing, no doubt expecting an advantage from my illiteracy; but they may be disappointed; at any rate, I am ready for them if they wish to engage in that form of debate.

Yours in christian fellowship,

REED BURRITT.

FOR THE SIGNS OF THE TIMES.

Harrisonville, Sciota co., June 8, 1844.

BROTHER BEEBE:—I wish to inform you and the brethren generally of our situation. We are a small church of about 50 members, at Harrisonville, and I think sound in the faith; and one other church near is also sound in the faith of the gospel. Our association is flooded with plenty of arminian Baptists, popular preachers, &c., and Hagar's sons and daughters are very abundant in this association. This church has never had any pastor since its constitution, which was in February 1842. I have labored for her ever since the constitution. The church have called on the ministers of Ohio association, to aid in setting me apart by ordination, but the request was treated with neglect, without any reason assigned.—We had but 16 members when constituted.

We wish you, brother Beebe, to invite the brethren of the Old School order to visit and preach for us. Our cry is, "Come over and help us."

I am a licensed preacher, and have been trying to hold forth Christ as the only Way of life for ten years. Two years ago I visited Michigan, and then Indiana, spent two weeks in Henry co., preached 16 times, and formed acquaintance with some precious brethren and sisters there, in Nettle Creek, Salem, and other churches; found brother John Evins laboring there, and Elder Wilson Thompson, but I did not see brother T.

Your brother in tribulation,

JOSEPH BENNET.

FOR THE SIGNS OF THE TIMES.

NOTICE

TO OLD SCHOOL BAPTIST PREACHERS.

BROTHER BEEBE:—Please inform the brethren through the Signs, that our church is at present destitute of a stated supply of gospel preaching. Brother Houssel has removed to another part of the vineyard, and brother Smart has settled for the present at Wilmington, Del. Elder House of Kingwood is not enjoying very good health, and it is our special request that Old School brethren in the ministry should visit and preach for us, and all

Old School preachers who may be travelling thro' this country, are invited to make the Little Oxford church their stopping place. Our location is in Warren county, N. J., about 5 miles from the village of Washington, an equal distance from Belvidere, and 12 miles from Easton, Pa. Brethren will inquire for Peter or John Chamberlain, or Moses A. Burd, by whom they will be cordially received. But no *New School* preachers are invited.

In behalf of the Oxford Church.

JOHN CHAMBERLAIN.

FOR THE SIGNS OF THE TIMES.

Ashley, Pike co., Mo., May 18, 1844.

BROTHER BEEBE:—I feel almost ashamed to make a remittance to you and send on a peace of paper nearly white; and on the other hand, I have an aversion from writing for the Signs, knowing as I do my inability to write in a manner entertaining to the readers of the Signs. I love to see your paper filled with interesting matter, and I am glad there are so many brethren who take an interest in sending communications for the Signs. O may the great Head of the church enlighten the minds and the understanding of each of his servants, and may he continue so to do until truth shall go forth as brightness, until it shall, with its luminous rays, light up the entire Zion of God, so that one may chase a thousand, and two put ten thousand of the anti-christian workmongers to flight. In connection with which the Apostle affirms that we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places. Eph. vi. 12. The church must inevitably experience tribulation in this world, but in Christ she has peace; her servants must wrestle, they must fight, they must war, for there is no discharge in this life; and they should and do possess the wisdom which comes down from God, which in his word teaches them the difference that exists between Christ and Beliel; so that, when spiritual wickedness mounts the high places, they, (the servants of God,) the under shepherds have, from the spiritual Captain, received orders to make battle. Witness the sending forth of the twelve Apostles, and of the seventy, and how the devils were subject to them.—And again, witness the instruction given to Timothy by his father in the gospel. 2 Tim. iv. 1—6. And now, brother Beebe, permit me to say that spiritual wickedness is yet in high places, and it not only sits with the king on his throne to give laws to his subjects, but spiritual wickedness has taken its seat in our Congress, in our state Legislatures, and in every high department of our government. For instance, abolitionism, which has found its way in Congress, and in many other high and honorable places. Now that abolition is anti-scriptural is without doubt; in proof of which, see 1 Timothy vi. 1, "Let as many servants as are under the yoke count their own masters as worthy of all honor, that the name of God and his doctrine be not blasphemed," with 2d, 3d, 4th, and

5th verses; Eph. vi. 5; and 1 Peter ii. 18. And again, spiritual wickedness in our Congress and state Legislatures, is to be seen standing, sitting, and walking in the disguised attire of temperance, and benevolence of almost every shape and form. And why does it take possession of the high places of the earth? Let revelation speak: (1 Cor. i. 26,) "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of this world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty." Hence all those powers under the influence of spiritual wickedness must be wrestled with, and subdued by the sword of the Spirit: and, (blessed be God,) the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. And Again, (2 Cor. iv. 7,) "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." But does spiritual wickedness extend no farther than to those high places of honor and authority? Ah, had it not found its way in the church, then would there not have been so many soft handed, handbox missionary beggars to trouble Zion: I say then to all God's dear people,

"Fear not brethren, joyful stand
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you, undismayed go on."

Yours with respect,

WILLIAM DAVIS.

FOR THE SIGNS OF THE TIMES.

"He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."—
PROVERBS XXVI. 17.

An opinion prevails to some extent, that the Proverbs of Solomon are written as a directory for all Adam's race, that whosoever readeth may understand how to order his conduct aright in things pertaining to this world. But if it be designed for all mankind and for such purposes, why does the wise man say *my son* at the head of every section or bundle of counsel or admonition through them? What right have we to doubt that this person spoken to is the body of the Lord in all ages, circumstances, and climes in the world, possessing many members growing and coming up to the stature of a perfect man in the Lord? The Lord through his servant Solomon, speaks to his Son, even these members of his body separately and collectively, at the same instant. As natural children have much to learn in things pertaining to this life, by lessons, by admonitions, by chastisements, and by disappointments, and all are administered to them by earthly parents or guardians, so also does the God of heaven to his children; they also have much to learn: Who is their instructor save the Lord? He led his people out of Egypt through the wilderness and the Red Sea. Being led, they passed through the land of their enemies, who no doubt had frequent wars and tumults among them. Did Israel fight in *their* wars? did *they* meddle in *their* tumults? God's people are

represented in the scriptures as travellers, pilgrims, &c. Is it not plain then that the wise man here speaks of the saints, when he says, He that passeth by, does he not pass the children of this world? Now it is right to pass by, but don't meddle with their strife; and if it be theirs, you have no share in it: if you meddle, you are (says the wise man,) like one that taketh a dog by the ears; your predicament will appear awkward indeed.—True, you may be stronger than the dog, and have a fast grip of his ears, and as long as you keep your hold he is your prisoner, but he will bark and yell, and make a great noise, and the eyes of passers by are upon you, and it will be said, there stands a man who has turned aside to take a dog by the ears.

There is no doubt that now in these days of boasted zeal for the Lord, as is spread all over the land, that the object of our grand enemy is to overthrow the city of God, and this he would do, were it not that the Lord keepeth it. It has pleased the Lord in former times to suffer his enemies to torment and harass his people, and it is probable that the time is not far distant when they shall again suffer as in former years. But one thing is certain, that so long as anti-christ remains in their present circumstances, full of schisms and divisions, and are growling, lashing, biting, and denouncing one another, so long we are in no danger of suffering by their hands. If Presbyterianism, methodism, New Schoolism, ect., join to combat Catholicism, and all the ites and isms are boiling together like a pot, is it not to us a consolation, for it is certain the Lord has confounded and confused them for his elect's sake.

Brethren, let us be careful then that we meddle not with strife belonging not to us, lest we be like one that taketh a dog by the ears.

Elder Beebe, You have a poor, weak, blundering brother in Bradford county, Pa., who desires that you would if you think proper give the foregoing a place in the Signs.

E.

July 18, 1844.

EDITORIAL.

New Vernon, August 15, 1844.

THE RIOTERS.—We are pleased to learn through our exchange papers that the excitement at Philadelphia and vicinity has abated, and to appearance subsided; and that the authorities are arresting some of those who took part in the disgraceful war against law and order. This is, so far at least, certainly right; but while those of the miserable clan of low and ignorant rowdies, who have been inflamed by cunning and designing men, are made to smart for their folly, madness and crime, we hope the leaders may be made to feel the dreadful responsibility that rests on them. To arrest and punish the real actors in the late riots, and suffer those who led them on to deeds of murder and arson to go unrebuked, would be like fighting the

smoke without resisting the fire which had caused it. We have watched the movements of certain dignitaries in and about Philadelphia, ever since the organization of what they were pleased to call the "Protestant Association,"—an organization of several of the most popular religious interests in the country, for the express purpose of operating against the Catholics.

That every sect should enjoy the full liberty of speech, and a right to expose what it conceives to be the errors of other sects, is in perfect harmony with what we understand to be the spirit of our republican institutions, but their efforts should be directed by fair arguments and scripture testimony, and always accompanied with meekness and a desire to promote the advancement of that cause which breathes "Peace on earth, and good will towards men." The union of several denominations for the express purpose of exterminating their religious opponents, while manifesting but little confidence on their part in the justice of their cause, the power of their arguments, or in the God whom they profess to worship, displays an attitude of decided hostility, which is eminently calculated to excite the worst passions of depraved human nature. Those clerical gentlemen who have conceived the plan for the proscription and extermination of the Catholics, should they succeed in butchering them down in our streets, or in driving them out from our country, would next proceed against all other sects and denominations. The Jews, the Friends, the Old School Baptists, and such of other denominations as should be found dissenting, would in their turn have to share the same fate. The example of Cain, in attempting the establishment of his religion by brute force, was never given to be imitated by the followers of the meek and lowly Lamb of God. And it is certainly very unbecoming in those who assume to be the "truly evangelical," to meditate the suppression of their religious opponents by hurling bolts of vengeance which *they*, or an exasperated and an infuriated mob, which *they* have power to raise and inflame, are able to throw. Such a course as the dominant religionists of Philadelphia have pursued, very illy comports with their high sounding professions of *benevolence, charity, christian zeal, humility, &c.* Was it very benevolent to burn down the temples where their neighbors professed to worship God, because those who burned them could not agree in sentiments held by the worshippers? Was it christian like to demolish the quiet dwelling houses of unoffending citizens, and drive some hundreds of wretched families with their sick, their aged, and their infants, destitute, into the neighboring woods for shelter from their cruel violence? Was it in keeping with their professions of zeal for the promotion of literature, to burn down the seminary of the "Sisters of Charity," and commit to the flames the library of the Catholic priests? Yet streaming on the banners of the rioters were mottoes declaring the attachment of the murderers to the Bible! Could any thing be calculated to do greater injustice to that blessed book, or to bring it into greater discredit, than to present it as teaching men to murder each

other? When the Catholics slaughtered seventy thousand Protestants in France, it is said they carried a dagger in one hand and a crucifix in the other; and when the Protestants mowed down the Catholics in the city of Philadelphia, they used the Bible as their motto and pass word.

But why, some may inquire, do we charge the Protestants with being the cause of the frightful riots of Philadelphia? Because it is our firm conviction that they were the primarily cause of it. King David was justly charged with the murder of Uriah, although he slew him with the sword of the children of Ammon. And although the Protestant Association did not turn out as an organized body, to destroy the Catholics or their property, yet they did, for several weeks prior to the outbreak, do all in their power to incense the mob, and are therefore, in our opinion, as guilty of the blood of the victims that perished through their instigation, by the sword of the mob, as was king David of the death of Uriah by the sword of the children of Ammon. It cannot well be disputed that the clergy were in attendance in the public squares of the city, from day to day, with all their powers of eloquence laboring to produce an incendiary spirit against the Catholics, by representing to them that the pope of Rome had issued orders to banish the Bible from our schools, and to deprive our children of the use of that sacred book. That this was the prime cause of all the riot and bloodshed in the city cannot be successfully denied; for we have files of the Philadelphia papers in our office, by which we were advised for eight weeks before the outbreaks, of those incendiary meetings, and of the inflammatory harrangues of the clergy which were in attendance. The clergy could not themselves have believed what they were representing to the people. They had no idea that the pope had sent over any such bulletin as they had described, to enrage the people, and therefore the blood of those slaughtered victims is found in their skirts.

That the Catholics of the city and its environs had objected to the Protestant religion being incorporated as part of the system of popular education in those common schools, which they were compelled to support by tax, we do not dispute, and to this they had a constitutional right to object, as it is a flagrant violation of the constitution of our country, to impose a tax upon one portion of our citizens, under any pretext whatever, to support the sectarian dogmas of another. The constitutional right of which the Catholics availed themselves, or rather attempted to avail themselves of, is a right which the Protestants would sooner die than yield. Would the Protestants, under any consideration, suffer the Catholic bible and the Catholic religion to be taught in the common schools for which they are taxed? They would die first. Why then impose, or attempt to impose on the Catholics a burden which is worse than death, or violently take from them rights which are dearer than life? The Protestant Association are as destitute of an availing apology for attempting to deprive the Catholics of their civil

and religious rights, as David was for coveting Uriah's wife, or the rich man in the prophet Nathan's parable, for seizing the ewe lamb of his indigent neighbor. The Protestants are by no means dependent on the common schools, for opportunity to teach their children the Bible, or any creed they choose. They can read their Bibles at home, or they can send them to schools which are taught at their own expense; they have Sunday Schools, Private Schools, and Theological Schools, besides their church establishments, for teaching what religion they choose. Nor have the Catholics ever, to our knowledge, attempted to deprive them of the full enjoyment of them. But still their language is, like that of Haman, "What does all this avail me, while I see Mordecai the Jew sitting at the king's gate?" They cannot enjoy their privileges, unbounded as they are, unless they can see the Catholics and all nonconformists proscribed.

We neither intend to make or even imply any charge against the Protestant Grand Jury, which invested the cause of the riots in May, for we know not what testimony led to their decision; nor do we pretend to judge of the motives which governed them in making out and presenting their verdict: for aught we know, they may be the most conscientious, disinterested, and enlightened jury that could have been charged with the responsibility of that investigation, but from the moment we read their report, we expected the second riot. That verdict virtually justified the Protestants in those incendiary proceedings, in which, as we have shown, they labored for weeks to exasperate the mob against the Catholics, by attributing the cause of the riot to the attempt of the Catholics to remove the Bible from the common schools. We hope, in the investigation of the cause of the late riot, which is now in progress, measures may be taken to ferret out the real originators of the disorder, and while their silly dupes are brought to merited punishment, their leaders may receive such rebuke as shall teach them forever hereafter to enjoy their own rights, without attempting again to infringe upon the equal rights of their fellow citizens.

BEWARE OF DOGS!

So said the Apostle Paul, and so says our brother of Bradford co., Pa., whose communication will be found on the 125th page, in this number; but while it is very imprudent for children to leave the plain straight forward path, to meddle with the ears of such surly curs as may be at strife among themselves, it is equally important that they should not be driven from a correct course by their growling or barking. When we see dogs fighting among themselves it is certainly the safer course to let them alone, but if we see a large number of them joining together to kill sheep, a trick which they have sometimes been guilty of, or when we find them in mischief which threatens to jeopardize the lives or property of ourselves or neighbors, it may be necessary to turn somewhat aside from the strict rules of neutrality, even at the imminent hazard

of being thought officious, or ridiculed as being in awkward plight. It may perhaps be difficult always to know exactly when, and where, and how, to meddle with strife, without disregarding the Apostle's admonition or the instruction of the proverb. The wise man, however, has drawn the line thus, *strife belonging not to him*. There is certainly a great deal of strife and contention at times among the *potsherders of the earth*, which does not immediately concern the children of God, and therefore does not belong to them. Such examples might be given as when J. M. Peck and W. C. Buck quarrel through their respective papers about the superior claims of their New School Hymn Books, or the strife between the eastern and western New School Baptists concerning the comparative merits of their mission plans, their talents, respectability, &c. In all these matters it would be downright folly for the Old School Baptists to interfere; for their strife in no manner concerns or belongs to us. But when we see a number of the most popular, wealthy and influential sects of the anti-christian interests, leaguely together for the express purpose of destroying the civil, social, and religious liberties of our country, and so augmenting their power as to put the civil and military forces of our country at defiance; and when we know that but for these restraints they would, long since, have driven us from the land for which our fathers fought and from those sacred rights for which they bled; may we not expose their anti-christian spirit without justly incurring the censure of meddling with strife belonging not to us? Is our Bradford county brother "weak and blundering" enough to suppose that when the allied powers, which have united together, and called to their aid the mob, who have already lit up the fires of persecution in our land of boasted civil and religious liberty, shall have exterminated the Catholics, and butchered the residue of the Mormons, that they will spare the Old School Baptists? Whether he entertains any such thoughts or not, he must excuse us for so far yielding to the strong convictions of our judgment as to raise the note of warning, that our brethren may judge for themselves the cause of alarm, and prepare for the battle; that they may stand "every man with his sword upon his thigh, because of fear in the night." Although the dogs with which we have to do, may, when the balance of numbers and of power has been against them, have displayed the qualities of the *fawning* or of the *sleepy dogs*, let the balance of power preponderate in their favor, and they will be found real bloodhounds; for they are greedy dogs which can never have enough.

Dogs which are in the habit of killing sheep are the most cunning dogs in the world; they will congregate together in the night when their masters are asleep, and when they have finished their depredations they will wash off every trace of blood and be back to their places long before the day dawns, and put on the airs of the most harmless innocence: you must catch them in the very act or you would be tempted to believe it impossible they were guilty.

We copy from the "Goshen Clarion" the proceedings and resolutions of the late meeting at Finchville, which we had the pleasure of attending, and we are happy to see the same copied, according to the request of the meeting, into several of the papers of the county: whether it will suit the District School Journal which we are compelled by law to support, to comply with the unanimous voice of the people, we shall see. The people cannot altogether divest themselves of the notion that they have a right to be heard. If the columns of the Journal and of the state paper are closed against light on this important subject, measures will be taken to supply an organ which will reach every district in the state.

MEETING OF THE FRIENDS OF EDUCATION IN FINCHVILLE.

At a meeting of the inhabitants of the towns of Mount Hope, Walkill and Minisink, convened pursuant to previous notice, at the spacious saloon of G. Mulluck, at Finchville, on Saturday, the 13th day of July inst., for discussing the necessity of a thorough reform of the District School system of this State—JOHN GREENLEAF Esq., of Mount Hope, was chosen President, assisted by Richard Drake and Peter G. Finch, Esqs., Vice Presidents, and Col. Harvey R. Cadwell and Dr. Wm. C. Terry were chosen Secretaries.

Elder G. Beebe and Mr. D. Hulse, being called on, addressed the meeting in an elaborate and impressive manner, after which the following resolutions were unanimously adopted:

Resolved, That abuses of the Common School system of this state exist which will destroy the whole system, if not radically reformed.

Resolved, That the common school system has been abused by too much arbitrary legislation; by the Regents of the University and principals of colleges, in their attempts to coerce the people into measures that must break the republican spirit of the people if adopted, and enslave them; by the creation of a state Superintendent, clothed with dangerous powers; by county and town superintendents, who embody themselves into a pet Legislature, and not only attempt to regulate the science of the state, but the morals and religion of the people; by their introducing into the common schools, medicine, law, and gospel, and the whole encyclopædia of science, they have lumbered the whole system so much that it has become an unwieldy mass of confusion; by forcing on the people the Common School Journal, a pander of sectarianism; by aristocratic Normal schools; by prodigal waste of the public treasure, grinding taxation and domineering espionage; by their mimicing the worst aristocratic institutions of Europe, they will soon consummate a union of church and state, when we may bid a final farewell to our civil and religious freedom.

Resolved, That the supervisors of Lewis county, in their refusal to appoint a county superintendent, to fatten at the public crib and domineer over the people as a spy of inquest of their sins, "literary" and "moral," merit and receive the approval of the true friends of common schools; that this meeting, in admiration of their liberal and enlightened views, direct a copy of its proceedings to the supervisors of the county of Lewis.

Resolved, That the 4th section of the act of the 17th April, 1843, providing that "no share of the public money shall hereafter be appropriated to any county in which a county superintendent shall not have been appointed, unless by order of the superintendent of common schools," is an alarming attempt to bribe the people with state munificence, and coerce them to surrender their inalienable rights of the "literary and moral"

training of their children into the hands of an unscrupulous army of pensioned Prussian dictators; foreseeing the people would not be suited with the aristocratic appointment of county superintendents to take into custody the dearest right which the people possess, in the name of the Great Man at Albany, the act directs Samuel Young the umpire, therefore,

Resolved, That it is the opinion of this meeting, if the people will bear the flagrant insult, in vain have the heroes of the revolution bled for freedom; in vain did Warren fall; in vain the experiment of the capability of the people for self government.

Resolved, That in the opinion of this meeting, all moneys appropriated by the Legislature of this State for educational purposes, should be distributed *pro rata* to all the children of the State, as an encouragement to all classes, and especially to the more indigent among them, to encourage them to attend and receive a thorough English education.

Resolved, That the office of state superintendent of common schools should be abolished, or his powers so modified and restricted as to allow the people of this State, in their respective districts, liberty to select their own school teachers, superintend their own schools and direct what course of study and what books shall be used in the instruction of their own children.

Resolved, That the office of county superintendent of common schools is burdensome, expensive, extravagant, and perfectly useless, having a direct tendency to create discord and strife, to jeopardize our dearest civil and religious rights, to extinguish the spirit of independence and manly patriotism, and to accustom the people to an abject servility, altogether incompatible with the spirit and genius of a republican and free government: therefore, the office of county superintendent should be abolished.

Resolved, That, considering the citizens of our republic as one great family, holding equal and inalienable rights, in which no aristocratic castes or distinctions should be countenanced by legislative appropriations—we regard all appropriations by law to colleges and academies, in distinction from the common schools, whether for literary or theological purposes, as unjust, unequal, unconstitutional, aristocratic and dishonest: therefore, all such appropriations should be immediately discontinued, and all future appropriations of this State for educational purposes, so applied as to elevate the common schools, and render them accessible to all classes without distinction.

Resolved, That as all the schools of a higher order than those designed for the common people are necessarily accessible only to the wealthy, and calculated to secure for them an elevation above the laboring classes of our citizens, they should be sustained by that class without the aid of legislative appropriations. There can be neither equality nor justice in taxing those who cannot be benefitted in any case, much less when the tax is to be wrung from the laboring and the poor to foster a rich aristocracy. All laws making appropriations of the funds of the State for the support of such schools, colleges or academies, should be repealed, and further appropriations refused.

Resolved, That we regard the late appropriation of \$59,600 of the people's money for the establishment and endowment of a Normal school at Albany, for the purpose of drilling a clan of boys, *scientifically, politically and religiously*, to be licensed and legally empowered to monopolize the business of school teaching in all our districts, as a most alarming experiment upon the liberties of our country; a flagrant insult upon the intelligence of the people of this State, and calculated to be

a connecting link uniting sectarianism with common education, to be established by law, enforced by arms, and resisted only at the expence of blood and treasure. A measure which the degraded subjects of a Prussian government may submit to, but a collar which will never be worn by freemen. A set of teachers thus proposed to be intruded upon us at our expense, without our consent, to act in concert with the State superintendent and his pensioned subalterns and volunteer advisers, to enable him and them to trample upon our most sacred rights and deprive us of our dearest liberties. This law should be promptly repealed and the money restored to the funds of the State, from which it has been wickedly filched.

Resolved, That we regard the annual expenditure of \$2,800 of our money for the support of the District School Journal, and the law compelling our districts to receive, preserve and transmit the same to posterity, in defiance of our consciences—challenges a comparison with the most intolerant acts of the most despotic nations on earth. That law should be immediately repealed.

Resolved, That we view with alarm and deep regret the intemperate movement of pensioned officers, who hang as an incubus upon our common school system, to incorporate and identify religion and science in the instruction of our schools, and to coerce the consciences of a large and highly respectable portion of our citizens, or drive them from their equitable participation in the benefits intended to be secured by our common schools, and by this means violently robbing one class of those by whom the schools are supported, to sustain the unchristian sectarian creeds of their oppressors.

Resolved, That the teaching of religion of any kind whatever, is a matter which our Legislature has no constitutional right to meddle with; the wise framers of our constitution have left it where it belongs,—between each citizen and his God.—The religion which is of Heaven will sustain itself without legislative patronage; and that which requires the strong arm of civil law to sustain it, if recognized by our government, cannot fail to involve our country in anarchy, hierarchy, despotism and blood.

Resolved, That we regard it as a solemn duty devolving on us, in preserving untarnished the blessings of civil and religious liberty, by all lawful and honorable means to support the general sentiment of the foregoing resolutions; to urge upon our next Legislature the necessity of speedily reforming the District School System, correcting its abuses, and supplying its defects.

Resolved, That we will aid in the election of no man for the Legislature or Chief Magistracy of this State, (be his politics in other respects what they may,) who is known to be unfriendly to the proposed reform of the school district laws, or whom we have not good and sufficient reason to believe is in favor of such reform.

Resolved, That the proceedings of this meeting be published in all the newspapers of this county, and as we are *compelled* to support the District School Journal, a copy of our proceedings with the above resolutions be forwarded for publication in that paper, and also in the State paper at Albany.

Resolved, That the thanks of this meeting be tendered to G. Beebe and D. Hulse for the able and eloquent manner in which they have presented the defects and abuses of the District School System; and also to G. Mulluck, for the use of his new and spacious saloon, and his ample accommodations afforded this meeting.

JOHN GREENLEAF, Pres't.

HARVEY R. CADWELL, }
WM. C. TERRY, } Secretaries.

Associational Meetings.

The 78th annual meeting of *Ketocton Association* will be held with the Happy Creek church at Front Royal, Warren co., Va., commencing on Thursday before the 3d Sunday in August next.

The *Ebenezer Association* will hold her next meeting with the Mill Creek church, Page co., Va., commencing on Friday before the 4th Sunday in August next.

The Old School Predestinarian Baptist Conference, of Maine, will hold its next annual meeting at North Berwick, Me., to commence on Friday, the 20th day of September next, at 10 o'clock A. M.

PHILANDER HARTWELL.

BROTHER BEEBE :—Please publish in the Signs that the Corresponding Meeting or Association will be held this year with the Bethlehem Old School Baptist Church, Prince William co., Va. It commences 11 o'clock A. M., Friday before the second Lord's day in August,—August 9. The place of meeting is about 28 miles from Alexandria. Should any of the Northern brethren or Southern come on by public conveyance, they can take the Warrenton stage at Alexandria, on Thursday morning before the meeting, and come to Centreville, 20 miles; and I will meet them there, (if spared) with some conveyance to take them to my house, and the next morning to the meeting, 5 miles further.—Or if they come by their own conveyance, they can come by the same rout to Centreville, and thence 3 miles to my house. Or they might take the road direct from the Long Bridge, Washington, to Fairfax Court House, and thence to Centreville, and on to my house, leaving Alexandria a few miles to the left.

S. TROTT.

Centreville, Fairfax co., Va., March 25, 1844.

Sciota Association is to meet, if the Lord will, with the Union Church, Pickaway co., O., (on the road leading from Lancaster to Chillicothe, and about 10 miles from each place,) on Saturday preceding the 3d Lord's day in August inst.

Muskingum Association is to meet with the Falls of Licking Church, at the Baxter Meeting-house, commencing on Friday preceding the 4th Lord's day in August inst., at 10 o'clock, A. M.

Mad River Association is to meet with the Nettle Creek Church, 7 miles west of Urbana, Ohio, commencing on Saturday preceding the 1st Lord's day in September, 1844, at 10 o'clock, A. M.

Morgan Association (Ill.) is to meet with the Clear Creek Church, Cass co., Ill., (8 miles east of Beardstown,) on Saturday before the 3d Lord's day in August inst.

Des Moines River Association meets, the Lord willing, with the Fairfield church, Jefferson co., Iowa Territory, on Friday before the 3d Lord's day in August inst.

To each of the above Old School Baptist meetings, a general attendance of the brethren of our order is affectionately invited.

Old School Meeting.

An Old School Meeting is to be held, if the Lord will, with the First Baptist Church in Elmira, Chemung co., N. Y., commencing on the 1st Friday in September next. As many of the Old School brethren and ministers as can attend, are earnestly invited.

WM. SHARP.

NOTICE.

"The writings of Rev. John Leland (for the publication of which a prospectus was some time since issued) are ready for the press, and the publication is delayed only by the want of a sufficient number of subscriptions. It becomes necessary, therefore, that all who feel an interest in the work should immediately send in their names, together with as many others as they can procure. And those who have acted already as agents are desired to return their lists immediately, if they have obtained all the names they are able to get. Address Miss F. L. GREENE, Lanesborough, Mass. May 20th, 1844."

POETRY.**JESUS THE CHRISTIAN'S HOME.**

BY WILLIAM GADSBY.

Ye pilgrims of Zion remember with heed
The fathomless mercy of Jesus, your head;
Who gave himself for you, and bore your sad doom,
And in him you have an immutable home.
Home, home! sweet, sweet home!
In Jesus you have an immutable home.

He died to redeem you from sin, death, and hell,
And with him in glory you ever shall dwell;
Then from his dear bosom why do you now roam?
In vain will you search for so blessed a home.

'Tis heaven on earth to enjoy Christ by faith,
Free from the confusion of guilt, sin, and death;
But when sin invites and a prey you become,
You prove with sad feelings there's no place like home.

Wherever you wander by sea or by land,
Whatever attracts you, how glaring or grand;
All nature united a void will become,
For Jesus alone is the christian's sweet home.

When tempestuous storms fill the world with dismay,
And hurricanes sweep creature comforts away,
Even then in the heart of Jehovah there's room,
And Jesus, sweet Jesus is still your sweet home.

At all times, in each place, the christian shall prove,
No rest can be found short of Christ and his love;
This truth to his heart shall familiar become
The Lord is my portion and my blessed home.

This world is polluted and sinful at best;
Its much boasted glories afford us no rest,
Then let us confide in Jehovah alone,
And sing without ceasing, There's no place like home.

DIED.

At Otisville in this town, on Saturday the 13th inst. Mrs. SUSAN BROWN, consort of the late Benjamin Brown, of this place, aged —.

In Tompkins county, Mr. TIMOTHY WHEAT, formerly of Mamakating, Sullivan co., aged about 50 years.

RECEIPTS.

Elder T. P. Dudley,	Ky.	\$5 00
Jesse Carpenter, Sen.,	N. Y.	1 00
J. B. Rittenhouse,	N. J.	9 00
Total,		\$15 00

The notice of the Corresponding Meeting was wrongly stated in our last number to commence on the 16th, it should have been, as in this number, on Friday the 9th.

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

NEW YORK city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Statts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Knipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. B. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hersherberger, Stearns Hillsman, Israel Curry, C. Hallscaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schriener; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMetee, John Gonterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, L. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford McGee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caresse, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer. OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hersherberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., SEPTEMBER 1, 1844.

NO. 17.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1 Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

The answer to P. and Elder R. in reference to the perpetuity of the law, &c., continued.

BROTHER BEEBE:—I now proceed to give some proofs that the law of God in its spirituality and as manifested through the body of commands he gave to it in the decalogue and throughout the Old Testament, is in the New Testament showed to have like demands upon Jews and gentiles, and to be that by which is the knowledge of sin.

My first proof is this,—That such texts as the following, "For they are not all Israel which are of Israel;" (Rom. ix. 6;) "Now we brethren, as Isaac was, are the children of promise,"—(Gal. iv. 28,) together with 1 Cor. x. 1—11, with other scriptures, show that National Israel were designed to be a type of spiritual Israel, as composed of both Jews and gentiles throughout.—Hence as the nation of Israel, though involved in the condemnation by Adam in common with others, were placed under the law, in the mere letter of it, as a standard of national righteousness, and as that by which condemnation came to them; we must thereby be taught that spiritual Israel were under the law in its spiritual nature and extent, and that by this, the knowledge of sin and condemnation came to them, and that its demands are the standard of that righteousness in which alone we can stand justified before God. Therefore it was that Christ in being in all things made like unto his brethren, "Took upon him the form of a servant," "Was made under the law," &c. And therefore it is, that justification which has a special reference to law, has so conspicuous a place in the doctrine of salvation. Therefore also instead of making void the law through faith, which would have been the case had it existed only in its relation to natural Israel, we establish the law. Rom. iii. 31.

My next proof consists in many plain declarations in the New Testament. Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." Matt. v. 17. He here speaks of the law,

not as the mere letter, demanding only such a righteousness as the Scribes and Pharisees taught and professed; for he says in the conclusion of his remarks on this point, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees," &c., he speaks of it in its spiritual broadness. He also evidently treats of it in its peculiar character as law, in distinction from the prophets. See his whole discourse concerning it, from verse 17 to verse 48. How then can P. consistently blend the law in its spirit with prophecy, by representing it as predicting instead of demanding? But Christ came to fulfil both law and prophets. How to fulfil? how the prophets? Certainly not by suffering in his own person, all the predictions of the prophets. But by suffering and doing such things as were predicted of him, establishing by his doctrine such as were preceptive, and accomplishing by his power given him over all flesh, such predictions as relate to his church, and to her enemies. So of the law; such things in the law of Moses as were typical of himself, have their perfect accomplishment in him; the demands which the law had against his people, and therefore against him as their Husband and Surety, he met, even to the being made a curse for them. And the demands of the law against others, he, by the authority given to him to execute judgment, will inflict. I think that no unprejudiced mind, after comparing 2 Cor. iii. 6—11, with this fifth chapter of Matthew, can indulge the idea that Paul meant that the law in its essence as a spiritual law, was to be done away.—What difference can there be between doing away the law, and destroying it? But Christ says, *I came not to destroy.* The truth is, Paul speaks not of the law itself being done away, but of the ministration of the law written and engraven in stones: that is, that peculiar ministration of it, called the ministration of death. I would be glad if Elder Raymond would look at this passage again. But let us look a little further at our Lord's exposition of the law in Matthew 5th. In magnifying the law in his doctrine, as he would do it in his life and death, above the mere letter, he teaches that the command, "Thou shalt not kill," embraces in it a forbidding of all those passions or feelings, which if acted out would tend to murder, such as, *being angry without a cause.*—Can P. suppose that this greater view which Christ gives of this command, does not involve in it the obligation of the written command itself, or does he hold that men are no longer forbidden to kill? Is there any thing in Christ's remarks tending to show that this command itself was no longer binding, but was to cease with the Jewish dispensation? Does not rather the fact of our Lord's

taking his disciples apart and teaching this magnifying exposition of the law, show that this instruction was to be connected with their testimony on to the end of the world? So of the command "Thou shalt not commit adultery," P. will not say directly, that because the Master gave an enlarged view of it, beyond the mere letter, that the words themselves have no prohibitory force upon man. The declaration, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," our Lord quotes as the great command of the law, and calls it a commandment. Upon what ground P. gives it as supporting his position, that the law predicts instead of commands, I am not able to say. The Master gives this and the other commandment, "Thou shalt love thy neighbor as thyself," as commandments of law, and informs us that "On these two commandments hang all the law and the prophets;" thus teaching that the law, or obligation thus to love God and our neighbor, existed before the giving of the law to Moses, else how could all the law and the prophets hang on them? Therefore the peculiar ministration of the law as given by Moses, peculiarly to National Israel, did not so confine the law in its spirituality and broadness as expressed in these two commandments, but leaves it as it stood before, still to stand, as showed by the hanging of the law and the prophets on it, as the standard of righteousness, or of that obligation which man is under to God. Hence by it is showed man's depravity and guilt. And so far as the ten commands are but an expression in distinct specifications of what is involved in these two commands, so far the decalogue must stand as declaratory of what righteousness is, and what sin is, in reference to man as the creature of God.—The Apostle evidently so understood the commands of the decalogue as being involved in those two commandments, as he shows in reference to the second table of the law, and the command, "Thou shalt love thy neighbor as thyself;" and this too, as having a bearing even upon believers. Not that such are under the law, but being believers, the law has been written in their hearts, therefore "They delight in the law of God after the inward man," and esteem the law as good; what therefore the law forbids they hate and would shun as sinful. The Apostle's testimony on the point is this: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no

ill to his neighbor : therefore love is the fulfilling of the law." Rom. xiii. 8-10. Did Paul when he wrote this to the saints at Rome, including gentiles, consider the spirit or principle contained in these commands, or the commands themselves, so far as they are expressions of this spirit, as abrogated, or as something with which the gentiles had nothing to do? Again, if Paul was not deceived, the Holy Ghost made use of a command of the decalogue to convince him in his first convictions, of sin. It is true Paul knew the letter of the law whilst a pharisee, but he then knew only the dead letter; when he was made to know the Spirit, it was through that same letter, as something new; hence he says, "When the commandment came, sin revived, and I died." He had before said, "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. vii. 7 & 9. Now if Paul was not deceived in this thing, then may we believe that it was not a deception upon us, when the law was applied to us, and the commandments came with power, showing us our sins, and making us feel that the demands of the law upon us were just; and to see we could neither satisfy them nor escape, and therefore like Paul we died. If we were not deceived in this, how can P. make good his broad, unlimited declaration, that "The decalogue was given exclusively to National Israel?" The Holy Ghost makes other applications of it, and that even to gentiles, to make them know sin. This application of it must have been designed, of him who declares the end from the beginning, when he first gave the law from Sinai. Yea, Paul speaks of this as a principal design, when he says, "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God." Rom. iii. 19. Notice, *What things soever the law saith.* This certainly must include the commands of the decalogue.—But in the giving of the law in that particular *ministration* of it in which it was given to National Israel, in covenant form, the immediate design was not such as Paul here speaks of; it was given thus to them as the condition of their national life, in the land of Canaan. Hence Moses said to them, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply." Deut. xxx. 15, 16. Paul therefore in the text above quoted must speak of another design or application of the law, than that to which Moses refers, and in the expressions *every mouth* and *all the world*, he evidently designs to include gentiles as well as Jews. Hence he goes on to say, (verse 20,) "Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin." And his language on to the end of the chapter shows conclusively that he is arguing in reference to both Jews and gentiles, showing that justification does not come to either by the deeds of the law, but to both

through the redemption that is in Christ Jesus, thus proving that both were included in the redemption which is in Christ Jesus. But whom was Christ sent into the world to redeem? "Them that were under the law." Gal. iv. 5. Therefore the gentiles must have been under the law. Paul's whole argument in that third chapter of Romans, as well as his arguments in other places, could have no bearing in reference to the gentiles, if they never were under the law. Again, Paul writing to the churches at Galatia, gentile churches, says, "Christ hath redeemed us from the curse of the law," of course including those gentile believers with him in the *us*. Gal. iii. 13. Yea, he speaks of it with special reference to the gentiles, showing that it was, that the *blessing of Abraham* might come on them. Verse 14. Indeed, in all the epistles, the saints, whether Jews or gentiles, are spoken of as being all alike interested in the redemption by Christ, in "The righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe:" the Apostle adds, "For there is no difference; for all have sinned," &c. Rom. iii. 22, 23. It is said again, "For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. Of course gentile believers are included. But how could Christ be the end of the law to them, if the law never had any demand upon them?—Hence, taking the scriptures in the plain reading thereof, as the rule of my faith, I am bound to believe that all, both Jews and gentiles, are in their natural state under that law, and under its curse, which God spake in the ten commands from Sinai,—not in that *ministration*, that mere letter of it without the spirit, which was written on stones, and given as a covenant to Israel, but under it in its spiritual import and extent.

I would say in reference to certain remarks of P. in his last communication, without designing to judge him, or for him, but as a general caution, that if truth, the truth of God, is our aim, we must make God's word, and not any impressions of our own, the alone standard of it; for Christ says to his Father, "Thy word is truth." Therefore we should receive nothing as coming from the Spirit of God, which he does not lead us to see is clearly declared in the scriptures, without our having to wrest them from their plain import.

I will now come to P.'s query, viz: "If the natural family were condemned, and even death passed upon all, in Adam, what need have we to call up the spectre of the Sinai code to prove that the unregenerate are dead in sin? Are not the gospel declarations testimony sufficient to establish that fact? And if so, why should we seek the living among the dead?" I had read this query rather hastily before writing my last communication, and somehow got my mind impressed that there was something definite in it that called for an answer, and therefore I promised such answer; but really on coming to examine it, I cannot believe that P. in proposing it expected any thing like a serious, deliberate answer to it. I am either very dull of apprehension, or it contains

nothing having a candid, scriptural bearing on the subject in dispute. The matter of difference of opinion between us, I did not apprehend to be, what *we were to do* in calling up a defunct law, to help the Holy Ghost convince the sinner of his guilt: but it is, whether that law which God revealed in the scriptures is actually dead, and the world of mankind is left without any law of God by which men can contract guilt in transgressing, or be convinced of sin against God in any act they may commit, or not: or, whether there is any law by which the Holy Ghost arraigns a gentile to convince him of sin, and of his need of redemption and salvation by Christ, or not. However, as the query is before us, I would like to know from P. what he intended by the expression, *spectre of the Sinai code*, or whether as having reference to any thing I said in my reasons of dissent from his former treatise, in reference to the law of God. Does he mean to speak contemptuously of that law of which Christ said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled: whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven," &c. Matt. v. 18, 19. Christ speaks here of those in the *kingdom of heaven*, which was then *nigh at hand*; not of that earthly kingdom which was about passing away. Or does he mean that spiritual law which the Holy Ghost used to convince Paul of sin, and of which he testified, after having learned all that man could teach him of the law, "I was alive without the law, but when the commandment came, sin revived, and I died," and which he declares to be *spiritual* and *good*? Is this which caused *sin to revive and Paul to die*, P.'s *spectre*? If it is not, I know not what he means; if it is, it is not for me to say what need the Holy Ghost had to call it up or apply it to convince us that we are *dead in sin*. It is enough for me to know that he did so apply it to Paul, and to me, and others, and I know as applied to me it was no *spectre*. On the whole, I think P. must have proposed this query without due reflection, or he would not thus have spoken of that law which is holy, and of that commandment which is holy, just and good. What he can mean by *gospel declarations* being used as testimony to convince of being *dead in sin*, I cannot conceive. Does he mean by it that gospel declarations are a killing letter? If condemnation came from this source, from whence cometh the knowledge of salvation? Or does he speak with particular reference to the non-elect, and mean that the revelation of God has nothing to do with such, save to testify that death passed upon them in Adam? that God leaves them, without, in any sense, dealing with them as rational beings, to go on and sink to hell, alone for Adam's transgression? If so, I see no use in his having ever given any revelation whatever in their case, or what the revelation of God can have to do with them; or how there can be any such distinction as Paul makes, between those who *have sinned without law*, and those that *have sinned in*

the law; (Rom. ii. 12;) or what advantage there could have been to the Jews over the heathen, from there having been committed to them the oracles of God. Rom. iii. 1, 2. However, as I cannot determine with any certainty, what are the principles on which he founds his query, whether, as Elder Parker teaches in reference to the seed of the serpent, he supposes the non-elect are permitted to come into existence for the sake of punishing their father in their destruction, or whether like Andrew Fuller, he holds that condemnation comes from the declaration of the gospel, I will just leave the matter here, till I can have something more definite to go upon.

S. TROTT.

Centreville, Fairfax co., Va., July 5, 1844.

FOR THE SIGNS OF THE TIMES.

Newton County, Mi., July 4, 1844.

BROTHER BEEBE:—Having read your paper for two years, I have been astonished that no person in this country appears to advocate the cause of truth in the "Signs of the Times." I often feel when reading the letters of brethren West, Trott, and others, that I would be glad to cast in my mite, but I am such a sinner that I often fear my polluted hands would tarnish your valuable paper. I have to rejoice and weep when reading your paper, to see such hard things written as sometimes appear in the Signs. I allude to the controversies that sometimes appear between our brethren.

My brother, this is a dark and cloudy day, and I think the time is now as in ancient days, when "they that work wickedness are set up, and they that tempt God are even delivered." Those that fear the Lord should speak often one to another, and speak of the loving kindness of the Lord, and his merciful dealings with them.

There are many who call themselves Old School Baptists in this country, that I fear when weighed in the ballance will be found wanting. But there is one thing that comforts me, the foundation standeth sure, and the Lord knows them that are his, and ere long will gather them together, to behold his glory without a veil, face to face, and to be one spirit with the Lord: there each one can sing and say,

"Why was I made to hear his voice
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?"

I sometimes hope that I shall be there to meet all the dear people of God in that happy state where sorrowing and sighing shall flee away, and parting will be no more. I thought to say something of the family that I came from. My father was a poor man, and my mother was of the earth, and all the family was by an infinite law condemned to die, and near six thousand years have rolled around and all our family are still poor, and blind, and naked, and insane in all the powers of the mind; and in this condition the Lord has laid help on one that is mighty and able to save to the uttermost all that come to him; and though man is

a creature to be acted upon, and cannot act above himself, yet the Lord said, Cry unto Jerusalem, and say unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. The church here is brought to view, and she has lost a moral righteousness only in the fall, but she has received a moral and a divine righteousness in Christ, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption. Hence when he was reared on the cross a spectacle to men and angels, then and there mercy and truth met together, and righteousness and peace embraced each other. Hence the prisoners can go free, for the Lord has laid on Him the iniquity of us all.

I have been a member of the Baptist church for about 20 years, and at the time I joined I knew of but one kind of Baptists. My dear brother, the time is now that the prophets prophesy falsely, and the priests bear rule; and those that are called the Lord's people love to have it so, for many that I once thought sound in the faith are engaged in preaching another gospel, which seems to please the world; hence those that stand for the truth in this country, have to stand in the fire. Many are saying, "I know the doctrine is true, but it is too hard; we should soften it down a little, and tell it in an easier manner." But I want the truth as it is in the Bible, and if it slays me, I still wish to trust in it alone.

I believe the concern of christians should be how they should live to the glory of Him who has done so much for them. Balaam prayed that he might die the death of the righteous, and his last end be like his: and this appears to be the prayer of all false professors, but they do not wish to live the life of the righteous. But those that are born of God, that have been regenerated and born again, and have felt the peaceable influence of his Holy Spirit shed abroad in their hearts, desire in their hearts, that they may be more holy, more humble, more heavenly minded, and more engaged for the glory of their Husband and Friend. O the riches of that grace that laid the plan to save the lost—that has prepared the means to accomplish the glorious end! Hence all the dear children of God in every age, and in every land, are taught by the same Spirit, and speak the same thing; and though, my brother, we are in distant lands here in this vale of tears, yet when this mortal flesh is put down, when we shall die into life, and behold that uncreated glory which no mere creatures, whether men or angels, can look upon with open face; then, if we be the children of God, we shall see each other as we are, in the likeness of our blessed Master.

May the God of truth guide, guard, and protect you and all his dear children, is the prayer of your unworthy brother,

ALANSON PHILIPS.

Brother Beebe, if you think the foregoing lines worthy a place in the Signs of the Times, they are at your disposal.

A. P.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—As the first page is not particularly designed for you to publish, but to inform you a little how some things appear in my view, partly in relation to the Signs, and partly relative to associational concerns; and having so much spare paper and a little time to write, I thought I would send you a few thoughts that have passed my mind, and you may publish them if you have nothing better with which to stain your paper.

Engaged in war against the few and feeble sheep and lambs of Emmanuel's flock, is a mighty and numerous host of beasts, both wild and tame: or, such as are domesticated, and such as are not. Among which we may name bears, wolves, dogs, and foxes: using them as figures of men, as sheep are used to represent the people of God. The sheep, defenceless in themselves, are an easy prey to such beasts; not able to stand in personal combat, nor to run as fast or as long as their enemies without being worried, they would soon be destroyed, were it not for the power and care of the good Shepherd, who knows his sheep—calls them by name, and never slumbers; whose wakeful eye is ever over them, and he is always so near that when they are attacked he could deliver them if he choose without a struggle of their own. But he for their good, and his declarative glory, frequently gives them opportunity to exercise their dexterity and try their strength in running to meet him; and yet shows them that if he had not hastened to their relief, they would have been a prey to their enemies. So in his economy towards them, they learn to watch and pray, and in reference to bears and wolves, they are frequently more watchful than dogs, as there are so many dogs that show no disposition to injure them, being kept under by their masters. With regard to foxes, they are so small they prey chiefly upon young lambs, and the old and strong of the flock seem not to be much frightened at their appearance.—But the Shepherd has directed to beware of dogs; and one of old, seeming to be afraid when called to show herself, said, Take us the foxes, the little foxes, &c. As to that part of the army properly called bears and wolves, it is not our purpose to treat distinctly at present; but to offer a few thoughts respecting dogs and foxes. A well disciplined dog, with which the sheep become acquainted, may seem for a while occasionally to run among the sheep, and no harm is apprehended. Indeed, a familiarity may be so formed, that they may appear to regard each other: but no dog ever was so changed as to become a sheep, or a sheep so changed as to become a dog. Though dogs may be useful under the eye and command of their masters, in guarding and defending the sheep, yet they are not worthy of confidence without their master's control; for their nature is to prey upon the sheep; and no intimacy formed between them will prove a barrier against the demands of appetite. If dogs are not well fed, a pack of hungry ones may soon worry and wound the sheep in order to feed themselves thereon.

The above will in some sort apply to nominal professors who become church members, some of whom become preachers. I have thought that some such characters are found in bodies called churches in modern times. They profess to occupy a middle ground, and seek for a union, i. e. in the figure, to unite dogs and sheep, claiming a relation to both, as though they were half breeds. But it is all a deception: place such to guard the flock, and they will admit into the fold all the hungry dogs that come along. If the sheep appear to be suspicious, they may growl a little, but cry peace and safety, never mind such small things, they are harmless; at any rate they cannot do much hurt, it is not much to loose a little wool: and while they are endeavoring to allay the fears of the sheep, are in heart in union with the dogs, seeking the annoyance of the sheep. This is their policy in war. Though they profess great love for the sheep, and a vehement zeal in the cause of God, they are in heart real enemies, and when opportunity suits them, show it by treachery. Foxes are, if possible, still worse. They are said to be a species of the dog kind, and much more subtle than common dogs; they perhaps in nature are no greater enemies to sheep, but are not so easily domesticated. Being a small animal, they do not naturally excite so much fear as a strange dog; nor are they able by force to do so much injury: hence stratagem is their main resource. They privily bring in damnable heresies; covetousness is the principle upon which they act; hence they use feigned words, (good words,) and fair speeches. With their many fair speeches they deceive the unwary; yea, force them to believe that they are friends, when in truth they are enemies. Thus they creep into houses (churches) and lead captive such as they can decoy. They use great swelling words, allure through the lusts of the flesh; and though they promise liberty to their dupes, they are themselves the subjects of corruption. In this is showed the nature of the beast, whose seed they are. He made mother Eve believe she would obtain a great accession of knowledge by transgressing the command of God, while himself was ignorant of God's plan of government. How important then that we keep in view that we are in a state of warfare, that we are surrounded by, and live among our enemies; that we attend strictly to the instruction given, Take heed that no man deceive you; watch and pray, that ye enter not into temptation; beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.— For we wrestle (war) not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Places of worship.) How important that we are clad with the whole armor of God, that we may be able to stand in the evil day, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked. And taking the hel-

met of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the spirit, walking in obedience to divine direction, depending wholly on the good Shepherd for protection. Though he sometimes suffers the dogs and foxes, (middle grounders,) to worry us for a season for our good, yet they cannot destroy, and eventually it shall show forth his glory, and a complete victory will be ours, through the blood of the Lamb, and the word of our testimony. Paul fought with beasts at Ephesus, and we must in America.

Your unworthy fellow soldier,

H. WEST.

Patchin's Mills, Steuben co., N. Y., July 23, '44.

FOR THE SIGNS OF THE TIMES.

Woburn, Mass., July 25, 1844.

DEAR BROTHER BEEBE:—I arrived at my home in safety from your place, and found my family well, and was much pleased with my journey, and feel that I received instruction and was comforted in the meetings I had the privilege of attending at Warwick, and hope that I shall have the privilege another year of spending more time in your region among the precious brethren of the school of Christ.

We are anxiously looking forward to September, hoping to see you and your companion among us, if the Lord will. The brethren were much interested in the information received by us, of the Old School brethren in your section, and feel somewhat encouraged. Our meetings of late have been more interesting; there seems to be much feeling among the brethren, and we do hope the Lord is about to visit us with a shower of divine grace, to the building up of his precious cause among us. O that the salvation of Israel were come among us, that we could see his stately goings forth in the salvation of sinners! But the Lord's time is the best time; and may we wait with patience until the Lord's set time is fully come to favor Zion.

Your brother in tribulation,

P. HARTWELL.

FOR THE SIGNS OF THE TIMES.

Holland Patent, N. Y., July 27, 1844.

BROTHER BEEBE:—The man of sin is making rapid strides in this place. The New School have rebuilt the stone edifice which was burned down by the fire of their protracted meeting. The presbyterians, not willing their neighbors should outdo them, became too proud to use their old house, (though good,) and built them one also of stone, adjoining, in all the modern style and worldly elegance. The Welsh Methodists have also erected one, making now in our little village seven buildings professedly for public worship. There are yet three or four congregations which meet in the schoolhouse, and other places. The Old School Bap. meeting house, in which we formerly met, has passed into the hands of the Congregationalists. What a religious community! A pilgrim stranger on entering our village and visiting the different congregations, and witnessing the flood of error poured out upon the people every Sunday, would almost fancy himself in one of the heathen temples of the east, where a multitude of images

were set up as objects of worship. How can we then, (humanly speaking,) a feeble few, without meeting house, without regular preaching, expect to compete with a popular force? or, in other words, how shall Gideon's little army expect to prevail when laying siege to a walled city? Let the saints of God answer the question. We were favored in June last with a meeting which held two days. Our brethren came in from the various churches about us. The preaching was harmonious, and of the right stamp. We felt cheered and encouraged to try to maintain the standard of truth a little longer.

Your answer to my inquiry respecting the man who by chance fell amongst thieves, was truly satisfactory, and I feel thankful that you took notice of so simple a question.

Yours as ever,

AARON RICHARDSON.

EDITORIAL.

New Vernon, Sept. 1, 1844.

[EXTRACT OF A LETTER FROM A FRIEND AT THE EAST.]

* * * There are things in which I am more interested than in any pecuniary consideration, and they may be implied from the following interrogatories, viz: What is Truth? and, What is Duty? A general answer may be given to the first in which all professed christians will agree, viz: The Bible or Word of God: but of the doctrines and duties which that word teaches and enjoins there is a great variety of interpretations or opinions. This difference of understanding exists not only between the saint and sinner, the elect and reprobate, but also among the saints themselves, or good men. These, to a great extent result from early impressions and prejudices, and from varied temperaments, &c. But to be definite, permit me to ask of you What is Truth in relation to the perpetuity of the Sabbath? taking into consideration the course pursued by those friends of Christ who after attending to his burial returned to their homes, "and kept holy the seventh day according to the commandment;" and also the direction given by the Saviour to his disciples in regard to the destruction of Jerusalem, when he said, "Pray ye that your flight be not in the winter, neither on the Sabbath day." To what extent is the moral law (so called) binding? I saw in the Signs, some time since, an article on this subject* by S. Trott, and recently another on the subject of the moral law. But I should think they did not perfectly harmonize. I wish for light.

Again: What is Truth in relation to the decrees of God? Did He ordain all events that have taken place, and are to take place? And as many or most things occur or eventuate through a course of means, did he also ordain the means? Do means or conditions appointed by God, and by him associated with the result in man, leave events necessarily unfixed or uncertain with God? If Tyre and Sidon would have repented had they seen the mighty works which were done in Chorazin and Bethsaida, is it not possible that some

* The Sabbath.

who are now in the darkness of heathenism, might exercise the *same kind* of repentance, if the law of God, [by which is the knowledge of sin,] and the truths of the New Testament, [through which God commandeth all men every where to repent,] were declared unto *them*? And after determining What is Truth in regard to these things, let me ask What is Duty in reference to the same?

I ask not these questions to elicit a discussion, for I have neither disposition or competency to do so; (I am no sage,) but as a sincere inquirer after

TRUTH.

REPLY.

It is at all times a pleasure to communicate what light we have to those who sincerely inquire after truth; but it is not unfrequently the case that those who inquire "What is Truth?" like Pilate, when he had made this important inquiry of our Lord, turn away without waiting for an answer.

Our young friend is right in his conclusion that the testimony of the scriptures is truth; but the bare testimony of the Bible does not fully embrace all that the question implies. Christ is emphatically The Truth, and he is that truth of which the scriptures are a faithful record. The inquiry then, "What is Truth?" amounts to the same, when thus proposed to our fellow creatures, as that expressed in the words, What think ye of Christ? We cannot give a full, appropriate answer to the one question, that will not with equal propriety apply to both. In reply, therefore, we say to our friend, It is our firm conviction and settled faith, that Christ is essentially the Truth of God, "The Way, the Truth, and the Life." "The faithful and true Witness; the Eternal Logos, or Word, which was with God, and was God; the Word which was made flesh and dwelt among us; in whom was light, and that Light was the life of men." As the Word of God, he is the Truth of God, and that Word by which regeneration is effected, by the communication made to them by the Spirit of that light which was in him, and which was the life of men.

The second inquiry is, "What is Duty?" We answer, to "fear God and keep his commandments, is the whole duty of man." In confirmation of this decision, read Eccl. xii. 13. In point of *duty* then, it will be discovered that all mankind are delinquents when measured by the commandments of God, which are exceeding broad; for in our depraved state it is written, "There is no fear of God before their eyes." And again, "All have sinned;" and "By the deeds of the law no flesh shall be justified." Consequently there can be no just grounds to hope for acceptance with God upon the performance of duties.

"No works, no duties of our own,
Can for the smallest sins atone;
The robes which nature may provide,
Cannot our deep pollution hide."

It is true, as our friend remarks, there is much difference even among professors of religion in regard to duty, as well as in relation to the doctrine of the scriptures; but every soul that is born of

God, is led by the unerring Spirit of Truth to see himself a poor, lost, guilty, perishing and helpless sinner, cut off from all prospect of salvation by any power or exertion which he can possibly make. His former system of *duty religion* can avail him nothing while under such circumstances. Duty faith, duty repentance, duty prayers, and duty works, all serve only to press him down to the gates of death. In short, he may labor and toil for a law righteousness until the commandment slays him at the feet of Sovereign Mercy, where his legal hopes all yield up the ghost, and there he is made acquainted with Christ as the Resurrection and the Life, the Way, and the Truth.—Christ's blood is applied for remission of his sins, and his perfect righteousness is applied for the justification of his soul, and he finds with joy and extacy of soul that transforming grace which

"Changes a slave into a child,
And duty into choice."

At this important crisis of his experience, he looses his burden and guilt, for all his sins and all his duties, and his own righteousness, roll with Bunyan's Pilgrim's burden into the sepulchre, to return to him no more. Now old things with him are passed away, and all things are become new. He is now delivered from the law, and there is therefore now no condemnation to him, for he is now experimentally in Christ Jesus, and walks no more after the flesh, but after the Spirit; for the law of the Spirit of life, in Christ Jesus his Lord, has made him free from the law of sin, and whom the Son maketh free is free indeed.—The difference between his former and present condition, is, formerly he was under a law that convicted him of sin and guilt, which required every thing of him, but furnished him with nothing; but now he is brought under the gospel, which requires nothing as a condition, but furnishes every thing that his poor soul could want to make him perfectly happy and perfectly secure. His whole soul is now made to rejoice in Christ whose love is richly shed abroad in him. Nothing can to him now appear so lovely as his blessed Saviour; nothing so desirable as to be found glorifying him in the soul and body which are his. He cannot now be deterred from following Jesus. He is not inclined now to study how to pervert his examples, or to evade his commands: he desires not to shun the reproaches of the cross, for he esteems them better than all the treasures of Egypt.

"Through floods and flames, if Jesus leads,
He'll follow where he goes.
'Hinder me not' will be his cry,
Though earth and hell oppose."

"My sheep hear my voice," says Jesus, "and I know them, and they follow me." "A stranger they will not follow, for they know not the voice of strangers." In allegiance with Jesus as his King, it is his highest privilege to observe all things whatsoever he has commanded, and to walk in all his ordinances blameless, as did Zacharias and Elisabeth.

But to come to those particular points upon which light is sought by our inquiring friend.—"What is Truth in relation to the perpetuity of

the Sabaath," &c. In all candor we reply, the sabbath in the *letter* or legal observance of it, as it was obligatory upon Israel under the legal dispensation, is abrogated, and with all other hand writing of ordinances was nailed with the great law Fulfiller to the cross; blotted out and done away, so that the Apostle Paul commands the church of God, "Let no man therefore judge you in meats, or in drinks, or in respect of a holy day; or of the new moon, or of the *sabbath days*; which are a shadow of good things to come, but the body is of Christ." "Touch not, taste not, handle not." See Col. ii. 14, 16, 17, & 21. But in relation to the spirit, or body, or substance of which the legal sabbath was a shadow, it is perpetual. It consists not however in a seventh day, or a first day cessation from the ordinary pursuits of life, but in a complete cessation from all the servile works of the law, an entrance into rest. The law dispensation was the six days in which men were commanded to labor and do all their work; but the gospel dispensation is the sabbath of the Lord our God, and in it the saints are to cease from all their own works as God ceased from all the works which he had made, when he rested on the seventh day and hallowed it, and as Christ also, when he had fulfilled the law, finished transgression and made an end of sin, rested from his own works as God did from the works of creation when he had finished them. As under the abrogated law men were not permitted to gather sticks, kindle fire, or perform any kind of labor, or think their own thoughts, or speak their own words, so under the gospel, those who believe and have entered into rest, according to Hebrews iv. 3, are not suffered to *gather sticks and kindle fires*; or, as your eastern people would say, make use of means to get up a revival of religion, or by a system of *duty religion*, to warm themselves into happy frames, or religious exercises. No manner of work shall be done, no burdens shall be borne upon the sabbath day. Works are excluded, the saints are to live by faith upon the Son of God; rest on him, rest upon his promises, his grace, his blood and righteousness. This glorious rest *remaineth*, or is perpetuated for the people of God; but God has sworn, that those workmongers who hold on to the observance of blotted out hand writings, and ordinances, nailed to the cross, they shall not enter into rest. They are like the troubled sea, they cannot rest, they cannot cease from their own works. It is impossible to rest in Jesus, unless we believe in him; and faith is the gift of God. Arminians cannot rest; for the very faith which they profess to have, according to their own description of it, allows them no time to rest; they must work with might and main to get it, and then they must work to keep it; and while they have it in possession, it is as inanimate as one of your yankee spinning jennies; it can effect nothing for you except you exercise it! But O how different with that faith of which Christ is the Author and Finisher! it works by love—instead of its being exercised by us, it exercises us, lays hold of the promises for us, overcomes the world

for us, enters within the veil for us, and subdues kingdoms, works righteousness, obtains promises, stops the mouths of lions, quenches the violence of fire, delivers from the edge of the sword, out of weakness makes us strong, waxing valiant in fight, and turns to flight the armies of the aliens. What shall we say more? Time would fail to tell of Gideon, and of Barak, and of Sampson, and of Jephthea, of David also, and Samuel, and of the prophets. Such is the vitality and power of the faith of God's elect; having this faith in us we have confidence in God, we trust in him and are as Mount Zion which cannot be moved, but abideth forever. Without this faith none can know the blessed privilege of a gospel sabbath, this sabbath of the Lord our God; this day which the Lord has made, this Lord's day, this glorious and perpetual sabbath of rest unto all that have the faith which was once delivered to the saints. But we are requested to notice the sabbath in connection with the circumstances of the saints observing the seventh day sabbath, after the burial of the crucified body of our Lord, and of Christ's direction to the saints to pray that their flight should not be on the sabbath day, &c. In regard to the first circumstance, we would remark that the disciples were not delivered from the obligation to keep the law of Moses, until the resurrection of Christ; for although he had fulfilled every precept, and borne its penalty in his death, put away sin, and made an end of transgression, &c., yet he must rise again from the dead for their justification. As they were buried with him by baptism (immersion) into death, and after the similitude of baptism raised with him, through the faith of the operation of God, who hath raised him from the dead. Christ suffered for his people as their Head, and in that relation to them, they, in regard to the demands of law and justice, suffered and were dead and buried with or in him, so that when he was raised up by the glory of the Father, they were raised *with him* to newness of life. No longer to serve under the letter of the law, but to worship God in the newness of the Spirit. It must be borne in mind that Christ came to redeem them that were under the law, and to this end came himself under the law, and remained under the law until the resurrection from the dead.—This accounts satisfactorily, we would think, for the disciples' keeping the sabbath day, which elapsed while Christ was in the tomb, according to the commandment of Moses, which was still binding upon them, at that time.

The instruction to the disciples to pray that their flight from the fearful calamities of Jerusalem, might not take place upon the sabbath day, is urged by the advocates of a perpetual obligation to keep a *seventh day* sabbath, as evidence that our Lord taught the perpetuity of that obligation after he had nailed the hand writing of ordinances to his cross. But, on examination other sufficient cause will be found to warrant that admonition. It was named incidentally with some other things, which might be serious hinderances to their precipitate flight; in which any hinder-

ance might involve them in the most dreadful calamities. This admonition no more implies that their flight on the sabbath day would be a violation of the law, than the other circumstances named in verses 19 & 20 of Matt. xxiv; but because, like the other difficulties named, this, should it so occur, might prove a serious hinderance to their flight. Indeed, the reason is assigned by our Lord in the very next verse: "For then shall be great tribulation, such as was not since the beginning of the world," up to that date, and hence the necessity that they should be prepared instantly, at the signal which he would give them to take their flight. If any were circumstanced so as to prevent immediate flight, though this would violate no precept of the law, yet at that moment it would involve them in "WO." Or if the flight should be in the winter, which of course could not be overruled by them, it would make it difficult for them to speed their flight; or if on the sabbath day, the seventh day of the week, which the Jews were at that time very tenacious for the sanctity of, should they attempt a flight they would subject themselves to an arrest by legal administrators of the Jewish law, according to the usage of the Jews at that time. Up to the very day in which Jerusalem was overthrown, the Pharisees set in Moses' seat, and enjoined a strict observance of the seventh day sabbath, and would arrest any offender, just as the authorities of Connecticut formerly did those whom they caught travelling on the first day, which they said had, by some means or other, taken the place of the seventh, and thus it would prove a serious hinderance to their flight.

Is it not astonishing that the aversion of the hearts of men, who profess to be the followers of Christ, should be so great to the plain declarations of the scriptures, as to lead them to pervert such passages as these, so as to make them seem to conflict with the testimony of the inspired Apostles of Jesus Christ, who by the immediate inspiration of the Holy Ghost, declared that the ordinances of sabbath days were blotted out, and nailed to the cross, as shadows of which Christ was the Body or Substance. As to the day's being changed from the seventh to the first, there is not the least shadow or trace of authority for such a change, in the Bible. If, as some have contended, the obligation was moral, and not ceremonial, and therefore perpetual, the same argument, if it could be established, would also forbid the change, for moral statutes are as immutable as they are perpetual, and therefore they cannot change.

As to what appeared to our correspondent as a discrepancy in brother Trott's communication on the sabbath, and then on the law, perhaps the further development of his views in this and the last number of the Signs, may obviate the difficulty; but if not, he will please hereafter state particularly wherein he apprehended a want of harmony.

Again: What is Truth in relation to the decrees of God? We reply, in our opinion all that God has said upon this subject, as well as all that he has said upon all other subjects, is TRUTH; and he has declared the end from the beginning, and from

ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, (Isa. xlv. 10,) and that he "worketh all things after the counsel of his own will." Eph. i. 11. These scriptures are sufficient to establish the point, that God governs and controls all things, and that his government of all events and things is in strict accordance with his fixed, immutable, and eternal purpose, counsel, or decree, from the flight of a sparrow, the falling of a hair from our head, up to the most important events which involve the destiny of kingdoms and worlds.

Did he ordain all events that have taken place, and are to take place? Yes; as certainly as it is that he is God. If an event has ever transpired over which he had no government, then other such events may also yet take place independently of his government, and if one such event can or has taken place, millions may follow, and by such an admission, we should be hurled into absolute atheism; for if he is God, he is just such a God as he has declared himself to be, and has all power in heaven and on earth, governs and controls all beings, all destinies, and all events, and causes the wrath of man to praise him, and the remainder of wrath he restrains. He forms the light and creates darkness, makes peace and creates evil; for he has said, "I the Lord do all these things." And all the things which he does, he works according to the counsel or decree of his own will, as we have already proved.

"And as many or most things occur or eventuate through a course of MEANS, did he also ordain the MEANS?"

Things which are brought about in the providence of God, or by virtue of his universal government, bear an intimate relation to and are connected with each other, like the revolving wheels in a complicated machine, and to the imperfect vision of poor finite mortals, these revolutions may seem to conflict, yet in the wisdom of God they work together in harmony. Those which to us seem most trivial, are with God as important as any other of the events connected in the system of government, and He who is the Maker and Builder of all things, who has declared the end or issue of all things, has secured, by immutable decree, a revenue of glory in the result of all things, which he will not give to another, or his praise unto graven images. What we call *means* are things, and belong to and are embraced in the *all things* which he governs and controls. Hence what we may call means are the result of the decrees of God, as well as those things which are effected by them. For instance, the death of Christ was an event, which, for magnitude, challenges a comparison with all other events. It took place according to the decree of God, as all are compelled to admit: and yet that very death was a *means* connected with other events to be effected by it.—"That *by means of death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal life." Heb. ix. 15. The

treachery of Joseph's brethren, was a means to induce them to murder him; their avarice, and the providential appearance of the Ishmaelites, were the means which induced them to change their purpose, and sell him; this sale was the means of his going down to Egypt; the wickedness of Potiphar's wife was the means of Joseph's imprisonment; his imprisonment was the means of procuring an opportunity of interpreting the dreams of the Butler and Baker; and this was in turn the means of his appearing before Pharaoh, which was the means of his promotion, which was the means of laying up corn, and this was the means ultimately of bringing about the interpretation of Joseph's dreams, which had been the means of first moving the enmity of his brethren against him, and all this was the means of preserving Jacob's family alive through the famine; and that preservation was connected as a means of a Saviour's visit to the world, for out of Judah came forth a Deliverer, to turn away ungodliness from Jacob. Can our correspondent, or can any other being tell, which of these events were unimportant, or which, if any of them, might have been dispensed with, without breaking the chain of causes and results of means and of ends to be accomplished? If the results were ordained, of course the means were also equally ordained as the result of other means or causes which produced them.

"Do means or conditions appointed by God, and by him associated with the result in man, leave events necessarily unfixed or uncertain with God?" Certainly not. But why associate means and conditions in the statement of the question? there is no great affinity between them. Every event that has ever occurred, from the creation of the world to the present day, has been an ordained means of bringing about other events, which, in their turn, are also means bearing upon others; but *conditions* are very different things. When God sent Moses and Aaron with conditions of peace to Pharaoh, saying, "Let my people Israel go," and threatening with judgments if those terms were not promptly complied with, he told Moses that he would harden Pharaoh's heart, so that he would not let Israel go until he should execute his judgments on Egypt. So the statement of conditions in his case did not hide from his eye the end or result.

And when God gave a conditional covenant to the nation of Israel, embracing temporal blessings and curses on condition of obedience or disobedience, if we admit that God is Omniscient, we must admit that he knew precisely how these conditions would be treated by, and what effect they would have upon those unto whom they were given; consequently it was impossible they should render the result indefinite or uncertain with him. But let it be distinctly understood, that, although the covenant which is now abrogated, which was typical, and which provided only for temporal blessings and curses, was conditional, that the covenant of salvation is ordered in *all things* and sure; not *yea* and *nay*, but *yea* and *amen*, to the

glory of God by us. There is not a condition stated or intimated, in all the scriptures, either directly or indirectly, expressed or implied, wherein God has offered, proffered or proposed, to save a sinner from the condemnation of the law, or from the just penalty thereof upon any condition, of any kind whatever; for all that are saved, or ever were or ever shall be delivered from wrath and condemnation, are "saved, and called with a holy calling; not according to their works, but according to his own purpose and grace, which was given to them in Christ Jesus before the world began." They are "blessed with all spiritual blessings, according as God has chosen them in Christ Jesus, before the foundation of the world; and he has predestinated them unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will, wherein he has made us accepted in the Beloved."

"If Tyre and Sidon would have repented, had they seen the mighty works which were done in Chorazin and Bethsaida, is it not possible that some who are now in the darkness of heathenism, might exercise the *same kind* of repentance, if the law of God, [by which is the knowledge of sin,] and the truths of the New Testament, [through which God commands all men every where to repent,] were declared unto them?"

If things were otherwise than what they are, we confess our utter inability to say what they would be; but of this we are fully satisfied, if one link of the chain of cause and effects, which God in infinite wisdom has linked together, could possibly be broken, we should be in a deplorable condition: results unlooked for and unprovided for might then surprise God himself, and world on world might dash, until all would sink to utter ruin. The supreme theme of our devoutest joy is that the Lord reigns: but if we, or any combination of power in heaven, earth, or hell, could, by sending a Bible, or a missionary, or any thing else, into *heathen* lands, (if indeed there be any other land to which that designation more appropriately belongs, than it does to this land of Bibles and of boasted light,) could bring about the accomplishment of any event that was not provided for in the eternal, unchangeable, and invincible decrees of God, by the accomplishment of such a work, we would disprove all the record God has given of himself. Why did not the same cause which would have produced repentance in Tyre and Sidon, produce that effect on the cities where it existed? And why was it not employed in those cities which for the absence of it were destroyed? Or is it proper for us to inquire why God has made one vessel unto honor and another unto dishonor? Can our correspondent tell?

It is truly by the law that a knowledge of sin is set home to the conviction of quickened souls; but if a knowledge of the mere *letter* or reading of the precepts of the Old Testament, could effect that conviction, why was Saul of Tarsus without such conviction, until he undertook his journey or mission to the city of Damascus? And why are not American sinners, who abound in Bibles

convinced of sin? That very Bible of which we speak declares the reason; because that it should be the peculiar work, not of the Bible simply, but of that Spirit which Jesus should send, to convince of sin, of righteousness, and of judgement to come: and when the Spirit executes this work, he employs the law, and brings the commandment home to the sinner's heart in its spirituality, and sin revives, and the sinner is slain.

If it were the purpose or pleasure of God, that those regions of the earth which are called heathen, should have that kind of repentance which Tyre and Sidon would have had, if God had been pleased to give it to them, or any other kind of repentance, they would assuredly have it: for he doeth his pleasure in heaven, and among the inhabitants of the earth; he taketh up an island as a very little thing, and nations before him are as the drop of the bucket. None can stay his hand: he speaketh the word and it stands fast: he commandeth and it is done.

"And after determining 'What is Truth' in regard to these things, let me ask, What is *Duty* in reference to the same?" In consideration of all the grand, magnificent, and sublime things contemplated in the foregoing questions and replies, it is certainly becoming that we should "BE STILL AND KNOW THAT HE IS GOD." "What the law saith it saith to them that are under the law," and we conclude therefore that it is the *duty* of those who are under the law, and the delightful and inexpressible *privilege* of those who are delivered from the curse and bondage of the law, and bro't into the glorious liberty of the sons of God, to *believe* all that God has said to them respectively, and to obey all that he commands; and, as we have said before, this comprehends *the whole duty of man*.

OLD SCHOOL MEETING AT THE EAST.—We are anticipating the pleasure of meeting our eastern brethren at their annual meeting this fall, after our return from Virginia, if not providentially prevented.

We design to leave home on Monday, September 9th, attend the "Ancient Predestinarian Baptist Association," at Jay, Maine, which will commence on Friday the 13th day of Sept., and also the Old School Predestinarian Conference at North Berwick, Maine, which is to commence on Friday the 20th, and if we can arrange our business so as to be absent so long, we shall also attend the Old School Meeting at Woburn, Middlesex co., Mass., to commence on Friday the 27th, at 10 o'clock, A. M. We expect Dea. Silas D. Horton will bear us company.

Brother Jewett is requested also to publish a notice of the above named meetings.

"THE CONSERVATIVE is the title of a small monthly quarto, published at Watertown, N. Y., by H. Mattison, a Methodist preacher. His object seems to be, to oppose the formation of voluntary societies to promote any reform whatever, as 'the church' is the only proper society for promoting moral reformation."—*Cross & Journal*.

POETRY.

ENCOURAGEMENT TO BELIEVERS.

BY WM. ALLEN OF LONDON.

Traveller through this vale of tears,
Art thou tried with doubts and fears?
Does the tempter still assail,
Till thou think'st he must prevail?
Do the clouds that intervene
Dim the light thou once hast seen?
Dost thou fear thy faith is gone?
And that thou art left alone,
A traveller on life's dreary coast
Thy guide and comfort nearly lost?

Hear a fellow traveller's lay!
One who hath trod this painful way
Who in the journey he has passed,
Has met with many a bitter blast;
Upon whose head the storm has beat,
While many a thorn has pierced his feet:
But matchless mercy hitherto,
Hath interposed and brought him through,
And hath enabled him to raise
At times the cheerful song of praise.

In patience, then, possess thy soul,
Stand still!—for while the thunders roll
Thy Saviour sees thee through the gloom,
And will to thy assistance come;
His love and mercy will be shown,
To those who trust in Him alone;
Trust, humbly trust, in His defence,
Preserve thy hope and confidence;
To him apply in fervent prayer,
On him in faith cast all thy care.

Then will the tempest pass away,
Then will the night give place to day;
And then rejoicingly you'll find
Those trials wisely were designed
To subject every wish of thine,
Completely, to the Will Divine;
To fix thy heart on things above—
To fill thy soul with heavenly love—
And through the power of mighty grace,
To fit thee for that glorious place,
Where saints and angels round the throne
For ever sing, "Thy will be done."

"In Gabriel's hand a mighty stone
Lies, a fair type of Babylon:
'Prophets, rejoice, and all ye saints,
'God shall avenge your long complaints."

He said, and dreadful as he stood,
He sank the millstone in the flood:
'Thus terribly shall Babel fall:
Thus, and no more be found at all.'

OBITUARY.

BROTHER BEEBE:—Our brother, A. Mackintosh, of Washington city, has requested me to notice through the Signs the decease of sister MARGERET RAE, his estimable and beloved wife. She died Monday, July 15, 1844, in the 42 year of her age. Her disease was called dropsy, though not of the ordinary kinds. Brother and sister Mackintosh were from Scotland, and when they came to this country were connected with one of the branches of the Scotch church; but being Providentially led occasionally to call at Shiloh, (the O. S. Baptist place of worship in Washington,) they soon found the preaching of our brother Polkinhorn to be more in accordance with their experience, than any other in the city; they therefore became attendants there: and being convinced on the subject of baptism and the order of a gospel church, they were baptized, May, 1833, and became members of that church. Sister Mackintosh appears to have had naturally a very amiable and affectionate disposition; every thing around her, living, shared in her sympathies. As a subject of grace she partook much of the fruit of the Spirit; such as gentleness, goodness, meekness, &c., and was discriminating and clear in her views of

doctrine. I visited her with Mrs. Trott a week before her death; we found her truly afflicted in body, but possessing a peace of mind surpassing any thing I ever before witnessed under such circumstances: the conquest over death, so far as her mind was concerned, seemed already accomplished. She talked of her departure and of bodily sufferings with perfect composure, manifesting a deep sense of the goodness of God in all her sufferings, and of the rich and distinguishing grace that thus sustained her under them; and also an undisturbed confidence that her Saviour would present her faultless before his Father. Mrs. T. and myself both felt that it was the pleasantest death-bed chamber we were ever in. There was no king of terror there, death was completely transformed to a messenger of peace. Brother Mackintosh shared in the benign presence of the Prince of Peace, who was evidently there; and a sense of the goodness and love of God, as manifested in her case, gave him, though sensible of the heavy bereavement he was about to experience, composure of mind. He is truly bereaved, being left without any earthly relative in this country; the children they had, having died in infancy. May the Lord continue to sustain him by his grace.

"Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

I remain yours, &c.,

S. TROTT.

Centreville, Fairfax co., Va., July 25, 1844.

Associational Meetings.

The Old School Predestinarian Baptist Conference, of Maine, will hold its next annual meeting at North Berwick, Me., to commence on Friday, the 20th day of September next, at 10 o'clock A. M.

PHILANDER HARTWELL.

Mad River Association is to meet with the Netle Creek Church, 7 miles west of Urbana, Ohio, commencing on Saturday preceding the 1st Lord's day in September, 1844, at 10 o'clock, A. M.

An Old School Meeting is to be held, if the Lord will, with the First Baptist Church in Elmira, Chemung co., N. Y., commencing on the 1st Friday in September next. As many of the Old School brethren and ministers as can attend, are earnestly invited.

WM. SHARP.

To each of the above Old School Baptist meetings, a general attendance of the brethren of our order is affectionately invited.

NOTICE.

"The writings of Rev. John Leland (for the publication of which a prospectus was some time since issued) are ready for the press, and the publication is delayed only by the want of a sufficient number of subscriptions. It becomes necessary, therefore, that all who feel an interest in the work should immediately send in their names, together with as many others as they can procure. And those who have acted already as agents are desired to return their lists immediately, if they have obtained all the names they are able to get. Address Miss F. L. GREENE, Lanesborough, Mass. May 20th, 1844."

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Hector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Sawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

New York city.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Struts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Buntun, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thorn, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Robinson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., SEPTEMBER 15, 1844.

NO. 18.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

IF All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

New Brunswick, N. J., July 29, 1844.

TO THE LORD'S POOR.

"That I may cause those that love me to inherit substance; and I will fill their treasures."—Prov. viii. 21.

It was a sweet promise made by our blessed Lord to his sorrowing disciples, when about to leave them, that he would send them another Comforter, even the Holy Ghost; and added, He shall glorify me, for he shall take of mine and shew it unto you: and wherefore, but that the promise, That I may cause them that love me to inherit substance, and I will fill their treasures, might be sweetly fulfilled in the experience of his people, the poor in spirit, whom he has pronounced blessed.

And it is the privilege of those only, who being born again, not of the will of the flesh, nor of the will of man, but of God, and whom the Apostle describes as being made partakers of the Divine nature, to know their true state and standing before God, their utter poverty as to any righteousness of their own to bring before him, and the blessedness of that faith which is the gift of God, and which brings home to the soul God's gift, Jesus Christ himself, the Substance and Treasure of every heaven born soul. And the soul thus taught, however great its pretensions to religion may have been previously, even if backed by a zeal equalling that of Saul of Tarsus, and an opinion of sanctity vying with the strictest Pharisee, under the teaching of the Holy Ghost finds he has been chasing a shadow all his life; while Christ the substance and treasure of his people has been to him unknown, unappreciated, and unenjoyed; for the whole need not a physician, but they that are sick: and while the poor in spirit, and those that hunger and thirst after righteousness, are filled with good things, the rich are sent empty away; and the longer he travels here below, the more he learns under the Lord's teaching that as his poor frail body cannot exist without that food and nourishment which it receives from without itself, so his immortal spirit lives only as it is sustained by the living Bread, Christ himself, which comes down from heaven. Hence says an Apostle, The life that I live in the flesh is

a life of faith upon the Son of God. And shall not that be esteemed profitable teaching, however painful and humbling the lessons, which, leading us to the knowledge that is in our flesh, shall do us no good thing, and thus to find we have the sentence of death in ourselves, makes Christ increasingly precious, as the Lord our Righteousness, our Substance, and our treasure, and him in whom we possess state and standing of which sin with all its malignity cannot deprive us, nor from which shall satan ever be able to cast us down? What but feeling his firm standing on this Rock made the Psalmist forget his trials, and burst into a song of praise; taught by the Lord to declare that verily man at his best estate is altogether vanity.—He was in a fit frame of mind to realize the blessedness of that salvation which is of and in the Lord alone; and hence he sings, He brought me up out of the horrible pit (of creature deservings) and miry clay, (of creature doings,) and set my feet upon a rock, and established my goings, &c.: and thus David's Lord did all the work, and David sang sweetly to his praise. And hence we find in the word of God, that those loved much to whom much was forgiven, and those that had nothing wherewith to pay were blessed with a full discharge. But satan is never as well pleased as when he can set the Lord's poor, whom he delights to worry, to ponder over their own wretched, worldly hearts and unfeeling minds, too often the very reverse of all that is good, and all they could desire, and causing them to loathe themselves, and groan, being burthened. A poor place indeed to look for comfort, but at it they go, and dejection and bondage follow, and remain until the Sun of Righteousness shines again upon them; and he who is their Substance and Treasure not only says look unto me, but enables them so to do, and enables them to realize that although they change often, he abideth faithful and changeth not; and making known to them again his pardoning love, and precious blood, and completely justifying righteousness; all his own providing, and consequently, a full provision for them: and thus God supplies all their needs. But according to what rule? their doings or deservings? O blessed be his name, no! it stands recorded in his word and on their hearts differently from that; it is according to his own riches in glory by Christ Jesus: and O! if the Lord open up to you a glimpse of what is contained in those few words, you might well forget your poverty, and remember your misery no more. You are heirs of the unsearchable riches of Christ. O may you be enabled to rejoice in your high calling of God in Christ Jesus! and while delusion, which as ten fold night is spreading around our

tabernacles, may we remember we have a more sure word of prophecy, unto which we do well to take heed, as unto a light that shineth in a dark place: and God by his blessed teaching gives all his children a witness within themselves of the truth of his revealed word, and from this treasury of knowledge they are instructed in every good word and work, and only bring on leanness of soul when they leave his word and follow the devices and errors of men, even the best of men, for God has not given even his own sent servants any discretionary power to alter the thing that has gone forth from his mouth.

And what is error? In a few words, It is every thing, without exception, in matters of religion, however plausible, and however recommended as benevolent, which has its origin in the mind of the natural man, whom an Apostle declares receiveth not the things of the Spirit of God, neither can he know them, for they are foolishness unto him. Where then is the wisdom of this world, and what is its amount in things pertaining to God? All true religion is stated in five words in holy writ, *Ye must be born again*, is the solemn declaration of him that changeth not; and while it is declared the world by wisdom knew not God, it is promised to the children of the covenant of grace, "They shall know the Lord: yea, they shall all know him; from the least of them to the greatest: for I will forgive their iniquity, and remember their sin no more." They are also taught to know themselves as poor sinners, and to lay very low in the dust before God, and to cry in true contrition of heart, like Job, Make me to know my transgressions: search me oh God, and try me; and under this teaching they are made acquainted with that part of the covenant of grace in which God has declared, That thou mayest remember and never open thy mouth any more because of thy shame when I am pacified towards thee, saith the Lord God: and the tendency of these teachings and humblings of the Lord's poor by the Holy Ghost, is to wean them from themselves, that they may live upon Christ as their Substance, and Treasure, and eternal Excellency. What was Paul's triumph amidst all his afflictions? Thanks be to God, says he, who always causeth us to triumph in Christ. And again: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus. And the grand desire of his heart was that he might know him and be found in him, not having on his own righteousness. No; Paul and his fellow laborers formed a part of the Lord's poor, whose Riches and Righteousness, Substance and Treasure, was in him in whom it hath pleased the Father all full.

ness should dwell, and out of whose fulness, says John, we have all received, and grace for grace. Cheer up then ye scattered and persecuted followers of the Lamb, poor as you may be in the eyes of the worldly professor of religion and power, yet in your own eyes, and in yourself considered, you are heirs of a kingdom that cannot be moved; the King eternal, immutable, and invincible, the only wise God, our Saviour, is yours, and you are his in bonds and covenants that cannot be broken. Soon shall ye see him and be conformed to his likeness, who is Heir and shall be eternally (where sin cannot enter,) your Substance and Treasure, there joining that immortal band of choristers called the church of the first born, whose names are written in heaven, you shall join in that sweet anthem of worthy the Lamb for he was slain for us.

Yours affectionately,

GAD.

FOR THE SIGNS OF THE TIMES.

Sing Sing, N. Y., June 2, 1844.

BROTHER BEEBE:—The Bible is full of the distinguishing blessings and mercies of a covenant keeping God, to the happy people of his choice: they are loved with an everlasting love, chosen in Jesus Christ before the world began, and redeemed by his precious blood; he having become a curse for them, as it is written, Cursed is every one that hangeth on a tree. But many pretend and desire to show that God has done all this for the human family indiscriminately, and therefore before the atonement and mediation of Christ can be of any benefit to sinners, they must perform their part; consisting of coming to Christ, performing the conditions of the gospel, and (tho' they will acknowledge they are dead in trespasses and sins,) exercising a true and living faith in Jesus, though the Bible declares that no man can call Jesus Lord but by the Holy Ghost. 1 Cor. xii. 3. But notwithstanding all the objections and cavillings of the carnal mind against the sovereign grace and mercy of God, it is fully revealed in his word, and all the opposition of men or devils can never alter it in the least degree. God has not only made provisions for the salvation of his people, but he also ordains the means to bring them to a knowledge of their interest in Christ: they are made willing in the day of his power; (Psa. cx. 3;) and because they are sons, God hath sent forth the Spirit of his Son into their hearts, crying, Abba Father. Gal. iv. 6.

We hear much in this day of the strivings and entreaties of the Spirit of God at the hearts of sinners, as though the will of man were stronger or could frustrate the will of God; but this is a doctrine of men, not of God. It is true, the heavens declare the glory of God, and the firmament sheweth his handy works; and that from the creation around us, as well as by the various providences and judgements of God that take place in the earth, and the requirements of God's holy law, that the voice of God is heard calling to the children of men as accountable beings; but none of these outward or general calls will ever bring a

soul to Christ, or bring them from nature's darkness into God's marvellous light, unless accompanied by the calling and work of the Spirit of the living God, and this call is only to those who are foreknown of God, and predestinated to be conformed to the image of his Son: and those thus called according to his purpose are all those who will be justified and eternally glorified in heaven. Rom. viii. 29, 30. So far from this being a call to be complied with or not, as the sinner sees fit, it is said to be the word of God, which effectually worketh in those that believe. 1 Thes. ii. 13.

It is not the whole human family, but a remnant whom the Lord shall call. Joel ii. 32. They are not called indiscriminately, but by name; as it is written, But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. Isa. xliii.

1. They are not called of men, but the promise is to as many as the Lord our God shall call.—Acts ii. 39. It is not a call according to men's works, will, or power, but according to God's purpose. Rom. viii. 28. It is a call from darkness into marvellous light to those who are a chosen generation, a royal priesthood, a holy nation, a peculiar people, which in times past were not a people, but are now the people of God. 1 Pet. ii. 9, 10. They are beloved of God and called to be saints. Rom. i. 7. They are the called of Jesus Christ; (Rom. i. 6;) called unto the fellowship of Jesus Christ, (1 Cor. i. 9,) and called to the obtaining of his glory. 2 Thes. ii. 14.—Again: It is a high calling, (Phil. iii. 14,) a heavenly calling, (Heb. iii. 1,) also it is a holy calling, as saith the Apostle—Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9. Therefore they are preserved in Jesus Christ, (while in a natural state,) and (at the time appointed of God) they are called. Jude 1.

And now, brethren, let us see what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Eph. i. 18. We are called to eternal life, (1 Tim. vi. 12,) and to an eternal inheritance, (Heb. ix. 15,) and eternal glory, (1 Peter v. 10.) Therefore we are exhorted to walk worthy of God, who hath called us unto his kingdom and glory, (1 Thes. ii. 12,) and to give diligence, to make our calling and election sure, for if we do these things we shall never fall. 2 Peter i. 10. Let us remember if we feel ourselves to be poor, miserable, polluted sinners, lost, wretched, and helpless in ourselves, full of wounds, bruises, and putrifying sores, that Jesus will never cast us out, for he himself declares, he came not to call the righteous, but sinners to repentance. Matt. ix. 13. We may be poor, afflicted, and despised, yea, we may be the outcasts of the earth, and be accounted the offscouring of all things, but, brethren, not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of

the world to confound the wise, the weak things of the world to confound the things which are mighty. We may at times doubt our interest in this call, and even doubt the faithfulness of our God, but nevertheless, faithful is he that calleth you, who also will do it, (1 Thes. v. 24,) for the gifts and callings of God are without repentance. Rom. xi. 29. He forever rests in his everlasting love, and hates putting away, and never will repent of, or alter his purposes of grace and love towards the people of his choice; they are eternally in Jesus Christ, who is King of kings, and Lord of lords: and though all the powers of anti-christ are engaged against him, yet the Lamb shall overcome them, and those that are with him shall reign with him in his eternal kingdom of everlasting glory, for they are called, and faithful, and chosen. Rev. xvii. 14.

"There where my blessed Jesus reigns
In heavens unmeasured space,
I'll spend a long eternity
In pleasure and in praise.

Millions of years my wandering eyes
Shall o'er thy beauties rove,
And endless ages I'll adore
The glories of thy love."

JAMES MANSER, JR.

FOR THE SIGNS OF THE TIMES.

Henry county, Ky., July 24, 1844.

BROTHER BEEBE:—I will avail myself of the present opportunity to express my entire concurrence in the sentiments contained in your paper, for I do think if there ever was a time since the Apostolic age when the true servants of God should distinguish themselves by boldly and faithfully contending for the truth as it is in Christ Jesus, now is the time; for I am fully persuaded that we have at this time the most corrupt ministry that we have had since the great reformation commenced by Luther, Calvin, and their associates in the work. We have a great deal of preaching among us, and a great variety also. The enemies to the true gospel of the Son of God are not so numerous in this section of country as they are in others, yet they are making desperate efforts to make an inroad among us, by means of missionaries, circulating tracts, &c., but I think we shall be able to maintain our ground, as we have among us several faithful witnesses for the truth: but among all our adversaries, the missionary Baptists are the most formidable that we have to contend with, owing to the fact that they profess to believe the same doctrine we do, and thus succeed in blinding the eyes of many who will not take the pains to investigate the subject for themselves.—Though I am fully satisfied myself, and have been ever since it pleased God who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that there is just as much difference between the Old School Baptists and the missionaries, as there is between Andrew Fuller's gospel and the gospel preached by Christ and his Apostles; for I should like to know the difference between a universal atonement, and special application, which is what all New School men

preach, and the doctrine taught by John Wesley and his disciples; and yet they make the impression upon the minds of thousands, that there is no difference between Old and New School Baptists. For my own part, I would sooner be a universalian at once, than to believe in a universal atonement and partial redemption, for I hold it to be incontestibly true, that if Christ died for all mankind indiscriminately, all will be infallibly saved, unless we admit Christ died in vain; and this I am persuaded no gospel preacher is willing to do. or, I would state the proposition thus: We believe there was a covenant of grace entered into, confirmed, ratified, and sealed, by the Father, the Son, and the Holy Ghost, before Adam's dust was fashioned to a man; that this covenant was ordered in all things and sure. Now I hold it to be true, that if in this covenant all Adam's race were given the Son, then God loved them all with the same eternal and immutable love, and it must have been his eternal purpose to save all for whom his Son died, and it follows as a necessary consequence, that if all are not saved for whom he died, then God's purpose will be frustrated, and Christ will have died in vain: a doctrine which I am sure no man can believe who has felt the power of God in the conviction and conversion of his soul. I have been in the ministry only about eight months, and have taken a decided stand against the mission system, and all the innovations of the day, believing there is no sufficient warrant in the scriptures for the same.

Yours in the bonds of the gospel,

JOHN R. MARTIN.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—Through the columns of your paper, I once more wish to present a few thoughts on the subject of the decalogue, and the things that have grown out of it, in Elder Trott's last communication. Although the particular point in issue, is conceded by him, yet his intensity to support a system, has led him to say some things doubtful as to correctness in my mind. But I know, "*men are apt to be in some measure blinded by their favorite system.*" The decalogue was the subject in controversy: not the spirit of all law, down to the *now* God commandeth all men to repent. I am represented as narrowing down the subject to the letter or body of the decalogue.—What are we to understand from the following in Elder T.'s communication? "But if the decalogue in the letter of it was restricted to fleshly Israel in their generations," &c. I understood him to say, and mean, that the body, as he since calls it, of the decalogue, was alive, and in force against the gentiles. If I were to contend with a Jew upon circumcision, he to say it was in force, I to say it was done away; and he finally admit fleshly circumcision was, but spiritual circumcision was not, I should conclude he was a convert to the gospel. I could not begin to think of contending that the spirit of any scripture law or prophecy was abolished. Circumcision is abolished, or done away; but the spirit of it remains

forever. The sprinkling of blood, and the ashes of a heifer, is done away; but the spirit of it remains. The decalogue is done away, or abolished, notwithstanding Elder T. says, "But certainly the scriptures tell us nothing of the abrogation of the decalogue given when Christ came." The scriptures tell us, the ministration of death written and engraven on stones, is done away, and abolished; but the spirit remains. Where? is a great question, to be answered in the sequel.—Elder T. thinks that I have not attempted to remove but one of the objections he made to P.'s views, and that he might have waited with propriety till his other objections were met. There may be some correctness in the statement, but is it not equally true, that instead of waiting, or suggesting a reply, he has written to fill nearly six columns, and to be continued, before my reply, to my three, and a trifle over, and answered but very few things I said? The murderer Cain is noticed, and law far fetched, be faithful, rather, fruitful, &c. I consider it irrelevant, and law, long after given, certainly is.

The next thing in order is the comment upon what I said upon Acts xvii. 30 & 31. After quoting the text, I did say the assurance given to all men of the resurrection of Christ, is the ground of the command to all men to repent, the *all men* being equal in extent, in both cases, or expressions. For two reasons I thus expressed myself. The first, I did not want to repeat the whole text; and the second is, I thought, and still think, the all in the command to repent, and the all in the assurance given, are equal in extent, and I am willing others should examine for themselves. Eld. T. is entitled to all he has made by the criticism, and the suggestion, that the appointed day of judgement by Jesus Christ, is unnoticed by me. Surely I did notice it, and will notice it still further, "Seeing it is God's own appointment." It is a "day when God shall judge the secrets of men by Jesus Christ according to" *the gospel*, not law. "For as many as have sinned without law, shall also perish without law." "The law was given by Moses, but grace and truth came by Jesus Christ." I do not know that I understand Elder T.'s following expressions. "Hence I think it manifest that this command to all men, every where, is the counter part to John's preaching to the Jews, Repent, for the kingdom of heaven is at hand." I do not know in what sense he uses the word *counter*. I shall therefore pass it for the present, with its immediate connection.—After all Elder T. said relating to the resurrection assurance by me, see what is said by himself: "So the appointing of a day in the which God will judge the world in righteousness, and especially as he has given assurance of such a day by the resurrection of Jesus Christ, is the just assurance, or cause, why all men should repent of their false notions of God."

I am shot at my own target, in Elder T.'s estimation, has not wasted any ammunition! I am glad my brother admits, thus far, that the command to repent is not on tables of stone; but still after-

wards says, "The obligation or command to repent, must arise from the spirit of the law, as declared in the letter." Query.—Where is that declaration in *letter*? I want to know.

I now come to the interrogatories toward the bottom of the middle column, page 122.

"I ask, has the gospel any light for any that have not seen the light of the law? That is, who have not been convinced of their accountability to God, and therefore of their sinfulness? I think not," says Elder T. I think differently. Here we are at issue on a plain question. The idea I never received, that the gospel has no light for any, without the light of the law. The law has no light nor life to give. In Christ "is life, and this life is the light of men." God commanded it to shine, and hath shined into our hearts, and is the great fountain of it. Christ is light, the gospel is light, the Apostles were lights: but the light of the law prior to the gospel, is to me a new idea. "Whatsoever makes manifest is light." Our view of the law is by the light of the gospel, which is the power of God unto salvation. In short, before we discover or feel any thing, we must be made alive. "If there had been a law given which could have given life, verily righteousness should have been by the law." "This brings us to consider from whence arises the obligation or command to repent. Whether from the law or the gospel? It must come from one or the other; not from the gospel, for the nature of the gospel presupposes that he to whom it comes is a penitent; that is, one convinced of his guilty, ruined case." Thus says Elder T. I might here pause and say, "days should speak, and multitude of years should teach wisdom; but there is a spirit in man, and the inspiration of the Almighty giveth them understanding." Though I am young and you are old, I will show my opinion.

The obligation to repent, arises from, and is led to, by the goodness of God, in sanctifying, and sending his son into the world, to die on the cross, the just for the unjust. Yea, rather, in raising him from the dead, to judge the world in righteousness, and in your own language I will add, "and especially as he has given the assurance" ["to all men"] "of such a day by the resurrection of Christ, is the just assurance or cause why all men should repent." Elder T. thinks the obligation to repent cannot come from the gospel: "for the nature of the gospel presupposes, that he to whom it comes is a penitent." The nature of a penitent presupposes that the gospel has come in power. What is repentance? I answer, reformation: godly sorrow works it. Life, light, godly sorrow, faith in God, without the gospel, and these produced by the law, to me is unaccountable. Is there an Old School Baptist on the continent of America who believes it? Does Elder T. himself? Christ, the power of God, spake to Saul and shone round about; he was pricked in the heart, and the spirituality of law appeared in the light of Christ. The law has no light of itself, no power to help a transgressor; but requires

implicit obedience. Do this and live. Its only answer is perfect righteousness. Faith and justification, repentance and remission, joined together by God, arise from, and are blessings of the gospel. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 47. Examine for a moment the beginning. The assurance on the day of pentecost was given of the resurrection, "They were pricked in their hearts and cried, What shall we do?" "Repent and be baptized, every one of you." Elder T. says, "repentance implies a consciousness of sin." But what does a consciousness of sin imply? Surely an enlightened understanding, by the spirit and power of the gospel. He adds, "Sin is a transgression of the law." 1 John iii. 4. "Where no law is, there is no transgression." Rom. iv. 5. [It ought to be 15.] "Hence sin is not imputed where there is no law," (Rom. iii. 13,) [which should be v. 13, and instead of *where—when*,] "and therefore no occasion for repentance." Eld. T. cannot but understand in some measure, the nature, design, and scope of this epistle to the Romans. That body of christians was composed of Jews and gentiles, and questions arose among them, relative to the superior claim of each, to the blessings of the gospel. This epistle is the greatest work ever written on paper: it is one labored argument, from the beginning to the close of the eleventh chapter. It shows every fact the most clearly, relating to the condition of the world by nature, and the church by grace.

"Where no law is there is no transgression." Twenty-five hundred years elapsed from Adam to Moses. This lapse of time is represented by the Apostle as containing no law. Doubtless he means written law. Now, does the Apostle wish us to understand that there was no transgression, no death, no occasion for repentance all that time, and since, among the gentiles? We will hear him a little further on that matter. "For until the law, sin was in the world." "Death reigned from Adam to Moses." "For as many as have sinned without law, shall also perish without law." "And as many as have sinned in the law shall be judged by the law." The gentiles had not the written law, the Jews had, after Moses, therefore he was their judge, or they were judged by that law, and it condemned a Jew to death for gathering a bundle of sticks on the sabbath day; but knew nothing of such an act among the gentiles as being criminal, and did not impute it: for, "sin is not imputed where there is no law." That is, when there is no written law, it is not imputed as when and where there is. But who dares say that sin, and its wages, *death*, had no existence from Adam to Moses? "As many as have sinned without law, shall also perish without law." "Death reigned from Adam to Moses," &c. Then the Apostle shows, that Jews and gentiles had been proved, and that they are all under sin; that there is none righteous, no, not one: their feet are swift to shed blood, &c. Every mouth is stopped, and all the world guilty before God, "for

all have sinned and come short of the glory of God." By examining the subject further, we must come to the conclusion, "that a man is justified by faith, without the deeds of the law."—Paul's knowledge of sin by the law, was in the light of Christ. He was a Jew, and as familiar with the law as any other person, and so far from enlightening him, he was blinded by a zeal to keep it. "When the commandment came." Did the law at this time assume unusual power, and shed its light round the Apostle? or did the power and light of Christ open his understanding, to see its spirituality and then the great answer to its call? Elder T. says, do not these texts fully support my position? If not, will Elder R. show me any occasion, and therefore any command, or known obligation, to man, to repent, where no declared law is? Sin is an occasion, for occasion is fact, giving rise to something else. "As many as have sinned without law:" that is, "declared law." All are sinners, and all must perish without the gospel, for it is the power of God unto salvation.

I will now show a command without declared law, that is, the law by Moses. Acts xvii, "And the times of this ignorance," (What ignorance? ignorance of that law which said, "Thou shalt have no other god before me; Thou shalt not make unto thee any graven image," &c. Poor text to prove that they were under the adamantine slab of the ten commandments.) "God winked at, but now commandeth all men every where to repent. Because," &c. I should like to know what boundaries Elder T. gives to the adverb *now*. If I did, I could here enlarge. If the *now* commenced that moment, and ended then and there, I would meet it more fully. If at the day of pentecost it commenced, and is corroborated by other texts as these, "Repent and be baptized every one of you. Repent and be converted. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. But showed first unto them of Damascus, at Jerusalem, and throughout all the coasts of Judea, and then to the gentiles, that they should repent and turn to God, and do works meet for repentance," all which are in the Acts of the Apostles, as the last cited is in the xxvi. chap. The 23 verse of that chapter gives the true ground or known obligation rather of them all: "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the gentiles." "This is the true Light;" (of which the law is destitute;) "A light to lighten the gentiles, and the glory of thy people Israel." Hence says Eld. T., "The law was added by reason of transgression, and continues to be promulgated," &c. This is the last thing to be noticed in this letter. The Apostle, (Gal. iii. 19.) says, "Wherefore then serveth the law? It was added because of transgression, till the seed should come, to whom the promise was made." "Till the seed should come." Not, "and continues to be promulgated." Till is an adverb of time, and does not admit of continues beyond it. "The law and

the prophets were until John, and continue to be promulgated. No, says every Baptist, "until John," since that time the kingdom of God is preached." It was a wondrous fact that led to the saying, "It was added because of transgression, until the seed should come." The Apostle spake in a preceding verse of the promises made, "not to seeds, as of many, but as of one, and to thy seed, which is Christ." He adds, "And thus I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of non-effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise." Wherefore then serveth the law? That is, what use is it? If it is such a powerless thing, it can neither disannul the promise, nor help us into the inheritance. It can do neither. Then what use is it? It was given that the offence might abound; "it was added because of transgressions:" then they did exist before it came.

I will just add, If Elder Trott will reflect for a moment on a candid and just discussion, to be published in a small semi-monthly paper, he will admit each party ought to have the same space in its columns. I send this to be assigned at the pleasure of the editor.

E. S. RAYMOND.

I subjoin an irrelative P. S. I would say to Miss Green, Hold fast your integrity. If you publish John Leland's life and works, though dead, let him speak his own sentiments, fully. I would not give one cent for the work disguised. I speak frankly. You may rely upon fifty dollars from me, or twenty subscribers, and probably more.—The work will sell readily in my opinion. But one thing remember, I do not want it under a FALSE GLOSS.

E. S. R.

EDITORIAL.

New Vernon, Sept. 15, 1844.

In consequence of the absence of the editor who is on a tour to the southern associations, we will necessarily be compelled to omit the usual editorial matter. However, as will be seen from what follows, we publish, by request, a dream, (taken from the Cross and Baptist Banner,) and remarks thereon, by the editor of this paper, which have before appeared in the Signs: and as a great number of the subscribers have commenced their subscriptions since it was published, it will undoubtedly be interesting.

[The following dream and accompanying remarks, which have before appeared in the Signs, and which seem to be quite applicable to the condition of religious matters at this time, are again published by request.]

ANTI-CHRIST EXPOSED.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a

wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, *Let us go after other gods, which thou hast not known, and let us serve them*; thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in; so shalt thou put the evil away from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, namely, of the gods of the people, which are round about thee, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he has sought to thrust thee away from the Lord thy God," &c. Deut. xiii. 1-10. Read also to the end of the chapter.

From the Cross and Baptist Banner.

"The following we presume was intended as an allegory. Its moral is appropriate.

A DREAM! A DREAM!!

Brother Chambers:—On Lord's day last I was closely engaged reading religious news papers.—The accounts of the progress of *divine truth* in the world, operated upon me, as cold water to the thirsty soul. But when I cast around me, and reflected on the condition of our own land, I felt pained on account of the moral desolations by which I was surrounded. Alas! said I, the people of Hickman, Ky., are as sheep scattered abroad, having no Shepherd. Then I cried, O thou great Shepherd of the flock, have compassion on the people and teach them! Wherefore I laid me down and slept.

I dreamed of travelling into a distant and beautiful country; and approaching a delectable mountain, I saw thereon a building, the most beautiful and splendid my eyes ever beheld. I felt an inclination to visit and inspect the building and its inhabitants. But approaching the house on the outside, my attention was arrested by a beautiful limpid stream issuing from under the threshold of the house. I was perplexed in my mind, not knowing what to make of the building, the stream, and various other circumjacent scenes. I sat down to muse and reflect upon the strange and beautiful scenes with which I was surrounded. I recollected the account of the vision of Ezekiel in the 47th chapter of his prophecy; and was struck with the identity of the things I saw, with

those he described. At this moment a man approached me, and with an air of benignity, said, Arise sleeper, let us pursue the course of the stream, and make observations thereon. I rose and followed him. He had a measuring line in his hand. He measured 1000 cubits and brought me through the waters. The waters were to the ankles. I observed just below where he crossed, two clear, beautiful streams, one on each side entering the stream we were measuring. And I could plainly see that these two streams added considerable volume and impetus to the main stream. Here my conductor paused and said, Son of man, knowest thou what these two streams mean? I said nay, I cannot understand. Then said he, I will teach you. The God of heaven, in infinite wisdom, caused these waters, issuing from under the threshold of his temple, for many ages to run shallow. But when the set time to favor Zion was come, he abridged the power of the *beast* and false prophet, by putting it into the hearts of his people to establish Bible and Missionary societies. These two streams represented those two societies. The natural effects of their contributions are, to produce peace on earth, and good will towards men. Observing a number of persons on the banks of the streams, running to and fro, as if engaged in some great object on which life depended; I felt curiosity to inspect their doings. Drawing near, I was surprised to see the groups (who called themselves the servants of the living God,) casting sticks, straws, and dirt, into the two streams, with the view as they said of preventing their waters from running into and polluting the river which issued from under the threshold of the temple of God. I inquired why they wished to stop these two streams, which were evidently gladdening the hearts of millions of human beings, who sat in the region and shadow of death, but just before these healing waters visited them. The arguments advanced were various and discordant. Some said they would be the means of uniting church and state. But the greatest portion said, indeed all concurred in the sentiment, that Bible and Missionary societies were *catch penny or speculating schemes*. They therefore wished to stop the waters flowing from such polluted fountains. I observed that occasionally the sticks, straws and dirt, thrown into the streams, made occasional lodgments against snags which stood upright therein, and produced a partial or temporary obstruction to the free course of the streams. But the waters thus obstructed would soon rise and bear away, by their impetuous currents, those filthy lodgments, together with the snags which had stood in the streams; whereupon the waters quickly assumed as clear, limpid, and beautiful appearance as ever. My conductor asked me if I understood what I saw? I replied, nay sir. Then said he, the snags in the midst of the streams, represent the faithful agents who have been employed by the friends of Emmanuel, who betrayed their trust, and instead of serving the Lord, Judas like, have served themselves. The sticks, straws, and dirt, which lodged against those snags, represent the flimsy and filthy arguments made use of by the enemies of the Bible and missionary cause, to obstruct the course of the streams which are running into the living waters, flowing from under the threshold of the living God. Then said I, Is it not strange, that those who have enlisted under the banner of the King, should make such unceasing efforts to put a stop to that which constitutes, in a good degree, the glory of his kingdom? My guide replied: To those whose mental powers are obstructed by a clog of flesh, the problem is of difficult solution. You, however, recollect that it is written, 'For this cause God send them strong delusions,

that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' [At this moment I looked towards the west, and lo! a *he goat* made his appearance upon the plains or praries. He was rather mean and meagre in his person; he was dressed like a man, but his garments were much tattered and torn, by which his beastly form was occasionally seen. Though nothing but a mere goat, he was as bold as a lion; and spake great swelling words against the Most High—declaring that the devil was co-eternal with Jehovah, that he was self-existent and independent, and that he had indeed created all the non-elect, &c. &c. His words greatly pleased those who were endeavoring to stop the course of the two streams; and they said, it is the voice of a god, and not of a man. They rallied around and erected a platform of wood for the goat to stand upon; who mounting thereon, cried aloud, My faithful brethren, our labors have been joint and unceasing for the space of thirty years, to stop these two streams [as well as many others] from flowing into the river which makes glad the city of God; but we have not prevailed; for the streams have increased in width and depth up to this time. Now my counsel and advice is, that we leave those places where the streams run wide and deep; and where the *advocates are many and strong*; and retire more westwardly where the population is scarce, and the advocates few and weak. There we shall prevail to stop the small rivulets near their heads or fountains. Whereupon he offered a kind of something called 'fool's cap,' for the defence of the heads of each and all of his fruitful adherents.—The warp of the caps was composed of a kind of rough hemp called '*self-sufficiency*,' and the woof of a kind of coarse tow called '*evil surmising*.'—I was struck with the singular evenness of sentiment produced by the address of the goat. For those who received the caps, as one man, all cried out, (sticking their fingers in their ears,) running to the posts assigned them: 'We will never read any thing published by or in defence of Bible, Missionary, or any other society of the present day. We however will read opposition publications, and propagate all kinds of slanders and falsehoods against those institutions; for we believe with the Romanists, that 'the end will justify the means.'

Then said my conductor, It is time we should prosecute our work. Continuing down the course of the stream, he measured 1000 cubits and again took me through the waters. The waters were to the knees. Observing two tributary streams putting in, one on each side below where we were, I asked him, What do these mean? He replied, These two streams represent Sunday School and Temperance societies. I here saw many persons engaged in trying to stop the streams as above described; using the same or similar means.—But the streams quickly pursued their course, greatly augmenting the width and depth of the river. My conductor then measured 1000 cubits and took me through the waters; the waters were to the loins. Just below, as above described, two streams put in, adding much in width, depth, and rapidity to the main stream.

One of these streams, said my conductor, represents *tract societies*—the other, *agriculture, manufactures and commerce*. I answered, I could, perhaps, form some adequate conception of the subservience of tract societies, to the propagation and extension of divine truth; but how can agriculture, manufactures and commerce, be made to subserve those high spiritual objects? My conductor replied, Agriculture, manufactures and commerce, are *twin sisters*; all addressing themselves to the *pride, avarice, and ambition* of men,

producing a series of quick and perpetual intercourse between the different nations of the earth. This intercourse becomes auxiliary to the cause of God and truth; affording facilities for sending men and means for enlightening the dark places of the earth. And again he measured 1000 cubits, and the stream had become a considerable river, which could not be crossed without swimming. I discovered that the water of the river produced *new life* in every being whithersoever it came. On the banks of the river were many trees of perpetual verdure, whose fruit possessed not only medicinal virtues, but also afforded meat and sustenance for those who had been healed by the waters.

At this moment reflections of a painful nature crowded upon my mind, which caused me to weep!! My conductor asked me why I wept in the midst of so much beauty and excellence? I replied, the folly, blindness, obstinacy, (and I may say wickedness,) of those whom we have seen by the way, endeavoring to stop those streams, which are tributary to this noble river, bring to my recollection an unpleasant occurrence in my own country. I had delivered a lecture at —, with the view of organizing a Temperance Society. But Doct. N. opposed the project, with all his power, and did the cause much harm. The Lord rewarded him according to his works. The Doct. contended, that uniting with non-professors in the establishment of a Temperance Society, amounted to receiving the wicked to the fellowship of the saints, and broke down the wall of partition erected by God between the righteous and the wicked. In refutation I answered, that I denied the propriety of the Doctor's conclusion, that no one friendly to Temperance Societies, ever thought of calling it a *religious institution*. I endeavored to clear this point by stating several propositions and conclusions. First, Capital is various in its nature, employment and objects, to wit: *Physical, Pecuniary, and moral*. Prop. second, *Physical capital or power* is employed by the righteous and wicked in conjunction to expel an invading foe; no one suspecting that thereby the wall of partition is broken down, and sinners converted into saints, by thus making common cause in opposition to a common enemy. Prop. third, *Moral power* is capital employed by the righteous and wicked in conjunction to stop the ravages of a domestic foe, whose poison is more deadly than the pestilential Upas of Java, to wit: *Intemperance*. Does the employment of the common stock or capital, of the moral kind, necessarily break down the wall of partition between the righteous and the wicked? I presume it does not. In the expulsion of this domestic array, is it not clear, that "Unity is strength" which insures success? Then why should the friends of benevolence be deterred from united and untiring exertions to rid our land of the sore plague of intemperance? Prop. fourth, *Pecuniary capital* is power, employed jointly by the righteous and wicked, in firms or co-partnerships, to accelerate and ensure success to agricultural, manufacturing, or commercial projects. Does this make them *one* in a religious point of view? No one would risk such decision. But when this kind of capital is thus jointly employed to send the Bible or a Missionary to the destitute, then those folks with *Caps* are all alive to suspicion, that godliness is in a tottering condition. Does the Bible or the Missionary lose their value to those who sit in the region and shadow of death, because the money employed to carry them to the heathen was partly contributed by those who have not experienced regeneration? Surely none can answer in the affirmative except such as have the caps on their heads.—Upon this I awoke, and behold it was a dream!

TITUS.

REMARKS.

That Titus after spending the day in reading religious news papers should be carried so far into the regions of fancy, and that his imaginations in their delusive flight, should circumbulate the dark mountains of error to so great an extent as to give birth to this singular dream, is not to us very surprising, for Solomon has said, *a dream cometh through the multitude of business*; (Eccl. v. iii, and also v. 7;) "*For in the multitude of dreams, and many words, there are also divers vanities.*"

But what does seem very remarkable is, that in a vision of *thin air*, so complete a portrait of the New School's doctrinal and practical views, could be so correctly and minutely sketched in miniature. Well might the editor of the Cross and Banner say, "The moral is appropriate."

The reader will discover that the dreamer and his guide understand the water in their vision, to represent salvation, and the waters from the temple of course are to show what proportion of the work belongs to God, independently of Bible, Missionary, Sunday School, Temperance, and Tract societies, Agriculture, Manufactures, and commerce; but a very shallow stream at the best, only up to the ankles of Titus, until it gains *volume and impetus* from the tributary streams of the above named human inventions. But as soon as the mighty energies of man were exerted in the use of Bible and Missionary societies, the stream arose from the ankles to the knees. Astonishing! how effectual the purpose and promise of God becomes as soon as endorsed by man!! Now suppose this figure to be a just representation of the plan of salvation, the proportion of the whole work of salvation depending on God, would be one fifth part, leaving the balance, four fifths, dependent on man, whose breath is in his nostrils, and to be effected by these two mammoth national institutions, viz: Bible and Missionary societies; Would this state of things satisfy the ambition of these "filthy dreamers?" The balance of the dream will show that one fifth part of the world is, by far, more than they are willing to leave in the hands of a covenant God in his own sovereign way. Hence the inventive genius of man must be put on the rack again, for if man can do any part of the work of salvation he can surely do it all. And so the dreamer saw two other streams of human origin, pouring into this composition of grace and works, already described; these were Sunday Schools and Temperance Societies, farther adulterating the original stream which issues from the temple, by swelling man's proportion of the work to the loins, throwing nine tenths of the whole into the hands of men, and leaving but one tenth part of the work with him who "came from Edom, with died garments from Bozrah," glorious in his apparel, who hath said, "I looked, and there was none to help, &c. Therefore mine own arm brought salvation unto me, and my fury, it upheld me."

But alas for man, proud man! He is not yet satisfied that God should have even one tenth part of the work to perform. The dreamer goes on,

and discovers yet another set of streams, (Tract Societies the one, Agriculture, Manufactures and Commerce the other,) pouring in their mighty energies and swelling the stream into a mighty river. What arrogance! thus blasphemously to represent the efforts of mortals, who in their best estate are altogether vanity, as outstripping the councils of eternity, overreaching the power of Omnipotence, and the wisdom of an all-wise God, in the economy of salvation!!

Our object in these remarks is to show from their own mouths, their views of the plan of salvation, (if indeed they admit that there is any plan in existence except their own,) and to show that theirs is not the gospel of Christ.

From the *moral* of this dream, [which Mr. Chambers says is *appropriate*,] we should be led to believe that in the momentous work of salvation God has but very little to do, and while he held the management of it in his sovereign grasp, the waters ran very shallow; only to the ankles! And even now, since man has taken the business in hand, that God's part of the work amounts to no more in quantity than before. That was, in their view, but an ankle deep concern which set up a Saviour before the highest parts of the habitable world were made, and but a very shallow stream that brought the great decree to pass. Yes, even that which broke the silence of a slumbering world, with vocal notes from angel voices, loud proclaiming, "Glory to God in the highest," &c. When the Rock was smitten in Horeb—when Christ expired on Calvary—when he arose triumphant from the tomb—when God went up with a shout, the Lord with the sound of a trumpet—when he led captivity captive, and received gifts for men—when the Holy Ghost was sent down at the day of pentecost, and three thousand souls were added to the church; yea, when in dreadful combat with the enemy Michael the arch-angel was victorious over the dragon and his angels, and even down to the time which gave birth to such powerful things as Bible Societies, Missionary, Sunday School, Temperance, Tract, &c. &c., Societies, these waters were suffered to run shallow!

But now, with all these facilities, men are widening and deepening the channel, and increasing the amount of good performed, by adding waters from other fountains than that from whence issued that pure river of water of life, clear as crystal, which John saw proceeding out of the throne of God and the Lamb, (Rev. xxii. 1,) or that which Ezekiel saw coming out from under the threshold of the holy temple of the living God,—which stream, however the young disciple may view it, as to its depth in the morning of his discipleship; when the measuring line of long experience has been stretched out, in which the pathway shines brighter and brighter, he is led to discover greater, and still greater depth, in the sublime mysteries of the gospel of salvation by grace; until his enraptured soul is with the most extatic joy, wonder and delight, led with the Apostle to exclaim, O the depth! But while the christian

is taught these heavenly mysteries by that *spirit of truth* whom the world cannot receive, (John xiv. 17,) and while here he bathes his weary soul in the waters of the fountain opened for the house of David, and for the inhabitants of Jerusalem, he would shudder at the blasphemous suggestions contained in this delusive dream. They are taught by the Holy Spirit that God is the only Fountain of living water, (Jer. ii. 12, 13,) "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils, they have forsaken me the Fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." And that Jesus Christ their Lord is the consecrated channel through which these waters of life are ordained to flow, (Isa. xxxiii. 21,) "But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby."—They are also satisfied that the pure river of life, flowing from the throne of God and the Lamb, can never be increased by waters from the reservoirs of human wit or produce. Hence they must and do esteem every stream set forth in the vision of Titus the dreamer, as well as every other stream which flows through any other channel than Christ, the Way, &c., as issuing from the dragon's mouth, and tributary to the great Euphrates, which waters Babylon, and is identified with the waters on which the whore setteth. We are informed in the book of Revelations, chap. xvi, that the vials of the wrath of God should be poured out upon these rivers, and fountains of water, and they should become blood, &c.: and also in the pouring out of the sixth vial upon the great river Euphrates, her waters should be dried up, and three unclean spirits like *frogs*, which are the spirits of devils, should be seen coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

But passing by many things which might be noticed, we come to remark on those characters which Titus saw in his dream, employed in trying to arrest the course of these artificial streams. Although totally unacquainted with Titus' "he goat," we have some knowledge of those who are opposed to the present system of Bible, Mission, Tract, &c. societies, and who are conscientiously protesting against an amalgamation of the waters from the stagnant pools, with that pure river which makes glad the city of God; because they know that if it were possible to unite productions of these human fountains with that which flows down from the throne of God and the Lamb, the corrupt would adulterate the pure water, and so the whole would become impure together: we say, *if it were possible*. But we rejoice that they will no more unite together, than iron will with clay.—This fact has been demonstrated in all ages, by those who have been under one pretence or other preaching up a system of grace and works; they have invariably found their materials were discordant and heterogenous, and as in the present case, so it has always been necessary to lug in such

quantities of error as to completely conceal all the truth which they profess to admit. We see the proportion set forth in the dream, say of *grace*, to a man's ankles, of *works*, to the crown of his head, or of *truth*, very shallow, of *error*, a vast river! Who could find so small a quantity of truth when mixed with so much error? Those who are engaged throwing what Titus and his guide calls sticks, straws, and dirt, into these rivers of human effort, are too well accustomed to the ridicule of these mocking Ismaels, and self-important dreamers, to feel injured by the imputation of wearing "Fool's caps," for they know full well that the things of the Spirit of God are foolishness to the natural man. Hence if they have for a helmet the hope of salvation, and that hope founded exclusively on Jesus Christ, they consider it no marvel that these *filthy dreamers* should pronounce such a hope, fool's cap, and the divine Author of it a "He Goat." "The warp," Titus says, "is *self-sufficiency*, and the woof is *evil surmising*." It is strange that this marvellous dreamer should have been alarmed at the thought of self-sufficiency, when he in his dream has been taught that man can do so much more in the salvation of sinners than God; that those who have undertaken to convert the heathen and evangelize the world, should discover any of this sort of rough hemp, attached to those who dare not go with them beyond the world of the Lord, is passing strange. But by self-sufficiency we presume he means that the Old Fashioned ministers of the cross are satisfied with old fashioned divinity, and are willing to preach with such ability as God giveth, and will not at the sound of the harp, flute, sackbut, &c., prostrate themselves before the institutions which men have set up, and such individuals and churches as are satisfied with the sure mercies of David, and had much rather look to God to revive his work than to undertake to revive it for him. By the woof (*evil surmising*) is meant a disposition manifested to distrust those systems of men, and to expose them to the broad glare of day.

When Titus has occasion to dream again, we would advice him if possible, for his own credit, to reconcile this pointed contradiction in his dream, or he may find some difficulty in making even his own party believe that his dream was divinely inspired. It is this,—In one part of his vision his guide informed him that temperance societies and Sunday schools increased the waters of the river of life from the *knees* to the *loins*, but in his controversy with Doct. N. he says, that "no friend to temperance societies ever thought of calling it a religious institution."

We shall now let Titus the dreamer pass: as for his guide, he has been a conspicuous character in all ages of the world: he made an early visit to our mother Eve, and waited on her in his official capacity, until he had guided her into difficulty: he also acted officially in the person of one Judas, who was guide to those who took our Lord; and once (if we mistake not) he guided a herd of swine in a great hurry down a very steep place: but the latest account we have of him in his of-

ficial character [as guide] was when he led Titus into the doctrine of the day. We do not however believe that he is self-existent, nor half as independent as many of his followers consider themselves to be.

Having followed Titus through some of the serpentine windings of his dream, we shall dismiss him for the present, he says, "he awoke and behold it was a dream." May God who is rich in mercy awaken him, and then he will be prepared to say, "And I awoke and behold it was a delusion." We shall here add a few declarations of scripture on the subject of dreams, and submit the whole to the candid consideration of our readers, & pray that God may save his children from the influence of these filthy dreamers. "I have not sent these prophets, yet they run, I have not spoken to them, yet they prophesied. I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophecy lies? Yea, they are prophets of the deceit of their own hearts, which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff of the wheat? saith the Lord.

Behold I am against the prophets, saith the Lord, that use their tongues, and say, he saith, Behold I am against them that prophecy *false dreams*, saith the Lord, and tell them to cause my people to err, by their lies, &c. Jer. xxiii.

Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, &c. For thus saith the Lord of Hosts, the God of Israel, Let not your prophets and your diviners that are in the midst of you deceive you, neither hearken to your dreams which ye cause to be dreamed. Jer. xxix. 8 and 9.

For the idols have spoken vanity, and the diviners have seen a lie, and have told false *dreams*. They comfort in vain, &c. Zach. x. 2.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arises in your hearts: knowing this first, that no prophecy of scripture is of any private interpretation.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 19-21.

For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."—Rev. xxii. 18.

In consequence of P.'s communication coming to hand too late for this number, it will be laid over till the next.

POETRY.

FOR THE SIGNS OF THE TIMES.

THE TOWER OF BABEL.

In ancient days, on Shinar's fertile plain
Nimrod the mighty first began to reign;
A powerful monarch, as the word records,
Mighty in acts, he was before the Lord.

With strange imaginations he began
To work contrary to the glorious plan
Which God had laid, a guilty world to save
From death, and hell, and from destruction's grave.

Thus did the sons of Ham and Cush combine
In rebel bands against the power divine;
With Canaan's aid, and satan for their guide,
To build a city, and a tower beside.

With brick for stone, and slime, they fain would try
To build a tower whose top should reach the sky;
Vainly supposing by their toil and pain,
They should a place in heaven at last obtain.

Till God, offended at their foolish ways,
Confounded all their speech, (the scripture says,)
And scattered wide their nation thro' the earth,
Which shows they were not of the promised birth.

The present times a great resemblance show,
For men are trying all the arts they know,
Inventing schemes the foolish to beguile,
But God pronounces all their actions vile.

'Tis thus the false professors of the day
Point out some winding road, or crooked way,
Build Babels of a monstrous height and size,
And say the end or top will reach the skies.

Prompted by satan, some pretend to preach
A Saviour in part; oh what confounded speech!
'Tis cruel jargon, yes, a husky morsel,
To hear them mingle up the law and gospel.

Alas! how vain is all their boasted sense,
Their sin will surely find a recompense:
Confounded they will stand in that great day
When all the elements shall melt away.

There is but one, a strait and narrow path;
All others lead to everlasting death.
There is but one who can for sin atone;
Salvation is by grace, through Christ alone.

JAMES G. PATRICK.

-- KNOWLEDGE AT PRESENT IMPERFECT. -- 1 Cor. xiii. 9.

Thy way, O God! is in the sea,
Thy paths I cannot trace;
Nor comprehend the mystery,
Of thy unbounded grace.

Here the dark veils of flesh and sense
My captive soul surround,
Mysterious deeps of Providence
My wandering thoughts confound.

When I behold thy awful hand
My earthly hopes destroy;
In deep astonishment I stand,
And ask the reason, why?

As through a glass, I dimly see
The wonders of thy love;
How little do I know of thee,
Or of the joys above!

'Tis but in part I know thy will;
I bless thee for the sight:
When will thy love the rest reveal,
In glory's clearer light?

With rapture shall I then survey
Thy providence and grace;
And spend an everlasting day
In wonder, love, and praise."

OBITUARY.

BROTHER BEEBE:—Please to notice in the Signs the death of ISAAC W. VAUGHN, son of brother Jonathan Vaughn, of Alexander, Genesee co., N. Y., who departed this life March 15, 1844, aged 20 years and 5 months.—Also, Please accompany it with the following lines:

In Christ is grace and power to save
Sinners of deepest stain,

As he has power the dead to raise
And bring to life again.

Can any case beyond his power
Within creation's bound,
At death, or any other hour,
Redeeming love confound?

Dear Lord, by thee creation rose,
Viewed all at once by thee:
Are creatures now to interpose?
Undo what thou didst see?

Grace sure shall reign in righteousness;
How firm the promise stands!
And all that trust his promises,
Now are within his hands.

Your feeble fellow soldier,

H. WEST.

Alexander, Genesee co., N. Y., Aug. 7, 1844.

In reference to Elder John Leland's works, I have never calculated to become a subscriber, nor to try to get any subscribers for the work, because I had not been advised how it was to be obtained, nor what it would cost, until I saw the last Signs, for Aug. 15.

If now I could learn how I could obtain it, or where to deposit the money so that it would be ready when the book is delivered, without travelling too far: or if it could be delivered at my dwelling I would readily subscribe for it, and think if I had a prospectus for the work, so that I could make arrangements agreeable to subscribers, that I could obtain a few. Brother Vaughn also thinks that he could. It is necessary for us, to assist in that business, that we are directly informed how the work is to be obtained, as well as what the price will be. If Miss F. L. Green will send a prospectus directed to my address, containing the desired information, I will try to do something, if the book may be sent within the reach of such as subscribe.

H. WEST.

NOTICE.

"The writings of Rev. John Leland (for the publication of which a prospectus was some time since issued) are ready for the press, and the publication is delayed only by the want of a sufficient number of subscriptions. It becomes necessary, therefore, that all who feel an interest in the work should immediately send in their names, together with as many others as they can procure. And those who have acted already as agents are desired to return their lists immediately, if they have obtained all the names they are able to get. Address Miss F. L. GREENE, Lanesborough, Mass. May 20th, 1844."

Associational Meeting.

The Old School-Predestinarian Baptist Conference, of Maine, will hold its next annual meeting at North Berwick, Me., to commence on Friday, the 20th day of September next, at 10 o'clock A. M.

PHILANDER HARTWELL.

RECEIPTS.

Frederick Smith,	N. Y.	\$3 00
Nelson Horton,	"	1 00
Wm. McLaughlin,	"	1 50
Malcom Johnston,	"	1 00
J. Williams,	"	1 00
S. Allen,	"	2 00
George Demerel,	N. J.	1 00
Geo. Rix, Esq.,	Ala.	1 00
M. Powell,	Ga.	1 00
A. Youngs,	Ia.	1 00
J. Romine,	"	2 00
Elder H. West,	Pa.	2 00
Wm. Eustice,	Me.	1 00
R. R. Reynolds,	"	5 00
Elder S. I. Lowe,	"	4 00
Elder J. Wilson,	Ky.	1 00
Lucy Stone,	Mass.	1 00
L. A. Hall,	Del.	2 00
Total,		\$31 50

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

NEW YORK CITY.—Samuel Allen, [79 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Passco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Boich, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Halleclaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thorn, ton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y.

Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., OCTOBER 1, 1844.

NO. 19.

The SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT DEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

IF All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

Circular Letter,

[Of the Ketoeaton Baptist Association for 1844.]

The Ketoeaton Baptist Association to the churches of which she is composed sendeth christian salutation.

DEAR BRETHREN:—From our very hearts we would send you our letter of love and ask you to rejoice with us in the privilege of our mutual correspondence. May it continue to prove edifying and comforting. We have nothing to write you but of Jesus the Christ. Is it not sweet for brethren conceived in iniquity, and born in sin; dead in pollution and guilt, when quickened by the spirit of God, to commune together upon the perfection of the plan of redemption, and the glory of Him who hath redeemed us? Let us then glance at that glorious plan which was laid in eternity by wisdom and love, and brought into action by the power of Jehovah to accomplish his almighty purpose. His love prompted him to choose us as sons in Christ Jesus, who in the fulness of time should satisfy even Divine Justice, and liberate us from that condemnation which should fall upon us by the disobedience of Adam, and the guilt that would spring up from that disobedience. Thus we find him spoken of as the Lamb slain from the foundation of the world: slain not yet in reality, but in the purpose and counsel of God; for when he was betrayed, condemned, and nailed to the cross, his persecutors did only what God's hand and counsel had determined should be done. What does revelation tell us that Herod and Pontius Pilate with the gentiles and the people of Israel did accomplish? Was it determined by the counsel and foreknowledge of God, that he should be taken by wicked hands and slain, to redeem all mankind from sin, or to redeem all mankind so far that they might use the means and finish their redemption? If so, Why hath God made all things for himself, yea, even the wicked for the day of evil? Why did election obtain blessings for some of national Israel, while the rest were blinded? Why have mercy on whom he will have mercy, and harden whom he will? Why declare that the wicked shall do wickedly, and that none of the wicked shall understand? Why love Jacob and hate Esau before they were born?

Brethren, the truth is, God loved a people as sons in Christ, chose them in him, justified them in him, sanctified and glorified them in him, according to the declaration, "He made the righteous for his own glory." And these are his church—his particular people—the bride of the Lamb; all of which being adopted are led by the

Spirit of God, and are blessed with all spiritual blessings in heavenly places, in Christ Jesus, according as they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love, being predestinated unto the adoption of children, according to the good pleasure of his will. We think we have now established that not all, but a portion of Adam's offspring were chosen and saved in the plan of redemption, and they must needs be saved, for God's glory is concerned to save them, as he made them for his glory. What then becomes of such as were not chosen? If Jacob was the figure of the one, should not Esau be of the other? One was loved the other hated, ere the children were born. If such are not the vessels of wrath fitted for destruction, who are? If these are not, who are the wicked fitted for the day of evil? If such are not the children of their father the devil, who do his works, where can we find them? If these are not the seed of the serpent, whose head the seed of the woman should bruise, Where is that seed? Have we not proved that there were a people whose lives were hid with Christ in God, who are sons, and being sons, God sends forth his Spirit into their hearts, to guide them in all truth, and this truth will lead them in the Way, and that Way is Christ? And have we not shown that all mankind were not embraced in the plan of redemption? If out of Christ they are not loved of God, but the wrath of God abideth on them, and like their brother Judas, the son of perdition, they go to their own place.

We would now view more particularly the position of the redeemed in a state of nature, and the loveliness of the great Redeemer, and how reflected on his bride.—Like others, we had to come into the world through Adam, and being created in him, male and female, his disobedience fell upon us all, and the word which said, The day thou eatest thereof thou shalt surely die, to be verified upon Adam and all his posterity. The whole spiritual family of Israel being dead in trespasses and in sins, and having laid in the grave as it were until their bones were dry, might not God ask, Can these dry bones live? and a prophet answer, Lord God thou knowest? Being in Christ their living Head, they have the assurance they shall live, for in the appointed time he came into the world, born of a woman; and although the worlds were made by him and for him, he came not in pomp or splendor as the Jewish nation expected, but was found of the wise men a babe in Bethlehem in a manger. But if no shouting nation celebrated the birth day of the King of Zion, the heavens signified his coming, and his star was seen in the east, which caused the wise men to come to Jerusalem seeking after him; and when ascertained that Bethlehem of Judea was to be the birth place, his star went before and stood over his birth place to guide them to him. Yet the wicked whose heart was enmity to God stood ready to devour him as soon as he was born; but God sent him into Egypt, because from thence he would call his Son, and the destruction contemplated upon him fall on the babes of Bethlehem; and Rachel had to weep for her children, and refuse to be comforted, for they were not.

Humble yet needful was his coming.—humble though useful his life,—humble yet triumphant his death, for by it he delivered the bride from the curse of the law, having redeemed her unto God, from whose hand no power can pluck her. Nor did he leave her without furnishing her a pattern of life—always useful—when reviled he reviled not again. When persecuted, he prayed for his enemies, and did them good for their evil; and when necessity constrained him to endure the torture of the spear and the nail, even for his murderers he exclaimed, "Father forgive them, they know not what they do." Zion behold these things, and take up your cross and follow him in all good works, (whereunto you have been predestinated,) through evil as well as good report, looking to him as the Way, the Truth, and the Life, and being assured your salvation is complete in him; that for you he came, for you he suffered the pangs of all your deaths—for you he rose, and you he will bear enrobed in his righteousness to glory. We have told you of the plan of redemption, and called your attention (for we could do no more) to the glories of the Redeemer and the salvation of his bride—his people, his Israel—his house of God. Having thus noticed the Shepherd and the flock, we wish your attention to the individual sheep that form the flock. In a state of nature they are scattered among every nation, and kindred, and tongue; and God rolling on his time, and working all things after the counsel of his own will, brings them into existence when and where he pleases. He keeps them with his mighty power, embraced to his bosom by his everlasting love, and in his own set time dawns his light which is their life into their souls, which exhibits to them their situation by nature and by action. This produces repentance toward God. They then would fly his presence, and such is their misery, they feel as if to escape it they would call for the rocks and mountains to fall on them, and hide them from his justice. They can find no resting place to shelter, for the law, that school-master that brings them to Christ, waves a flaming condemnation from Mount Sinai continually, declaring the soul that sinneth shall die, and death with iron jaw is open to exhibit the belly of hell! Do or die is the impulse—work is all that is left to offer comfort, and this only adds weight to the already sinking soul, until forced to surrender and cry like Peter to Jesus, "Lord save or I perish." The Redeemer shows himself now a perfect Saviour, and faith is given to lay hold upon him. The Holy Ghost applies the touch. Grief, fear, and horror, fly, and joy unspeakable and full of glory enraptures the soul. The gospel is open to view, the Lion of the tribe of Judah has loosed the seal, and the soul feeds on marrow and fatness, and is thoroughly furnished unto every good work, and directed to seek for kindred spirits in the church of God—to honor the death and resurrection of our Lord by descending into the water and rising from its tomb, and by their actions show forth his death until he comes, and to enjoy the blessings and privileges given to the household of faith, Eat O friends, drink O beloved! But among these joys of the morning, let us not forget to tell that the night will come. We must be tried by fire in a furnace

of affliction, and must enter into our inheritance through much tribulation. He whose daring could attempt to allure Jesus the Lord to fall down and worship him, will beset our pathway through life, and disguised like an angel of light, would deceive the very elect if it were possible. Heading one of the armies of the Shulamite the contest will go on, so that when we would do good evil is present with us; and often he will seem to get the better of us, so as to make us feel like David when he feared he would some day fall by the hand of Saul; but the other army of the Shulamite is headed by the King of kings enrobed in righteousness, with his sword upon his thigh, riding forth, conquering and to conquer, and who will give us the victory through him that hath loved us, and enable us to exclaim at the end of the contest, I have fought the good fight, I have finished my course, I have kept the faith. Death where is thy sting! Grave where is thy victory! But, brethren, even in our darkest hour of the night we have a pillar of fire to give us light, and the Spirit of our God to dwell in us and to guide us onward, and we have thought the darker the night the brighter the light, and the safer the journey, knowing that the pillar of fire to us was a pillar of cloud to our enemy, and increased their darkness. Do we not perceive that when the light of truth is sent forth to comfort the christian, it shows more fully the blackness of anti-christian designs, and makes even them to feel they know not what they do? Proclaim Jesus as the only Way, his righteousness as the only means that can raise us to God, and what a sackcloth is spread over their money and their benches. Tell them the word is preached—we are redeemed from all iniquity graciously, and not of works, and we show that their do and live system is but the delusion of satan, to lead them to the door of hell.

Brethren, in bidding you farewell, we would commend you to the care of him who cared for you in eternity, who even then loved you as the apple of his eye, and ever will hold you in the hollow of his hand. May he keep you from all evil, shelter you under his wing until life's storm is past, and save you from the splendid witcheries of anti-christ that beset you on every side, and would if possible lure you into their temples to bow to their idols; and if any of God's dear people have been carried off and kept in Babylon until now, may their captivity be soon ended, and may they return to Jerusalem, and we rejoice with them in their liberation. With this assurance we leave you—"The Lord knoweth them that are his," and he hath saved them in Christ, and they shall be saved.

THOMAS BUCK, *Mod.*

P. A. KLIPSTINE, *Clerk.*

Corresponding Letter,

[Of the Ketocton Baptist Association, for 1844.]

The Ketocton Baptist Association, convened with the Happy Creek church, Warren co., Va., to all associations with whom she corresponds, sendeth greeting.

DEAR BRETHREN IN CHRIST:—We have again been permitted by the great Head of the church; whose mercy endureth forever, and who has been our Dwelling Place in all ages, to meet in an associate capacity: and we hope our meeting together has not been in vain, but for the good of Zion; for peace and harmony have prevailed during our business transactions, and, if we have not been much mistaken, we have realized something of that disposition to esteem another better than ourself, in lowliness of mind. We have been much refreshed by the coming of your

messengers, as well as by your epistles of correspondence. We discover no difference in the sentiment taught by our dear brethren, your messengers, who preached for us on this occasion, from our own. Salvation through Christ, by his grace has been the theme of all; Christ has been held up to view as Zion's sure Foundation, against which the gates of Hell shall not prevail; the aim and desire of all seemed to be to build up Zion upon her most holy faith. Seeing, brethren, that we derive such comfort from the coming of your messengers, and your epistles of love, we desire a continuation of their visits and your correspondence. We say to our dear brethren, Stand fast in one mind—let us not strive with one another about words to no profit; but let us strive with the enemies of Christ for the faith of the gospel. And, brethren, while we are thus striving with the enemies of Christ for the faith once delivered to the saints, let us bear in mind that we are admonished to watch and pray: and if we are a holy nation and peculiar people, we should show forth the praises of Him who hath called us out of darkness into his marvellous light; for it is Christ that worketh in us both to will and to do of his good pleasure.

Our next association, brethren, will be held with the Upper Broad Run church, in Fauquier co., Va., on Thursday before the 3d Lord's day in August, 1845; when and where we hope you will again meet us by correspondence and messengers.

Brethren, farewell.

THOMAS BUCK, *Mod.*

P. A. KLIPSTINE, *Clerk.*

Communications.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I see our brother Trott has written lengthily concerning the law, and says many good things; among which are some things which are hard to be understood; to myself at least they lack clearness. I perceive that our views differ in the design and application of the law, and what thoughts I may scribble are not written in the capacity of an opposer of brother T., as the apparent design of the Signs is, that they may be an organ of correspondence to the scattered household of faith. We ought not to commit our thoughts as combatants, but as brethren who are willing to be edified one of another, and strive not for the sustaining of ourselves, but for the furtherance of truth.

I do not wish to be understood in the above remarks as admonishing any individual, for all have their peculiar style of communication; and if some expressions seem harsh in our illustrations, let us endeavor to regard that seeming harshness with brotherly forbearance. We had far better fire at our own target than at each other; but as the children of one family, we had better not fire in the house at all, lest we wound one another, or deface some of its valuable furniture.

Without further preliminaries, I will try to state more fully my opinion of the law, and leave the subject to be discussed by abler scribes and better brethren. I am pleased that brother Trott and brother Raymond are exchanging thoughts on the subject. I am confident that they have both drunk into the same Spirit. Their remarks will call to our attention much of the scriptures, and it is the

expounding of the scriptures that causes the hearts of the saints to burn with the love of God, each of us possessing a measure of the same Spirit which indited them, we cannot fail to be edified by a correct application of them.

I believe the human family are created rational and responsible beings; I think God recognizes them as such; I think the curse or condemnation individually and *en masse* came upon them in Adam, and the very earth and all created substance is groaning under the curse of Him who is its Creator.—Hear Jehovah say to Adam, (Gen. iii. 19.) Cursed is the earth for thy sake. Judgement, condemnation and death have passed upon all in their natural representative. God has decided their case,—there is no higher appeal: and what law could be given in righteousness to condemned mortals, possessed of nothing but cursed materials, that they could comply with the requisition of? Surely none. Therefore there was no law given that could have given life, says the Apostle Paul, and he had proved the law and had been proved by it; besides, he wrote by inspiration: We know, he says, that the law is spiritual. Rom. vi. 14.—God tempteth no man, neither does he mock them with impossibilities; his decision concerning them is, Say unto the righteous it shall be well with them, and unto the wicked, it shall be ill with them.

Natural Israel being figurative of the gospel dispensation, all things pertaining to it naturally have their spiritual anti-type. Things typical are certainly in their nature predictive, and in this sense the law is predictive. It enjoins a sabbath, the injunction of which predicts the gospel rest, which we that believe have entered into. Where its injunctions are brought to bear it is mandatory, but the question is, Has God ever spread its mandates over the nations of the earth universally, to establish national order? I think he has not, nor can I find from my Bible that he has instituted any religious law by which the nations, as such, are to be governed. He governs the nations in providence, and things natural are disconnected with the things that are spiritual; and the contrast between spirit and matter is as great as that between light and darkness. Now the letter of the law in question being restricted to the nation that was but a type of God's holy nation, it belonged to the shadow of good things to come, and had but the form of the knowledge of truth, (Rom. ii. 20,) and belonged also to the hand writing of ordinances, the end of which is Christ; and when we are quickened by the spirit which raised Christ from the dead, we feel the extent of the demands of the law, even to the thoughts and intents of the heart. How forcibly did I feel this declaration thunder to the recesses of my soul, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless," &c. I felt that it was a violation of that clause of the law to cry unto God in my pollution: but when we are enabled to see that the righteousness required in the law is imputed to us, by Christ being formed in us the hope of glory, we then realize that

we are dead to the law by the body of Christ; nor have we taken the name of our God in vain, hence the prediction is fulfilled: that being dead wherein we were held, we are no longer held guilty, but justified by faith in Christ, and the law, when we are quickened, serves as a schoolmaster to bring us to Christ. This law, (the decalogue,) "was given that the offence might abound, and where the offence abounded grace did much more abound." Therefore its design and application is in the use God makes of it in his church, and is not designed to hold the dead nations of the earth in awe, for they have not the fear of God, for the fear of God is the beginning of wisdom.

Elder T. seems somewhat frightened at P.'s spectre. The sense in which I used the term spectre was figurative, and meant nothing more than that the figurative form of the law ceased in the application of the righteousness which was brought in by Jesus Christ, and when this righteousness is imputed to those who are brought to behold themselves held by the letter, they are all that the letter in its exceeding broadness requires; hence the letter is dead. (Rom. vii. 6,) "Now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."

Now if imaginary force, drawn from that which is without power, or in the Apostolic phraseology, dead, does not justify the use of the term spectre, I only failed to search out a suitable word, that's all; and as I am not fond of ghosts or imaginary things, I will say no more of that particular.—And as it happens in this case that my name belongs exclusively to myself, and would be of little or no use to any one else, and as truth needs nothing more than its own convincing power to sustain it, I still presume to use my former signature in the bonds of christian love,

P.

FOR THE SIGNS OF THE TIMES.

Fulton, Mo., August 1, 1844.

BROTHER BEEBE:—Having noticed your remarks to brother Buckley on creeds, &c., I was inclined to say something to you on that subject, and am glad that brother Conrad has addressed you on the same, and that you have replied.—Your explanations to brother Conrad left me and others exactly where your remarks to brother Buckley placed us. If I understand you and myself, we agree in the great leading doctrines of the gospel, and also that the scriptures are a sufficient rule of faith and practice for the church of God, those that are children by birth, having believed in Jesus, they being loyal in heart, will obey God in his word; but we seem to be wide apart in our views of the utility and necessity of written professions of faith. God's children have been brought up out of the horrible pit and miry clay, their feet placed on the Rock, and their goings established. God's word is and will be to them (by the teachings of the Spirit) a guide to their faith and feet. Should you say a written

profession is a carnal instrument, agreed; the church needs such instrument to defend and secure to her *her* carnal things, such as meeting-house, church property, &c., against carnal professors, that creep into the church to spy out her liberties, and often rob her of her carnal things, and turn God's children out doors to build again. Such cases are frequent. They who know not God can change their faith as easily and often as the chameleon can vary his hue, raise majorities, and legally rob God's children of their carnal things. You seem to be less and less in favor of written professions, and I, after 55 years experience as a Baptist, am more and more convinced of the utility and necessity of *written* confessions of faith to secure the church's carnal things to her against and from carnal professors that will not be governed by God's good word.

In a pretty lengthy tour in which I lately visited two associations, and some other neighborhoods and churches of Old School Baptists, I rejoiced to see and hear the ministry intelligently harmonious; God's children enjoying sweet fellowship, their numbers increasing, and they doctrinally, experimentally, and practically honoring God.—With the New School it seems to be winter, and many of their converts have returned to their own company, (the world,) and several come to the Old School Baptists.

THEODORE BOULWARE.

MR. D. BENEDICT:—When finding that J. M. Peck was a collector and probably a compiler of a part of the matter of your history, I declined complying with your request, and friendly informed you that in my opinion P.'s name as company editor would deprive you of a few thousand subscribers, and also advised you to leave the publishing of the history of Baptists, New or Old School, to each party for themselves. All I said to you was in kind feeling, regarding your own personal interest: since then, I have received a letter from you, which I choose not to answer, inferring therefrom that you were a very selfish party man. Since that, I discover you have publicly used my name, saying that I have said *something to you which for my credit's sake you will not name*. This remark was uncalled for and cannot be true, as you are not in the habit of performing any act for others in which your own credit, (or rather, profit,) is not connected. If you loved purity and truth as well as you love money, you would follow the back track of J. M. Peck and form an opinion for yourself: but I imagine you have the same use for P. as the monkey had for the cat's paw, to pull the hot potatoes out of the ashes.

In your proposal to afford a general and impartial history of Baptists, you offer an insult to the common sense of the public. You have remarked that the difference between New and Old School Baptists might be summed up and put in a nutshell. This shows that you are *very* ignorant, or *very* dishonest; perhaps you are a little *mixed*: in either case, you are disqualified to give an im-

partial and true eistory. I find the Banner of Ky. has brought up the names of A. Dudley, J. Price, &c., (with whom I was well and intimately acquainted,) as missionaries, for the purpose of giving character and influence to their corrupt operations; but timely Licking association, in their circular, have disabused the public mind. Such a practice is like to a lazy, dishonest man, pilfering in the dark, to feed and sustain his illegitimate children.

I discover that *you* claim the well known John Gano as a missionary, (whom you say is the grand-sire of your family. I expect that I was much better acquainted with him than you were. I lived many years a nigh neighbor to him, sat under his ministry with instruction and delight; assisted to close his eyes in death; was acquainted with all his children, and many of his grandchildren, and had a longer and more intimate acquaintance with that family connection than any other family in Kentucky. Now for you to claim J. Gano as a missionary to cover and give currency to the doctrine and operations of the now corrupt New School party, is to do great injustice to the dead, great injustice to the cause of God, and to deceive the rising generation. The N. S. ministry pretend to hold the doctrine of sovereign Almighty grace, and are very instrumental in bringing converts into the church, and these converts are generally full blood arminians. How is this? Adam begat a son in his own likeness.—

We may as reasonably expect an African to be the father of a white son, as that God will raise an unregenerated ministry to bring his children into his kingdom. My advice to you is, that you depend not on Peck's statements of Old School Baptists, for I think he will feel as awkward in giving their history, as Simon the sorcerer would feel in giving the history of Simon Peter, and the nutshell difference that you have discovered leaves you disqualified.

Old School Baptists that encourage your history, will aid either ignorantly or wilfully to misrepresent the church of God, and give currency to a people that propagate doctrine and follow practices that are not sustained by, or in God's word. If you think proper you are at liberty to give this a place in your intended history.

I am yours in friendship,

THEODORE BOULWARE.

Fulton Mo., Aug. 1, 1844.

FOR THE SIGNS OF THE TIMES.

Lanesborough, Mass., Aug. 14, 1844.

ELDER BEEBE:—I beg leave to occupy once more a little corner of your paper, as I am reminded by a correspondent of one thing that I omitted to mention in my communication of July 4. He suggests the probability that the backwardness of some in subscribing may arise from knowing that instances have occurred of subscribers paying the full price of a book, and others obtaining it without subscribing, for much less. I know that this has sometimes been the case; and anticipating this objection, I have instructed agents

to say that the price was to be the same to subscribers and others; that it was set as low as it was thought a work of that kind could be afforded, for that express purpose, and therefore no agent will ever have my consent to sell it below that price to any one. The prospectus of this work may be found in volume x, no. 18 of the Signs, to which all who feel an interest in it are referred for information.

As it is not probable that agents can be sent to all parts of the country, I will suggest the expediency of adopting the following plan, viz: Let all persons in a church, neighborhood, or town, as the case may be, who are desirous of obtaining the work, unite and make out a list of their names, with their residences, and the number of copies wished for by each, and transmit the list to me. It will be desirable that each list contain ten or more responsible names, as where that number of copies are to be sent to one address, they will be transmitted free of charge.

It seems to me the above course would involve no insuperable difficulties, and could occasion but a trifling expense of time or trouble, in the matter of collecting names, to any, as they might talk it over on occasions of meeting for other purposes, when each who chose might set down his name, and one of the number take the trouble to mail the list, giving the address to which the package is to be sent.

I would say to the correspondent above alluded to, that the book will not of course be forthcoming, until after his contemplated removal, and that possibly he may find others, in the region to which he goes, who may wish for the work, and whose names can be associated with his, so as to enable him to receive it on the above terms.

I would once more urge upon the attention of all interested, the necessity that "what they do should be done quickly." It is certainly desirable that if the publication is to take place at all, it should be done as early as possible, and in order to that end, efficient and immediate action is necessary.

F. L. GREENE.

FOR THE SIGNS OF THE TIMES.

Westfield, Mass., Aug. 10, 1844.

BROTHER BEEBE:—I have delayed longer than usual to send our annual remittance for the Signs. For a few months there has been a prospect that I should have to take up my quarters in the county prison, for having given offence to my New School neighbors in using my liberty of speech on the subject of religion, and I thought it would afford a favorable opportunity for writing while incarcerated in the walls of a prison for my faith in the Redeemer. But God has ordered it otherwise: it has pleased him to throw confusion upon my accusers before the county court. It is not necessary for me to go into all the particulars, it will suffice to say, that those who now answer the description of the persecuting Jews, who accused Jesus Christ, will find enough to accuse the followers of Jesus of, for the disciples of Jesus will

say enough to excite their adversaries to raise the shout, "Away with them; it is not fit that they should live." They have to resort to the bar of Pilate, and if they cannot get redress at that bar, they will appeal to the mob.

My accusers succeeded before a single justice in getting me bound over for trial by jury before the county court, by which I was acquitted. As Cæsar had no law forbidding the liberty of speech on the subject of religion, my accusers complained that I had disturbed a religious meeting, and they prayed Cæsar with much entreaty to punish me as a heretic. I have frequently read with interest the history of Paul and of others who were brought before magistrates for their faith in Christ; but when called to stand there in person, with liberty to speak for myself, I could more perfectly realize their situation. I was favored there with a place and opportunity to testify to a risen Christ, who judges the world in righteousness, that I never before enjoyed. My situation on that occasion can better be imagined than described.

I was born in the year 1800, and from a boy have lived in the north part of this town, and have been regarded as a peaceable citizen, have manifested some zeal in religion for twenty-five years past; when 23 years of age I was chosen deacon of a flourishing baptist church in this place.—When the sheriff came into this place and arrested me as a criminal, the news spread through the place with rapidity. Teams were soon harnessed, and the people were on their way to town to see what was to be done with their reputed "honest neighbor." After the witnesses were examined, and I had spoken in my own defence before the crowded court room, such was the conviction of the audience of my innocence, that the spirit of revolution arose for the moment, as it was manifested when Peter drew his sword and cut off the ear of the servant of the high priest. But, as in the case of the Hebrew children, "the form of the Fourth" was present, and the admonition of the Lord, "Put up thy sword," was effectual:—"They that take the sword shall perish by the sword." It is better to go to prison or to death than to resist the powers that be.

This prosecution was commenced by the professed Baptist church of this place, and grew out of a settled hatred to my Old School sentiments. But all has been overruled for good: the line of separation is drawn, and enmity between the two seeds clearly manifested; those that have the "mark of the beast" hear the deceiver, while the rest "hate the whore," and buy no more of her merchandise. Some who were first to take the Old School stand with me, and who once took the Signs for a year or two, were first to deliver me over to the civil powers; "Were it an enemy then could I have borne it." But I had the satisfaction to see many wax bold through my bonds. I have taken deep interest in what you have published of the Philadelphia riots. You may safely attack dogs when you catch them in the act of killing sheep; they will be to you as was the bear and the lion to David: the sheep shall be folded

in safety. "Pour upon her the cup of indignation, for she is worthy."

Yours in loving thy neighbor as thyself,

DAVID CLARK.

FOR THE SIGNS OF THE TIMES.

Iowaville, Van Buren co., Iowa, June 22, '44.

DEAR BROTHER IN CHRIST:—I have had many sore trials and afflictions since I last wrote to you; but thanks be to our heavenly Father, for he still sustains and supports me: and though I should pass through the valley and shadow of death, having the Lord with me I would fear no evil, for his grace is sufficient for me. Since coming to this country I have buried two of my children, and the greater part of the time myself and wife have been much afflicted, and at present I am not able to do any manual labor of consequence, which things please to take as a sufficient apology for my not corresponding with you before this time.

The interest I feel in the Signs, and attachment I have for yourself and corresponding brethren, is the same it has ever been, and such I trust is the nature of this attachment and union, that time and distance cannot impair it.

Old School Baptists are not very abundant in this country yet, but there are here arminians, Fullerites, and Hagarenes not a few; these you know deride, mock, and condemn the children of the promise, but their doom is written,—"Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman." I have been trying to procure subscribers for your paper, but have not succeeded in getting any; my failure I attribute to two principal causes, 1st, The times here are very hard, and the Baptists are generally poor; and 2d, Those that are able generally take the "Predestinarian Baptist," published in Paris, Illinois, which by the bye has been a little spiced with *Parkerism*, which seems to suit the palate of some of our brethren extremely well. But I have received and spread among them some of your valuable pamphlets, containing your refutation of that doctrine, which I hope will have a good effect in saving some of the little ones who believe in Jesus from that error, which, when carried out, has spread division and distress among churches and individuals.

Yours in the afflictions of the gospel,

JOSEPH H. FLINT.

FOR THE SIGNS OF THE TIMES.

Fairfax C. H., Va., Aug. 30, 1844.

BROTHER BEEBE:—When I sent you my former letter I did not think of writing again; but as you published that together with other things, I am encouraged to write something more for the Signs. I have long desired to give to my brethren and sisters who are scattered abroad, in whom I have the strongest confidence, but whose faces I never expect to see in the flesh, some account of the dealing of the Lord with me, and of what I have experienced from the first, up to the present time.

In my youthful days I thought much about *becoming religious*. This I thought I could, and would do, for I supposed that I had only to break off my sinful practices, and begin a prayerful life; which seemed very simple and easy: but before I had progressed very far in this work, I was led to attend preaching, and on one occasion, after the preaching was over, the preacher asked me if I ever tried to pray? I told him I had; but I was struck immediately with horror, that I had almost told him a *lie*! for I had never attempted to pray but once, and that was by taking the New Testament and reading what is called the Lord's prayer. However, from that time I resolved to pray, and without any knowledge of my sinful and helpless estate, I made a beginning; but I had not proceeded far before it pleased God to show me my awful condition; and when I saw the pollution of my guilty heart, I thought but little more about reformation. My great concern was, to know how to get relief from the burden of grief which pressed down my soul. My prayers seemed to be of no avail; and in my distress I was made to cry out, "Lord be merciful to me a sinner;" "Lord save or I perish!" and in my extremity I concluded there could be no mercy for me. But in the Lord's own good time, he brought me to view the way of life and salvation through Jesus Christ. And O my dear brethren, when I discovered the boundless love of God, flowing through Christ to poor, lost, helpless sinners, my heart was truly melted into contrition, and when I was enabled to rejoice in the communication of that love to me, and to follow Christ in baptism, my heart seemed to dissolve within me, and I shed many tears, from fear that I might be left to bring reproach upon the precious cause of Christ; and now I have to acknowledge that I have fallen far short of what I have desired, in living soberly, righteously, and godly in this world. Truly I have enjoyed the privilege of attending meeting more regularly than some others, but have constant occasion to lament my backslidings, and I am constrained to say with the poet,

" 'Twas grace which kept me to this day,
And will not let me go."

Truly for many years in which I have enjoyed but little comfort, often laboring under a burdened mind, and called to endure sore chastisements, I have been fully satisfied that nothing short of grace could have "kept me to this day." I have abundant reason to be thankful to my Lord and Master that during the past year he has granted me many precious seasons of refreshing. I can in truth say I have often realized his comforting presence, and that joy of heart which I have so long desired.

Dear brethren, how refreshing is the presence of God!

"One day amidst the place
Where my dear God has been,
Is sweeter than ten thousand days
Of pleasurable sin."

Now, dear brethren, if you can, from what I have related above, gain an evidence that

"Grace has put me in the number
Of my Saviour's family,"

join with me in ascribing all the glory of our salvation to his blessed name.

Farewell.

LLOYD KIDWELL.

EDITORIAL.

New Vernon, Oct. 1, 1844.

MASS MEETING AT GOSHEN ON THE 30TH ULT. UPON THE SUBJECT OF THE DISTRICT SCHOOL SYSTEM OF THE STATE OF NEW YORK.

The adjourned Mass Meeting of the friends of education was held according to previous notice, at the Court House in Goshen, in this county, on the 30th of September. The spirit and zeal with which the farmers and mechanics, the bone and sinew of our country, responded to the call of the meeting, seemed to carry consternation into the ranks of the favored aristocracy who have been wont to sport at the expense of the state. Since the day in which Patrick Henry confronted the pensioned clergy of Virginia, and plead the cause of an oppressed people, such meetings have been few and far between. The grand cardinal principles of civil and religious rights on which the government of our country is based, has been tampered with and outraged by clerical and political demagogues, until forbearance has long since ceased to be a virtue. The meeting was composed of men, who, for weight of character, firmness of purpose, age and respectability, would suffer nothing by a comparison with any assembly ever collected together in our county upon so momentous a subject, since our patriot fathers signed the Declaration of American Independence. The opposers of the proposed reform who were present, were also men of as high standing for literature, talent, and honorary titles, as the aristocracy could muster. The learned professor Davies of West Point, and Professor Potter, D. D., of Union College, with other titled clergymen, judges and lawyers, besides a great number of their principals of academies, who have their wealth by the craft. But with all the flourish of collegiate embellishment, facts, stubborn facts, unadorned, unsophisticated facts were heard, were felt and responded to by the plain honest hearted citizens of old Orange county. And while we have great reason to rejoice to learn that the church and state establishments of Europe are at this moment being shaken to their centre as by a mighty earthquake, it affords cause of unfeigned gratitude to our heavenly Father, that the people of this state, whose fathers bled in Freedom's proudest cause, are ready to assert their rights, to meet the usurper at the threshold and dispute the ground. That every other consideration of party politics, sectarian strife, and individual preferment, is laid aside, so far as they conflict with the elevated ground asserted by our political fathers, of making this little spot of the creation, an asylum for the oppressed of all nations, and THE HOME OF THE FREE.

[FROM THE GOSHEN CLARION.]

Debate on the School Question. GREAT MEETING IN GOSHEN! DEBATE ON THE SCHOOL QUESTION!! TRIUMPH OF THE FRIENDS OF REFORM!!!

The long looked for debate upon the subject of the Prussian School system of the State of New York, took place agreeably to public notice, at the Court House in this place on Friday last, and, contrary to general expectation, resulted in a complete and overwhelming overthrow of the advocates of the present system, and in a brilliant triumph of the friends of Reform. The meeting was promptly organized at 10 o'clock, by the appointment of JONATHAN WOOD, Esq., of Minisink, as President, and V. M. DRAKE, of Goshen, as Secretary; and in point of numbers, talents, &c., exceeded that of any other ever convened in this county, being composed mostly of learned doctors, divines, clergymen, and laymen, and intelligent farmers from this and the surrounding counties. Among the distinguished gentlemen present, who entered the arena assigned for debate, we recognized the learned and eloquent Dr. Potter, from Schenectady Union College, Professor Davies, of West Point, Hon. John Duer, of New York, Herman M. Romeyn, Esq., of Ulster, Rev. Dr. McCartee, Rev. Mr. Page, and Hon. S. J. Wilkin, of this place; the Messrs. Bross, of the Goshen and Chester Academies, together with a large number of other gentlemen connected with the Bar, and the different Scientific and Theological institutions of the day. The gentlemen named, were understood to be present as the advocates of the present system, and up to the hour of convocation, but one person was known to be there to confront them, and that was the talented (but uneducated) Elder GILBERT BEEBE, an eloquent Baptist clergyman from New Vernon in this county, who entered the arena of eloquence and learning, as fearlessly as Daniel did the lion's den of old.

The first business before the meeting was to arrange the preliminaries preparatory to debate, the advocates of the School System objecting to the shortness of the time allowed the speakers, (20 minutes upon each side of the question), as had been fixed upon in the original call of the meeting, Mr. S. J. Wilkin and others, maintaining that each speaker should be allowed whatever time he chose to occupy in making his remarks. Thus at the very outset trickery was resorted to, to deprive the friends of Reform of their share of the time to be occupied in the debate, as it was known ten to one of the speakers present, were there to maintain the opposite side, and therefore to monopolize the time; but the meeting decided, with much fairness, that 45 minutes should be occupied upon each side of the question, alternately, and that the debate should be considered terminated, for the day, at 5 o'clock. In adopting the 45 minute rule, the opponents of Reform were caught in their own trap, as the result proved; for while the advocates of reform were tenacious only of their share of the time, to afford them fair play, their opponents were desirous of displaying the abilities of the different gentlemen who had come there to maintain the opposite side of the question, and which the 45 minute rule would not permit them to do, and of which they complained right lustily at the close of the debate, when the question was about to be put, and when it was quite manifest that their learned doctors and professors, who had been sent for from abroad, had failed to convince the people of the beauty and perfection of the present school system.

After a recess, at the hour fixed upon for the debate, 1 o'clock, the Court House was thronged with eager and anxious listeners, among them many ladies, and the marked displeasure which was manifested by the audience upon one or two attempts to change the course of debate and to fritter away the time, intended to be otherwise occupied in a full and frank discussion of the subject, told how great an interest the people felt in this important and all absorbing question. The discussion at length was fairly drawn out upon some resolutions offered by Mr. G. J. Beebe, editor of the New Jersey Herald, and in support of which, the opening speech was made by Elder G. Beebe, of New Vernon, which all do him but justice in saying, was a truly able and eloquent vindication of the principles of the constitution of our State and National Government, which recognize the exercise of civil and religious liberty, by all our citizens, and in the formation and operation of our laws, "equal and exact justice to all men." We shall not attempt to give his language, but to name only the prominent objections urged by him against the present system, which are prominently set forth in the resolutions adopted by the meeting. He took the broad ground of equality in the distribution of the educational funds of the State, in support of our Common Schools in contradistinction from Colleges, Theological schools and Academies, and adverted to the history and origin of our educational funds, and the sources from which they had been procured, viz: The sales of our public lands, purchased by the blood and treasure of the patriots of the revolution, and set apart as a patrimony for their children, in which all should share alike—the poor equally with the rich. He also maintained that the present school system was not only objectionable in a financial point of view, but in many other respects, and was about proceeding to enumerate them, when it was announced that the time allotted had expired, when Elder G. Beebe gave way for

Doct. Potter, of Union College, who admitted that the system was not impregnable to many of the objections urged against it, by the gentleman who had preceded him, although many misapprehensions were entertained on the subject. Although he was a teacher in one of the institutions, and had obtained his education through state munificence, he was here more as a listener, than an advocate of the present school system. He stated that the colleges educated very many of the poor,—indeed, that they were conducted almost especially for the benefit of that class,—and that out of 185 young men educated at the College, the past year, they were mostly the sons of indigent parents, who had toiled to give them an education, and which they were enabled to do, after having something like \$30 deducted from their bills, or distributed among them. On his way to this place, he had met with a young Canadian, who had got his education in this manner, who could not under other circumstances have obtained it, and that no deserving young men were ever turned away from the College because of their inability to pay, but rather that they coveted such in preference to the sons of the rich. It was true that the state divided some \$150,000 upon collegiate institutions, but Union College did not get one drop of the state munificence, and were the amount withheld from the others, it would not divide \$6 upon each school district of fifty scholars. As to the charge of partiality, the state had bestowed \$6,400,000 upon Common Schools, and \$1,200,000 upon Colleges, and although there was an alleged disproportion, men required more learning than children, and the cost was only proportionably great. The principle of setting apart educational funds dated back as far as 1775, and he could not believe

that in a county of the wealth and intelligence of Orange, who had given birth to a Clinton, a Seward, and other great men, who had passed through such institutions, would raise her voice to blot them out of existence. He did not believe that a "little learning is a dangerous thing," but rather that the privileges of collegiate institutions should be extended to all such as demanded them. Washington, Jefferson, and Franklin, were the supporters of such institutions, and those who had passed through them were seldom found to deprecate them. He once met with a mechanic—a machinist—who told him, that could he have had the benefits of a scientific education he might have revolutionized the whole manufacturing system of Europe.—What was the present system? Why, a co-partnership between the people and the state. The state gives and the people give, and he could convince this audience that the state gave more liberally to the Common Schools, than to the Colleges and Academies—that the rich were taxed for the benefit of the poor. Having disposed of this branch of the subject, he would take another view of the question. Suppose the state, from the beginning, had refused to grant aid, while hearts were palpitating for more knowledge, would not these institutions have been inaccessible to the children of the poor, while, from its advantages, the children of the rich and wealthy only would be occupying stations in our legislative halls to the exclusion of the poor?

Doct. Potter was followed by G. J. Beebe, of New Jersey, in an able, pointed, and satirical address, in which many of the positions maintained by the learned doctor were thrown into sad confusion and disorder. He charged that the whole system as it at present exists, was the result of a combination between a set of clerical and sectarian demagogues, to get possession of the consciences and liberties of the people, through the school fund, to minister to their own private advantage. He denied that the Colleges were the democratic institutions they had been represented to be, but rather that they were the pampered nurseries of the rich aristocracy of the land, where equal privileges were denied to the children of the plebeian poor. [Here Professor Potter rose to make a statement: "He said he knew of one College that would not close its doors against him."] Did he understand the gentleman to say that all would be received and educated who chose to offer themselves gratuitously? If so, he would send him 500 pupils on such conditions.—[Here the learned doctor made another statement, to the effect that those only would be received who were able to bear their own expenses, and possessed the necessary qualifications, comprising a familiar acquaintance with all the principles of an English education, inclusive of Latin, Greek, &c.] Therefore, continued Mr. B., almost every young man in this audience like himself, would be excluded by this rule, from the benefits of such institutions, patronized by the rich, and supported by taxation upon the poor. All the educational funds of the state, belonged to the people, and were raised by tax. The legislature gave nothing of its own, it voted away the property of the people only. It could not legislate the necessary funds into existence, nor could they procure them but by tax, any more than it could legislate a basket of chips into a plum-pudding. He also denounced the Normal School project, as in perfect keeping with other abuses that had been practised under the school system, and as a project of the regents of the University, and in accordance with the maxim "Let the State take care of the rich, and the rich will take care of the poor."

Professor Davies from West Point next rose, and proceeded to enforce the idea of equal bene-

fits in the operation of all laws—that there were extremes in government which might separate the people widely asunder, and that they should always be avoided. Ignorance was the arm of force, the arm of the law, and that equal benefits should be aimed at in the attainment of all knowledge. As the rain falls in equal proportion in the order of Providence, so should the benefits of an education be equally upon all. But however desirable equality might be, it was not always attainable, and whatever individual effort failed to accomplish, combination of effort could always produce. In early life it had been his good fortune to have participated in the privileges of an institution sustained and fostered by the government at West Point, and since he had become a professor in that institution, to bear witness to the advantages derived from it, by hundreds of young men who had obtained an education through government munificence. Much misapprehension existed in the public mind with reference to the character of those who obtained the privileges of that institution. Far the greatest proportion of the Cadets at the Point, were deserving and worthy young men, the sons of indigent parents, who had no other means of obtaining an education. It had been so in his own case, where years ago, a poor and humble boy, he had found his way into that institution, and had participated in its advantages. [A voice in the crowd: "And why do you now turn your back upon the people?"] The people desired greater facilities of education, such as similar institutions held out. [Here professor Davies was interrupted again by one or two old men in the audience, who insisted that the people were better, and more virtuous, with an old fashioned common school education than they were now—that men were better learned—religion purer—and our public servants more faithful, than they were with all the humbug and flummery they learned at the colleges and seminaries.] Professor Davies proceeded: He was glad to hear the plain spoken farmers express themselves on this subject,—he had once been a farmer himself—he could swing a scythe, or preside at the ploughtail, as well as any of them. [A voice in the crowd— which we recognized to be that of John Whiting, of Minisink—"O yes, Mr. President, we're all farmers now when we wish to get office, or feed at the public crib. Henry Clay is a farmer, James K. Polk is a farmer, Gov. Bouck is a farmer—in short, all are farmers when they want to get into office and vote away the people's money!"] (Great laughter.) Professor Davies then proceeded, earnestly exhorting the people of the great county of Orange to pause solemnly before making up a verdict against the usefulness of such institutions, and from his pleasing manner and style of address, enlisted the attention of the audience until the close of the 45 minutes allotted his side of the argument.

Victor M. Drake next rose to address the audience: he said with great reluctance and diffidence, after listening to the smooth and oily speeches of Doct. Potter and Prof. Davies, but lest it should be said that all the opposition to the present school system had proceeded from a remote neighborhood of this county, he was there to record his voice as well as his vote with the advocates of reform, and to drive down a stake in their behalf, east of the Wallkill. He had expected from the ability and eloquence of the gentlemen who had preceded him, that they would have explained satisfactorily to his mind, as well as to that of the intelligent audience present, in what manner the educational funds of the state were appropriated, and how equal benefits were to be derived from the \$700,000 annually distributed from the educational funds, so long as they were

distributed in the disproportion of \$47 upon the colleges, and 42 cents upon the common schools, while no provision was made whatever for the needy and indigent poor. He showed, that while the state divided more than \$700,000 annually, upon schools and colleges, that the gross sum of \$300,000 was made up by direct taxation upon the public, and the balance was the interest of moneys on hand belonging to the people. He contended for equality in its distribution, as in its collection, and denounced all state appropriations to colleges, theological establishments, Normal schools, academies, &c., as unconstitutional, and tended to build up an aristocracy of learning at the expense of the ignorance of the masses, who, from the very nature of things, must always depend upon the common schools for an effectual education. From whence did the abuses, of which the people complain, proceed? Was it not in appropriating half a million of dollars annually for the benefit of colleges and academies, beyond the reach and control of the great mass of the people? And, although Prof. Potter had stated that Union college did not receive a single cent of the public bounty, yet had it not already received \$399,250 of the state's money by legislative appropriations? And had not, also, six other colleges already received the gross sum of \$1,200,000, besides the distribution of some \$30,000 upon them annually? Was not \$28,000 annually distributed from the Literature fund to the academies, besides the late appropriation of 73,400 to the Normal School at Albany, and the Genesee Wesleyan Academy, while the people were subjected to an additional tax of 35,500 dollars for the maintenance of 62 County Superintendents? These facts would not be denied—he challenged a denial—and it was for the removal of these abuses, with a view to an equal distribution of the fund, that the people asked a reform of the school system. Doct. Potter had represented that the state had been far more partial to common schools than colleges, because it had appropriated 6,400,000 dollars to the former, and only 1,200,000 dollars upon the latter. Now, if the people had derived the advantages he had represented they were enabled to confer upon the great mass of our citizens, every fifth man in the community should have received a collegiate education, if learning had been diffused in proportion to the amount of money expended! Was it so? [Voices in the crowd answered, No, No.] While the gentlemen who had spoken in behalf of the present system had defended it ably and eloquently, he should not allow his judgement to be captivated by their ingenuity and sophistry. Fact must be met by fact—figure by figure, if the gentlemen would produce conviction in the public mind that the present system did not need reform. The present unequal and unjust system bore no analogy whatever to the equitable system originally established, and which secured an equitable distribution of the school funds. It was a complete perversion of our common school system, and he appealed to the people to say whether they had ever petitioned the legislature for such laws as have been enacted upon the subject. (Cries of No! No!) What then are the secret influences at work which have produced the present system? Should not the people look well to the conduct of their representatives, and require of them a rigid personal accountability? It was the misapplication of the school fund, and the intemperate discussion which had been induced upon the subject which led to the strife and shedding of blood in our neighboring cities, and he rejoiced that the people were here to discuss the question, not as politicians of any particular party or sect, not as Protestants, Romanists or sectarians, but as the members of one great community, recognizing

alike our glorious constitution as the charter of our liberties, which secured all in the exercise of their civil and religious rights, and which maintained equality and right in the operation of all laws. Equalize the distribution and restore the power of the people over their own schools, and all the abuses connected with the system, as well as the vexed questions growing out of the management of the fund, will be removed with it.

Mr. Drake concluded his remarks 20 minutes before the time allotted to his side of the question, and in consequence of an understanding between himself and Elder Beebe, the balance of the time it was understood would be occupied by the latter gentleman, to make his closing remarks.

Doct. Potter, however, obtained the floor, as he said for the purpose of making an explanation. After having proceeded to do so, the opponents of reform contended that the floor belonged to him of right, notwithstanding Mr. Drake had not occupied the 45 minutes which belonged to his side of the question, and but for their earnest solicitations, Doct. Potter would have given way to Eld. Beebe, to whom the floor rightly belonged. Much confusion here ensued, as to which of the speakers had a right to occupy the floor, until the time was frittered away by motions of "order," "question," "adjournment," &c. There was evidently a preconcerted effort in the noisy clamor set up by the advocates of the school system, to prevent Elder Beebe from occupying the time he was entitled to, in making his closing remarks, notwithstanding he was loudly called for by the people from all quarters of the house. They were evidently afraid to have him speak. They dreaded to have him unmask the corruptions of the system, and expose the duplicity of the political and clerical demagogues who are at the foundation of all the mal-legislation connected with the subject. They had evidently found him a more sturdy champion of civil and religious liberty than they had hitherto been wont to regard him.

At 5 o'clock the convention called on the chair to state the question on the adoption of the resolutions, but the call was violently opposed by the opponents of the reform contemplated by the resolutions. At this crisis of the meeting a confusion was produced by the opposers of the resolutions which beggars all description. The voice of the chairman was completely lost in the clamor occasioned by the advocates of the school system, who hurraed, jumped, and raised the most terrific war-whoops and Indian yells we ever heard, and were joined in their maniac feats by Rev. (!) clergymen, lawyers, and principals of academies, and others. When Messrs. Bross and Co. had so far exhausted their strength as to allow other voices to be heard, Mr. G. J. Beebe, at the top of his voice, called for the ayes and noes on the adoption of the resolutions, which resulted, so far as could be understood, in a large majority in favor of adopting them.

After considerable clamor which followed, in which many hard things were said because Mr. B. had succeeded in obtaining a vote upon the subject, the chairman was suffered to state the question again, and the resolutions were adopted by an overwhelming majority, only, so far as we could judge, about 50 or 60 out of 800 or 1,000 voting in the negative.

A resolution was then passed that the proceedings of the meeting be signed by the officers of the convention, and published in the public newspapers.

The convention then adjourned *sine die*.

The following are the resolutions adopted by the meeting:

Resolved, That in the opinion of this meeting, all moneys appropriated by the Legislature of this state for educational purposes, should be distributed *pro rata* [equally] to all the children of the state, as an encouragement to all classes, and especially to the more indigent among them, to encourage them to attend and receive a thorough English education.

Resolved, That the office of State Superintendent of Common Schools should be abolished, or his powers so modified and restricted as to allow the people of this state, in their respective districts, liberty to select their own school teachers, superintend their own schools, and direct what course of study and what books shall be used in the instruction of their own children.

Resolved, That the office of county superintendent of common schools is burdensome, expensive, extravagant, and perfectly useless, having a direct tendency to create discord and strife, to jeopardize our dearest civil and religious rights, to extinguish the spirit of independence and manly patriotism, and to accustom the people to an abject servility, altogether incompatible with the spirit and genius of a republican and free government: therefore, the office of county superintendent should be abolished.

Resolved, That, considering the citizens of our republic as one great family, holding equal and inalienable rights, in which no aristocratic castes or distinctions should be countenanced by legislative appropriations, we regard all appropriations by law to colleges and academies, in distinction from the common schools, whether for literary or theological purposes, as unjust, unequal, unconstitutional, aristocratic, and dishonest: therefore all such appropriations should be immediately discontinued, and all future appropriations of this state for educational purposes, so applied as to elevate the common schools, and render them accessible to all classes without distinction.

Resolved, That as all the schools of a higher order than those designed for the common people, are necessarily accessible only to the wealthy, and calculated to secure for them an elevation above the laboring classes of our citizens, they should be sustained by that class without the aid of legislative appropriations. There can be neither equality nor justice in taxing those who cannot be benefited in any case, much less when the tax is to be wrung from the laboring and the poor to foster a rich aristocracy. All laws making appropriations of the funds of the state for the support of such schools, colleges or academies, should be repealed, and further appropriations refused.

Resolved, That we regard the late appropriation of \$59,600 of the people's money for the establishment and endowment of a Normal school at Albany, for the purpose of drilling a clan of boys, *scientifically, politically, and religiously*, to be licensed and legally empowered to monopolize the business of school teaching in all our districts, as a most alarming experiment upon the liberties of our country; a flagrant insult upon the intelligence of the people of this state, and calculated to be a connecting link, uniting sectarianism with common education, to be established by law, enforced by arms, and resisted only at the expense of blood and treasure. A measure which the degraded subjects of a Prussian government may submit to, but a collar which will never be worn by freemen. A set of teachers thus proposed to be intruded upon us at our own expense, without our consent, to act in concert with the state superintendent and his pensioned subalterns and volunteer advisers, to enable him and them to trample upon our most sacred rights, and deprive us of our dearest liberties. This law should promptly be repealed, and the money restored to the funds of the

state, from which it has been wickedly filched.

Resolved, That we regard the annual expenditure of \$2,800 of our money for the support of the District School Journal, and the law compelling our districts to receive, preserve, and transmit the same to posterity, in defiance of our consciences, challenges a comparison with the most intolerant acts of the most despotic nations. That law should be immediately repealed.

Resolved, That we view with alarm and deep regret the intemperate movement of pensioned officers, who hang as an icubus upon our common school system, to incorporate and identify religion and science in the instruction of our schools, and to coerce the consciences of a large and highly respectable portion of our citizens, or drive them from their equitable participation in the benefits intended to be secured by our common schools, and by this means violently robbing one class of those by whom the schools are supported, to sustain the unchristian sectarian creeds of their oppressors.

Resolved, That the teaching of religion of any kind whatever, is a matter which our legislature has no constitutional right to meddle with: the wise framers of our constitution have left it where it belongs,—BETWEEN EACH CITIZEN AND HIS GOD. The religion which is of heaven will sustain itself, without legislative patronage; and that which requires the strong arm of civil law to sustain it, if recognised by our government, cannot fail to involve our country in anarchy, hierarchy, despotism, and blood.

Resolved, That we regard it as a solemn duty devolving on us, in preserving untarnished the blessings of civil and religious liberty, by all lawful and honorable means to support the general sentiment of the foregoing resolutions; to urge upon our next legislature the necessity of speedily reforming the district school system, correcting its abuses, and supplying its defects.

Resolved, That we will aid in the election of no man for the legislature or chief magistracy of this state, (be his politics in other respects what they may,) who is known to be unfriendly to the proposed reform of the school district laws, or whom we have not good and sufficient reason to believe is in favor of such reform.

OBITUARY.

BROTHER BEEBE:—I am called upon to notice the death of another esteemed sister in Christ, NANCY THOMPSON, wife of James Thompson, near Hillsborough, Loudoun co., Va. She died July 5th 1844, aged 65 years, 4 months and 23 days.

Sister Thompson was for a number of years a member of the Ketocton Baptist Church, but when that church went off to New Schoolism, she withdrew from it, preferring to stand alone, to countenancing as religion what is contrary to the gospel of Christ: there being no sound church convenient. But not being satisfied with a mere negative testimony concerning religion, wishing to be known as a follower of Jesus, and a witness to the truth of his gospel, she united with the Ebenezer (O. S.) church, being received on a relation of her experience, and frequently attended the meetings of the church, though being 15 miles off, a rough road to ride, and she much afflicted with asthma; though for the last year or two a complication of diseases prevented her riding so far. Sister Thompson possessed a strong mind, manifested a firm faith in the distinguishing doctrine of the gospel of Christ, and maintained an upright walk. Her evidences were clear, and her hope of salvation was strong during her last sickness, leaving the assurance that she rests in Jesus. But her death has occasioned quite a vacancy, which will be much felt by her bereaved husband and children, as also by others. May the bereavement be sanctified to her sur-

viving relatives, and may grace qualify and constrain them to succeed her as witnesses, in that vicinity, to the truths and order of the gospel of Christ.

S. TROTT.

Centreville, Fairfax co., Va., Aug. 24, 1844.

BROTHER BEEBE:—At the request of brother Stayton, whom I saw at a yearly meeting at Indian Town, about 8 weeks ago, it becomes my painful duty to announce the death of Elder JAMES ROWND, who died at the residence of his son-in-law, in Worcester county, Md., on the 25th day of November last, aged 73 years, 9 months, and some days, as copied from his family record by Elder Stayton. Br. S. was with brother Rownd frequently during his last sickness, which continued about 3 months. Although sorely afflicted during that length of time, he was enabled to bear his affliction with christian resignation to the will of his heavenly Father. Through faith in the Son of God as his Saviour, he left the shores of mortality, falling asleep in Jesus. The gospel of the grace of God was the theme of his ministry, and at no time did he shun to declare the counsel of God. For his faithfulness in adhering to and declaring the word of God, he was accounted worthy to suffer reproach and persecution for the name of Jesus.

Your unworthy brother,

LEMUEL A. HALL.

MARRIED.

At Burlingham, on Saturday the 7th ult., by Elder G. Beebe, Mr. KEELER NORRIS to Miss MARIA GODFREY, (daughter of br. Timothy Godfrey,) all of Burlingham.

RECEIPTS.

VIRGINIA.—Elder Z. J. Compton, \$2; Miss Mary A. Shaw, 4; Elder Wm. C. Lauck, 12; Mrs. A. H. Dye, 1; Susan Butler, 1; J. Davis, 3; John C. Browner, 1; Wm. West, 6; S. Lynn, 1; S. Rixey, Esq., 1; J. B. Shackelford, 1; Mrs. M. Brown, 1; (for Monitor 1); Nancy Pearson, 1; Wm. Hutchinson, 1; L. H. Middleton, 1; F. Turner, 1; E. Corbin, 3; I. Chrisman, 2; G. Yates, 3; Mrs. T. Buck, 2; Elder A. Barten, 1; A. Devaugh, 1; J. C. Payne, 1; Wm. White, 1; Samuel Larue & Mrs. P. Grantham, 2; B. McInturf, 1; A. Ridmore, 1; F. Thomson, 1; Elder D. T. Crawford, 1; Miss Nancy Copland, 1; W. McKoy, 1; Wm. O. Bond, 3; (for Monitor 2); T. Massie, 2; J. Grant, 3; J. McKoy, 1; Mrs. C. Larue, 1; Maj. S. Mason, 2; H. W. Taylor, 1; Henry M. Lewis, for N. J. Herald, 1.50; James B. Shackelford, for do., 1.50; Wm. Hord, 1; B. Townley, 1.

J. Brewer,	Md.	1 00
T. Bleyler,	Pa.	1 00
J. P. Hutton,	"	1 00
A. Stoughton,	"	1 00
H. West,	"	1 00
Elder J. M. Watson,	Ten.	5 00
Mrs. Wm. McGraw,	Ala.	1 00
B. P. Truex, Esq.,	O.	2 00
Elder S. Williams,	"	3 00
D. Clark,	Mass.	6 00
Alsop Vail,	N. Y.	1 00
Deacon Elihu Carey,	"	1 00
Calvin Smith,	"	1 00
E. Bidwell,	"	1 00
Titus Bishop,	"	8 00
Elder D. S. Roberson,	Ia.	2 00
G. Tillinghast, Esq.,	"	5 00
Wm. Hosmore,	Ky.	1 00
M. Lassing,	"	1 00
Ann Gentry,	Mo.	5 00
Thomas Davis,	Ga.	3 00
Thomas Guce,	"	5 00
A. L. Holgate,	I. T.	1 00
E. G. Pyatt,	N. J.	1 00
A. Eastland, Esq.,	Mi.	3 50
H. McSimmons,	Ill.	1 00
Total,		\$143 00

NEW AGENTS.—John Romine, Gentryville, Ia.

Elder Benjamin Green, Woodville, Richland co., O.

A. L. Holgate, Winchester, Van Buren co., Iowa Ter.

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder Philander Hartwell, Wm. Eustice, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Saimon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt, and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

New York city.—Samuel Allen, [70 Lispenard street,]

NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, Israel Curry, C. Hallsclaw, Joseph Farr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Meiton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Derris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thorn, ton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford McGee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Severedge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, Cloud Bethel, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, Samuel Williams; and brethren Joseph Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., OCTOBER 15, 1844.

NO. 20.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

CORRESPONDING CIRCULAR.

The Old School Predestinarian Conference, of the state of Maine, to churches, associations, and Corresponding Meetings, of the same faith and practice, with whom they correspond, send christian salutation.

BELoved BRETHREN IN THE REDEEMER:—

The revolving wheels of time with noiseless motion have hurried us onward through the vicissitudes of another year, and brought about the season of our annual meeting. The good hand of God, our heavenly Father, has been evidently manifested in ministering to us, in providence and in grace; and having obtained help of God we continue till this present time, and in addition to all our former mercies, we are now permitted to enjoy the sweet privilege of meeting in our annual conference—of greeting brethren and friends in the fellowship and love of the gospel of the grace of God. Amidst all the trials of the way, the opposition which we have been called to encounter from the world, the flesh, and from satan, from foes without and fears within, it has been our sweet privilege to recline upon the unbroken arm of the God of our salvation, with unwavering confidence in his ability to keep that which we have committed unto him against *that day*.

We have been pleased to hear from our brethren abroad, through their friendly correspondence both by messengers and minutes, and we earnestly desire that the same may be continued, and extended to other portions of the Zion of our God. Our brethren abroad have signified a desire to know something definite of us, of our doctrine, and of our steadfastness in the faith of the gospel; and as we regard it a privilege to give the reason of the hope that is in us, we will inform them that we are a little company, despised by the world, persecuted by anti-christ, and hated by the devil; yet through abounding grace we are enabled to trust in the name of the Lord. We are surrounded in this country with a very formidable array of professors of religion, comprising nearly every sect and denomination known in the United States, among the most numerous of which we may mention the New School, and Free Will Baptists, Mil-

lerites, &c. &c., while those who maintain the order and faith of primitive christianity are truly like *the lilly among thorns*.

There is, besides this Conference, one Association in the eastern part of this state, which stands firmly in the faith as held by Old School Baptists. It is called the "Old School Predestinarian Baptist Association of Maine," embracing six churches, six ordained ministers, two of whom are nearly superannuated, having been long engaged in the ministry, and their heads are now whitened for the grave; and also three licentiates. The eastern association took their stand in opposition to the New School innovations about 14 years ago, and dissolved connection with the New School associations at that time. This Conference embraces but two churches, the one in North Berwick, Maine, consisting of 151 members, who have stood aloof from the New School connection for the last 11 years: and the other church is located in Woburn, Mass., about 10 miles from Boston. At present br'n. Philander Hartwell & Jas. Steward are the only ordained ministers in this conference. Hitherto a very pleasant and cordial fellowship and correspondence has existed between the above named association and this conference. For years we were led to suppose that we stood alone, that all the professed Baptist churches, had departed from the faith and order of the gospel of the Redeemer, and that our life was sought for also, until at length we were greeted, through the "Signs of the Times," with the glad intelligence that our God had reserved to himself a goodly number of churches and associations, who had not bowed to Baal; whereupon we thanked God and took courage.

The faith and order which is held by our churches, is, so far as we can judge, the same as that which is held by the Old School Baptists generally throughout the United States. With the address published by the Old School Baptists about 12 years ago at Black Rock, Md., we are heartily agreed. We have been thus particular in giving a description of our location, of our faith, and of our order, that our brethren abroad may be apprised of our existence, and in the hope of extending our correspondence. It would give us pleasure to open correspondence with all our brethren of the same faith, who feel a disposition to send us their minutes or their messengers.

We have this year received the minutes of the Warwick Association, of New York, by their messenger, brother G. Beebe, and cheerfully accede to their proposition for correspondence.—Elders Hartwell Steward and Purington are authorised to be our messengers to the Warwick as-

sociation, and also to solicit a correspondence with Delaware River, Delaware, and Chemung Associations; and brother Beebe, to solicit a correspondence by minutes with the Baltimore, Corresponding, and Ketocot, of Va. Brethren Hartwell, Steward, Brown, Perkins, and Harvey are appointed messengers to the Old School Predestinarian Association of Maine.

As we do not print the minutes of our Association, we desire our corresponding brethren to receive our correspondence through the Signs of the Times, and we earnestly desire our brethren, especially those in the ministry, to come and visit us.

Our next annual meeting will be held, if the Lord will, with the church at North Berwick, Me., on the Friday after the 3d Monday in Sept., 1845.

P. HARTWELL, Mod.

J. PERKINS, Clerk.

Extract from a letter prepared by order of
The Regular Predestinarian Baptist Church of Christ, called Nettle Creek, Champaign co., O., to the Mad River Regular Baptist Association, sending christian love and fellowship.

DEARLY BELOVED BRETHREN:—We do not think it at all necessary at this time to give you a lengthy written declaration of our faith in the doctrine of the gospel; but there can be no harm in giving a short sketch of our entire want or lack of faith in nearly all the doctrines of the present day.

Many unthinking mortals would suppose that a very great difference existed in the doctrines of distinct denominations, more especially at this time of high political and religious excitement throughout the world; and the conclusion is generally settled about in this way:—That *all* are right in some one thing or another except the Old School Baptists. These Old School Baptists are a narrow, contracted, inhumane, iron jacket set of antinomians; they appear to be wrong in every thing. See them opposing all the "Benevolent institutions of the day." Yes, oppose Bible Societies, Tract. Sunday School, Missionary, and Temperance Societies, and they publicly declare against them. After viewing the Old School Baptists in this light, the enemies of Christ, and friends of these worldly institutions, comfort themselves by the unjust conclusion "that this sect will soon become extinct," for "they are everywhere spoken against." They seem to forget, or they never knew, that no less a character than God himself has promised that he never will leave them nor forsake them. Not only this, but their very weapons, now flourishing and burnished as they are by satan with malignant hellish spleen, and raised as they are by satan in his transformed

capacity, and all his agents transformed as they are, and all the world to assist, together with all the powers on earth, engaged separately or combined, cannot prosper, for God hath so declared,—he cannot lie.

It does afford great consolation to the church here in this dark uncharitable vale, that every witness in the cause now in hearing, bears testimony in favor of the church. When we say this, we mean that our enemies, with all their boast of zeal for God, are worse than confounded. They not only war with the Old School Baptists, but they war among themselves, and in some places the great dragon manifests great wrath. Philadelphia now exhibits the fruit generally produced from these plants which have not been planted by high heaven. "Stand astonished O earth! be amazed O heavens!" What! the city of Philadelphia! That city of brotherly love—in the midst of counsellors; that city whose inhabitants are in favor of *Temperance, Tracts, and Toleration*; that city, full of religion as it is, now the seat of beligerents, now the place of bloodshed and misery, want and ruin to hundreds of defenceless women, helpless, poverty stricken orphans and widows, who, if they ask a fish, will be offered a scorpion; instead of religion they are visited with fire and fagot, burning churches and private dwellings; instead of clothing they are left unpitied by their destroyers to roam houseless, clotheless, and foodless, by the pretended law loving persecutors who have just enough of that kind of religion to qualify them to carry on this war, waged by the devil and his exceedingly active satellites, against their brethren, the sons of Adam, if not the sons of satan—and that too in the very face and doctrine of the Bible, and contrary to our constitution and laws.

Dear brethren, worse pictures might be drawn, and more testimony might be brought forward to sustain us in the opinion that all the efforts of men are only calculated to ruin and prostrate the happiness of man, already in a state of ruin, and under the entire control of him who brought their ruin, cannot work any thing else than ruin, for like begets its likeness; but God who is rich in mercy, who hath loved us with an everlasting love, hath made us sit together in heavenly places, preserved us from the jaws of humanly invented institutions, and, so far, from the sword of religious fanaticism: and now, as we have been thus preserved, let us adore the grace that hath "given us a place in God's house better than that of sons and daughters, and invoke heaven to turn these men made missionaries, (the devil's emissaries, the priests' mercenaries,) another way. Keep them from among us as he has done heretofore, and should they be permitted to come among us, "that we may be sifted as wheat," give us boldness to meet them at every corner.

There is such a thing as being at ease in Zion, or a wo to those who are at ease in Zion, never would have been pronounced against them.—This may be the case at present with your sister at Nettle Creek, for, we are at peace among our-

selves, and if this peace is a false peace, then are we at ease in Zion in the sense intended by the text. This wo, then, will apply to us; but if this is that peace referred to by the Saviour in the 14th chapter of John, thus, "Peace I leave with you; my peace I give unto you, not as the world giveth give I unto you," then may we draw sweet consolation from the ballance of the text, "let not your heart be troubled, neither let it be afraid."

Communications.

FOR THE SIGNS OF THE TIMES.

"THE DEAD KNOW NOT ANYTHING."

DEAR BROTHER BEEBE:—Having been the friend and brother of the much lamented John T. Reardon while living, I feel disposed to be his shield to guard his reputation now he is dead: and the first thing I am called upon to do in that capacity, is to repel the vile aspersions attempted to be cast upon his memory by the organ of that little New School faction in Alexandria, George White.

It is known to you who baptized him, and to all who knew him, that a more consistent, unwavering Old School Baptist scarcely ever lived; and to those that were with him, none more immoveable ever died. Yet this same George White, in a letter to brother Buck, accompanying one addressed to the Ketocton Association, in which he asserts their Old Schoolism with a great deal of assurance, not content with attempting to set the brethren against you, brother Trott, and myself, would disturb the ashes of the dead, and make it appear that brother Reardon, notwithstanding all his soundness, went fully over to the New School before and after he died. He states in his letter to brother Buck that brother Reardon had Kingsford the New School preacher in Alexandria to visit and pray with him in his illness, and to preach his funeral after he was dead. Not having the letter before me, I do not pretend to give his words, but merely the substance: and I cannot help thinking that George White knew he was publishing a slander against that brother when he thus wrote. I will now proceed to give an account of Mr. Kingsford's visit, prayer, &c., as it was detailed to me by the friends and relatives of brother Reardon shortly after his death.

Brother Reardon was ill some days before he died; Mr. Kingsford hearing of it called upon his attending physician and expressed a desire to see him, and requested the doctor to inquire if he might be permitted to do so, simply as an acquaintance and neighbor, and not in his ministering capacity at all. This request was made and granted, and I should have thought that our brother was lost to the common feelings of humanity if he had denied it. Mr. Kingsford came, and while there, he asked if he should engage in prayer? He was answered with an abrupt and positive NO. He visited him a second time, when our brother was almost unconscious of any thing that was passing, but when he commenced his prayer, (without con-

sulting the dying man,) our brother gave him a scornful look and turned his dying head away, and when he had concluded he bid him good-bye, as much as to say, I want your company no more.—So much for the visits and prayers. As to the funeral, he of course could say nothing; his spirit had fled, and he was numbered with the dead. I had been written to by brother Grimes, who was with him almost constantly, to come down; but owing to his giving the letter a wrong direction, I did not get it. When I did go down a few days after his burial, I was informed that Mr. Kingsford had officiated on the occasion, not at the request of brother Reardon or his distracted wife, but some of her relatives. Though it is considered in cities rather heathenish for a man to be buried without having a preacher of some sort to officiate, I have heard brother Reardon say he had rather be put away privately than have those whom he could not fellowship in his life, officiate over him when he was dead. When I arrived in town I was requested by sister Reardon to preach at her house on the occasion and did so. This I believe is a true statement of the whole affair, and if Mr. White has the candor of a common enemy, he will make acknowledgement to the wounded friends of the deceased. I have no doubt but br. Reardon had just as much fellowship for Mr. Kingsford as he had for Mr. Peckworth, for he had none for either, and no Old School Baptist that is acquainted with the doctrine preached by the one, and the double dealing of the other, has.—Where an individual attempts to establish his own reputation by ruining that of others, the conclusion is a just one that he has no merit of his own. And so with parties. And the fact that this little Peckworth party are attempting to establish themselves in the fellowship of the Ketocton association, (I will not say for what purpose,) by defaming those who stand opposed to them, ought to convince the association that they are not the "Simon pure" Old School. Every Old School Baptist preacher, and others that know any thing about them and their doings in Alexandria, have discarded them; and now they are seeking to get a standing with distant brethren, by discarding and testifying falsely against all those that know any thing about them.

There are some other matters that I have had a thought of writing to you about, but they would not connect well with such a communication as this, and I must defer them for another opportunity, leaving you at liberty to dispose of this as you think best.

Yours in the bonds of the gospel,

ROBERT C. LEACHMAN.

Milford Mills, Va., Sept. 5, 1844.

FOR THE SIGNS OF THE TIMES.

Stockton, Chautauqua co., N. Y., Sept. 2, '44.
To Elders Gilbert Beebe, Samuel Trott, Hezekiah West, Reed Burritt, James Bicknell, Philander Hartwell, Thomas P. Dudley, Benjamin Pitcher, together with all the Elders, and brethren and sisters, who write for, or read the Signs of the Times.

DEAR BRETHREN AND SISTERS:—(Permit me thus to address you, as I suppose no one will read this despised paper with approbation, but those who are born of God.) Though a stranger to you I have a hope that I am not a stranger to the grace of God and his love shed abroad in my heart. I was born in Buckland, Franklin county, Mass.—My father was a Baptist minister of the old order, and was for more than 50 years pastor of the church with which he first united. He has now gone home to glory, I trust, and is sitting down with Christ in the kingdom of heaven, whilst I remain to witness and mourn over the desolations of Zion. Twenty-seven years ago I removed to this town, where I found a little church, maintaining, in a good degree, the ancient Baptist order. But the New School mania came, and gradually has the church been sinking in the poisonous flood, until there is scarcely a vestige of the old order remaining. New Schoolism has swept like a besom of destruction over this whole region, and not a church within the circle of my acquaintance has escaped its pollution. There are no preachers who proclaim the old fashioned doctrine of salvation by grace, and that the christian's hope and dependence is on the righteousness of Christ, and not on their own good works.

"But there's the *gew-gaws* from the shelves,
Who suddenly transform themselves,
They care not how, (the Lord knows *why*,)
From supple student sleek and sly
To reverend—(rogues, will here convey
What strict propriety would say,)
To reverend readers, as we see,
And doctors of divinity.
But we'll in charity allow,
That, had they known some other *how*,
As indolent,—as dignified,
As flattering to human pride,—
As certain and as *salaried*,
Whereby they might have got their bread,
'Tis probable, and we'll agree,
They would at once have scorned to be,
With all their 'erudite research,'
Mere *hangers on* upon the church."

Preachers of this class are plenty in the market, and can be had by those who choose to hire them at prices ranging from \$200 to 500 a year. But their "*do and live*" preaching is sickening to the child of God, who knows that salvation is by grace alone, and when I go to hear them, (which I seldom do,) I come home and read some gospel doctrine in the "*Signs*" as an antidote to the poison.

But there are a few precious brethren and sisters scattered through this region, who have not bowed the knee to the gods that have come newly up, but who groan and sigh for the abominations committed in the name of religion; and my principal object in writing this communication, is to call the attention of the Lord's ministers to this fact, with a hope that the Lord of the harvest will move on the hearts of some of them to pass this way, to feed his lambs that are starving here. O thou Lord of the harvest, wilt thou in thy good pleasure send some of thy laborers into this part of thy harvest!

Brethren, come over unto Chautauqua and help us. But if it is the Master's pleasure that I should see none of your faces in the flesh, I hope to meet you in that better world, where the wicked cease from troubling, and the weary are at rest.

"Lord it is my chief complaint
That my love is still so faint;
Yet I love thee and adore,—
O for grace to love thee more!"

CALVIN SMITH.

FOR THE SIGNS OF THE TIMES.

Miamisburgh, Ohio, Sept. 22, 1844.

DEAR BROTHER BEEBE:—I take my pen in hand for the first time to write to you of the things of the kingdom of Christ. The judgments of God are unsearchable, and his ways past finding out; yea, they are the deep things of God; yet the children of God have all the needful instruction and information that is necessary, all the way marks pointing at every cross road to instruct them in the King's highway; notwithstanding there are other ways often presented side by side, in order to draw the children of the kingdom away from the old paths; which new paths indeed appear beautiful. The King of Zion has warned his people to beware of wolves that should come in sheep's clothing: the people of God are surrounded with those that lay in wait to deceive, in order to draw disciples after them. But while we thus write, let us be careful that we do not harbor any personal enmity against those that are led about by the devil at his will. Poor captivated souls, full of zeal, all for God, but no spiritual knowledge of God. Well, what have we that we did not receive? We all can truly say with Paul, By the grace of God I am what I am. But while we would exercise charity for their persons, let the children of the kingdom of Christ be valiant for the truth's sake, making no compromise with the enemy. They are of the world, and we are commanded to come out from among them and be separate, and have no fellowship for the unfruitful works of darkness.

While reading over the history of the church of Christ in former days, what have been her trials and sufferings? Have not the words of the Saviour been verified, If they have persecuted me, they will also persecute you? And were it not for the consolation that the church draws out of the promises of the gospel, the very heavy laden traveller would often despair; but Jesus says, Fear not little flock, it is your Father's good pleasure to give you the kingdom. I lay down my life for the sheep: they shall never perish, neither shall any pluck them out of my hands.

I will for a moment refer to the 4th century. After the church had waded through blood for many years, and sealed the doctrine with their lives, (but God was over all, and ruled all things after the counsel of his own will,) she could not be exterminated. In many cases the very individuals that lit up the flames to destroy the martyrs, or sever their heads from their bodies, were arrested by the almighty power of God, and *they*

brought to see their folly, the Holy Ghost shining into their hearts; and they in turn rejoiced to march to the stake and die witnesses of Jesus. Satan finally concluded to try another turn or plan, as we see in many places now: but it appears at this time, as then, that he has two strings to his bow. When he can he will transform himself into an angel of light, and will have a system of salvation founded on the wisdom of this world, altogether on the *do and live* system, not so repugnant to human nature as the former; and as it respects the ordinances of God's house, he is not so strenuous. A basin of water is as good as a river, and far more convenient, especially in a cold day. And as it regards the righteousness of Jesus Christ, it is not much spoken of; but the righteousness of the creature must be manifested by liberal contributions for educating preachers and preparing them for the ministry, and where he cannot hide his cloven foot on account of the light that emanates from the throne of God, and gives light to the little ones of the flock, in that case he resorts to persecution, which is the other string of his bow. But as I referred to the 4th century when the devil became a christian in the person of Constantine the Great, and concluded to help the church and do away persecution, and give flattering titles to the priests, with great salaries, &c., I would compare those times with the present had I room. But I am obliged to close by saying, dear brethren, you that have a hope in Christ, Stand fast in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage, giving heed to seducing spirits and doctrines of devils.

Farewell.

NELSON CLARK.

FOR THE SIGNS OF THE TIMES.

Maysville, Ky., Sept. 18, 1844.

DEAR BROTHER BEEBE:—The aspect in our association was soul cheering. The union and fellowship existing between the churches composing the Licking Association, and in all that are in correspondence with her, is a matter of rejoicing to the hearts of my Master's children. The unbounded love that appeared among the ministering brethren, (which amounted to about 24 in number,) I thought did not look as if the Old School Baptists would soon be exterminated.—Some of those ministers were young men. My brother, since I, poor I, have been in the discharge of ministerial duties, I am often led to think and reflect seriously whether or not I am one of those that are brought to view in the scriptures as faithful ministers, not handling the word of God deceitfully. I hope my prayer is daily, Lord help me; and I am sure he will not help me to do wrong, but to do his will in all things pertaining to his kingdom, for the comfort and edification of his dear saints. If I know myself, it is to know his will and do it, and that to his honor. My prayer is, that the good Lord may lead me out of self, and lead me to God, the giver of every good gift, both spiritual and temporal, and holiness in

life and action, both in doctrine and practice, and at all times to lead poor unworthy me faithfully into his holy word, and never to suffer me to go beyond its limits, but to enable me to preach it faithfully to all around me, wherever the Lord in his providence may cause me to go. Sometimes I feel cheerfully to move on in my Master's cause, not my own; then I feel when I return in a calm, serene frame, that I have done my duty, and have labored faithfully and not deceitfully. I understand that my business is to go and preach the gospel, and not to go and make a gospel. Paul was set for a defence of the gospel, and he moved on according to instruction, and so he instructs Timothy; and he tells us if any man preach any other gospel, (which is not another, but there be some that would trouble you and pervert the gospel of Christ,) than that which was already preached by the apostles, Let them be accursed. Awful sentence on the man that preaches any thing else than that which is already preached. I often think if all those who are proclaiming a false gospel, (so called,) were brought to trial before the Apostle, he would have to curse thousands that profess to be sound. I hope that a spirit of examination may always be along with poor me, to see whether I be in the faith or not. But the tree is known by its fruit. If they (or myself) bring not this doctrine, or speak not according to this word, it is because there is no soundness in them. I feel that if I have a, Thus saith the Lord, for what I offer, I have no fear of any rising up and condemning my doctrine. My view of the subject is in short, that salvation is alone of the Lord, by grace, and grace alone; yea, sovereign reigning grace, unmerited by any thing the creature can do. Not of works, lest any man should boast. Paul says so, and I believe it. He preached it, and so do I, at least I try, by the help of the Lord. O that all his true ministers may be faithful in the discharge of every duty that is enjoined on them in the word of God, that no gainsayers could ever have any advantage over the true servants of the Lord in any wise.

Dear brother, I should rejoice to see you in the western country. I hope to see you in Virginia ere long, as I calculate on a visit soon. Farewell in the Lord.

LEWIS JACOBS.

FOR THE SIGNS OF THE TIMES.

Teabo Steam Mills, Mo., Aug. 21, 1844.

BROTHER BEEBE:—Genuine religion is not admired by a great many people in this far western country; that is, the imputed righteousness of our blessed Lord and Saviour Jesus Christ; that religion which debases human nature, and extols free unmerited and sovereign grace. We have the Methodists, New School Presbyterians, Campbellites, some Universalists, a good many missionary Baptists, and a few fellows going about teaching the people a near cut, or a short way to heaven. They teach their hearers to be baptized and go by the book and their salvation is sure. They also discard the agency of the Holy Spirit and his

work in the awakening, converting, and convincing poor sinners of sin, and bringing them to see their lost condition, and bringing them to the sweet banks of deliverance. They also deny that they are Campbellites, yet they carry the mark of the beast in all they do. In short, they most certainly have gone very far ahead of all other arminians in that kind of doctrine, for they can whip the Methodists and Pædo-Baptists to death upon the arminian or working plan, and they are making great havoc among their churches, and indeed they are taking some members from the Baptists. But these things do not move me. I know that this is a sifting time, and a time to try the faith of men; and I am not surprised at men and women who have a zeal of God, and that not according to knowledge, that they should run after these new fangled systems of our modern times; for many are going to and fro in the country and crying, lo here and lo there, and are practising roguery upon the people in religious matters, who are as destitute of the knowledge of the sovereign grace of God as ever any people were; and many, yea, very many, are following their pernicious ways. But these things must needs be; for the measure of anti-christ must be accomplished: and then the true church of the Lord, those poor and afflicted ones, who have come up through great tribulation, and as it were out of the land of Egypt, will be enabled by the riches of his grace to put on the beautiful garments of salvation, and take their harps from off the willow tree, and sing the beautiful songs of Zion, and take up their march towards Jerusalem above. Then may the ransomed of the Lord call to mind the words that were spoken to ancient Israel when about to be let loose from Babylonian captivity: All you who have escaped the sword, go away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind.

This, brother Beebe, will most assuredly be the case with all the elect of the Lord; and if you and I are a part of that elect, though we are situated far apart, one in the eastern and the other in the western part of the United States, yet we will ere long be brought together in that upper world, where we will unite our voices in singing the praises of our blessed Redeemer, through the countless ages of a never ending eternity.

Adieu for the present.

WM. M. WALL.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—In the number of the Signs for September 15 Eld. Raymond has a communication in reply to mine of August 15. As I neither wish to appear as treating his reply with disrespect, nor do I wish it supposed that he has either convinced or confounded me on a single point brought forward, I would say that from the wide range which the discussion has taken, and there being no prospect of its coming any nigher to a point, but rather our differences manifestly increase, I think it prudent to decline entering into the discussion any further with him;

as I judge from the objections which have heretofore been made to such discussions that a continuance of this would be neither profitable nor pleasant to the readers of the Signs. I will notice some of the principal points of difference as appears from his last communication, and which would, of course, have to come into the discussion.

Permit me however first to notice his complaint against me for occupying so many more columns in the Signs than he did. The complaint has repeatedly been made against me, and I have acknowledged my proneness to prolixity in writing, and my incapacity for attaining a desired brevity. Indeed, on Scriptural subjects, I cannot reconcile it to my feelings, or my sense of propriety to lay down any positions without endeavoring to show how the Scriptures sustain me in them; if I could I perhaps might be as brief as some others.—But in the case herein complained of I had supposed it would be readily perceived that by right my first object was to reply to P.; and secondly as my objections to him had the appearance of being rather abrupt, to vindicate them; and thirdly, as Elder R. had stepped into the controversy, common civility required that I should treat him and his communication with as much respect as to notice his arguments. Hence from all these considerations, I supposed I might be indulged with a little more room than he occupied.

Now to the differences. 1st. We differ in reference to the law. How far we differ on this point I am not able to say; for although I endeavored candidly and explicitly to explain my views of the law, particularly in reference to the decalogue, yet in every instance in which he has referred to my communication, he appears to have received different ideas than what I intended to convey. Hence as he opposes the ideas which he received, I know not how far he would have opposed the ideas I intended to convey. Yet there is manifestly an important difference between us on this point. Here I will remark that in the question which I asked, and which he so fully discusses, "Has the gospel any light for any who have not seen the light of the law," &c., I perhaps erred in using the expression, the *light of the law*, as it is not directly a scriptural expression; yet in the figurative sense in which I supposed I should be understood as using it, as we talk of the light of the moon when we know it is a dark body of itself, and only reflects the light of the sun, I think I am fully sustained by the scriptures. For instance Paul says, (Eph. v. 13,) "But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light."—Again, he says, "By the law is the knowledge of sin." Rom. iii. 20. Again, "I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet." Rom. vii. 7. Surely then in Paul's experience sin was reprov'd and made manifest by the law, and therefore according to his definition, it was the light in which sin was seen by him. See also Psalm cxix, cxxx, and xix. 8. But still I do not understand that the law of itself has any

light to impart, or that Paul would ever have known sin by it, excepting as Elder R. says, *the power and light of Christ had opened his understanding*, I should rather say, as our Lord has expressly said, "It is the Spirit that quickeneth," that except the Spirit had quickened him and opened his eyes to see, and then shined upon the law and caused it to reflect the holiness, justice, and goodness of God in its requisitions; in the light of which he saw what sin was. The power of Christ particularly, I should say was on that occasion manifested, in the external arresting of Paul in his persecuting career. But on this point I would not contend. 2d. We differ in reference to the gospel, and our difference in relation to this is at least two fold. 1st. He speaks of the gospel as having a *spirit and power to enlighten the understanding*. I deny that the gospel in itself, or as preached, has any more power to communicate light, than the law has. Neither can be received in their spiritual import by any person not quickened by the Spirit of God, nor any further than he is pleased to apply them. 2d. He affirms that a consciousness of sin implies an enlightened understanding by the spirit and power of the gospel, thus making the gospel the killing letter. *The gospel is the power of God unto salvation*, (not to condemnation,) *to every one that believeth*—not to unbelievers. Hence I maintain that the gospel in its nature and proclamation is adapted only to the penitent, the broken hearted, sin-sick soul; that such is its peculiarity that none can receive its light, or Christ crucified as therein revealed, whilst they retain any sense of their own goodness, or any remaining reliance on the law for their acceptance. Christ existed as the Fountain of that *life which is the light of men* before sin entered; but *Christ crucified* is the sum of the gospel: says Paul, "We preach Christ crucified." What use has a person not condemned by the law and justly exposed to its curse for redemption thro' a crucified Jesus? I understand the prophecies going before, and the invitations and declarations of the New Testament, as sustaining this position, viz: That Christ came not to *condemn*, but to *save*, &c.

3d. We differ in relation to repentance apparently in every view that can be taken of it. I maintain that the occasion for repentance arises from the law; he argues against that. Here I wish if possible to explain clearly what I mean by *occasion* for repentance. I do not mean by it that power which takes away the *heart of stone* and *gives a heart of flesh*, nor that which calls upon men to exercise it; but I mean what I have said, the *occasion or cause* why men should be called upon to exercise it. For instance, it appears to me self-evident, that if man had never sinned, there could have been no occasion for his repenting. (I speak of repentance towards God, for so the Apostle defines the repentance he preached.) Again, If God, when he created man, had released him from all law, all obligation to him, man would not have been a sinner because not a transgressor, and therefore no occasion for repentance.

So I contend if the gentile world only sinned in Adam, that is, if since the apostacy of Adam God has left them free from all obligation to obey him, and from all law pointing out this obligation, then I say there can be no transgression by them, and therefore no sins of their own to repent of; no occasion for them to repent of their own acts, if there is no law that they could transgress. Hence the law is the occasion for repentance. Again,—I say a knowledge of sin is necessary to a person's truly repenting of it, and this knowledge, I say upon the authority of an inspired Apostle, comes *by the law*; this, if I understand Elder R., he denies; yea, he sets the declarations of Paul concerning the relation of sin to the law one side, on account of the epistle to the Romans being *so great a work*. (See page 140, first column.) He contends that repentance *arises from the gospel*, as well as its being a *blessing of it*. That the gift of repentance is a New Testament blessing I admit, but that it arises from the gospel I cannot admit. It arises from our being taught of God to know the spirituality, holiness, &c., of the law, and having spiritual life or the love of God shed abroad in our hearts, whereby we know and loathe sin. He affirms that the obligation to repent arises from the goodness of God. I admit that *the goodness of God leads to repentance*. But I do not understand the Apostle as affirming this of that particular display of God's goodness to which Eld. R. confines it, viz: in *sending his Son to die*, and *raising him again from the dead*, &c. Paul's declaration is, "Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. ii. 4. I cannot think that the Apostle here has any direct reference to the death and resurrection of Christ, 1st. Because the persons he refers the question to seem to be such as are left to *hardness and impenitency of heart*. (See verse 5.) 2d. Because he speaks here of the goodness of God, and it is the *grace* of God that *bringeth salvation*, and the *love* of God that was displayed in sending his Son to die. There is a manifest distinction between these, and his goodness. The law is good, and therefore an expression of God's goodness; but the law knows nothing of God's grace. His goodness extends to all. "He did good and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xiv. 17. It was this providential goodness which the Apostle speaks of as *leading to repentance*. Not that it produced repentance in those of whom he spoke; no, they went on to treasure up wrath, &c., but its tendency is, were it not for their *hard and impenitent hearts*, to lead them, by a contrast of their evil, of their sins, and rebellion, with God's goodness, to hate and forsake them. God's grace is good, but it does not extend to all.

4th. We differ as to the manner of using scripture to suit our case. Elder R. thinks that because the word *all* in both parts of the text (Acts xvii. 30, 31) may have the same extent of meaning, that he was justified in setting aside the cause

which the Apostle assigned for God's commanding all men every where to repent, and substituting another. I think we have no right so to manage scripture. Again, in the same connection he refers to a passage in Romans ii. 12—16. Any person turning to the passage will see that the 13th and 15th verses are a parenthesis, and so marked as being an explanatory clause introduced between the parts of Paul's proposition, and that the 12th and 16th verses are one continued position, and read thus, "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Now is not the clear import of Paul's position this, that, *According to his gospel* (that is, the gospel which he had received and preached,) *in the day when God shall judge the secrets of men by Jesus Christ; as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law?* But Elder R. quotes the 16th verse in this way, "It is a day when God shall judge the secrets of men by Jesus Christ according to" *the gospel*—not "law," and quotes the former part of the 12th verse, "For as many as have sinned without law shall also perish without law," thus throwing out a part of Paul's declaration, and evidently intending to convey the idea that men are to be judged *by the gospel*; thus trying to establish something like the arminian's gospel condemnation. There is a serious difficulty arises from this manner of managing scripture in discussions; nothing decisive can be established by scripture if we may twist them thus.

Now if Elder R. Can tell how any of our clashing views can be harmonized, so as to reduce the contested points to one or two, and is willing to let the scriptures tell for themselves, according to their plain manifest reading, and is disposed to discuss these points singly, I should be willing to continue the discussion. But to continue it in its present form I think not proper.

Elder R., one suggestion more to you. Seeing that the decalogue was given with an external display of Divine Majesty, which attended the giving of no other part of revelation, God's own voice spoke the words, and his own finger wrote it, is it reverencing him as he ought to be revered, to speak of the decalogue in such contemptuous terms as calling it the *adamantine slab?* To me such slurs appear irreverent, and I have no doubt they do to many others.

Elder R. corrects some mistakes in scripture quotations in my communication. These, br. Beebe, I must pass to your account as typographical errors. There are some others, one of which he seizes upon with some avidity, as found in the sentence in which you make me to say, "The appointing of a day, &c. is the just *assurance* or cause why all men should repent," &c. I wrote the *occasion*, &c. S. TROTT.

P. S. I shall feel bound to meet in a candid discussion any arguments that may be coming forth from, as the attack was first from me upon his views. S. T.

EDITORIAL.

New Vernon, Oct. 15, 1844.

EDITORIAL CORRESPONDENCE.

Great Falls, N. H., Sept. 24, 1844.

It may be interesting to our readers during our absence, to receive from us a brief journal of our travels, observations, &c., and as we have a few hours upon our hands, while waiting for the cars, we feel disposed to make a short statement for their perusal.

We reached the great city of Boston on Tuesday the 10th ult., having passed on that morning through Providence, R. I., where we had pointed to us the prison of Gov. Dorr, who is doomed to spend his days in solitary confinement, for having united with a majority of the citizens in an effort to establish the principles of free government in that state.

Without wishing to meddle with the political policy of that or any other state, we could not refrain from reflections upon the changes incidental to the affairs of this world. Those who are familiar with the history of the United States, will remember that Rhode Island was the first colony in America which was ever consecrated to real civil and religious liberty, where Roger Williams, of illustrious memory, was banished for his religious principles; and where, having obtained a charter for that little territory, and having settled an amicable treaty with the natives, he spread out to the gentle breeze of heaven the emblematic banner of Liberty, and proclaimed to the oppressed of all nations, that there was a little spot upon the footstool of the Supreme Creator, where men might be allowed to worship the God of heaven according to the dictates of their own consciences. To perpetuate the memory of the favor of heaven in granting this retreat from oppression, he called the name of the place Providence; little thinking that in so brief a lapse of years, this consecrated ground should be wholly given over to idolatry; when this birth place of liberty should be distinguished by deeds of *algerine* tyranny and oppression. If there be now residing in the city of Providence a single disciple of Jesus Christ, we could not learn his name or residence. At about 8 o'clock A. M., we arrived at Boston, and from what we could learn, found the city like ancient Athens, wholly given to idolatry; there being but one or two individuals in the whole city, that we could hear of, who loved the truth, or contended for the faith which was once delivered to the saints. There we saw many houses which were professedly built for the worship of God, but their towering domes, and lofty spires, vain worldly trappings, and gaudy decorations, bore lamentable testimony that the servants of the living God were not to be permitted to occupy any of them.—There we saw the tabernacle which was built for the Millerites, in which to hold forth their startling heresy, that the end of all things was to take place last year. We saw also the building which is called the *Cradle of Liberty*, but could not re-

strain the impression that the same might soon be used as the sepulchre of our civil and religious rights. The towering Monument on Bunker Hill has a very imposing appearance. We entered it, and were raised by steam power to its climax.—Deeply solemn were our reflections while walking over the ground where Warren fell, and where the purple gush of patriot blood was poured by veterans of the revolution, who faced the dangers of the field and braved the thunder of the cannon, to procure for us the precious boon which thousands now are ready to exchange for chains of priestcraft and fetters of delusion. Leaving Boston on Tuesday evening the 10th by steamboat, we passed around to, and went up the Kennebeck River to the interior of the state of Maine, in company with our valuable brother, Elder Philander Hartwell, and landing at Richmond, Me., (about 150 miles from Boston,) we found a few of our Old School brethren, and among them Elder Joseph Purington. At this place we tarried thro' the day, and at night preached at the meeting house of the New School Baptists, "ready to depart on the morrow," in company with several brethren and friends, to the Old School Predestinarian Baptist Association of Maine. After traveling about 40 or 50 miles from Richmond, we came to Jay, where we found an Old School church, with whom the association convened on the day following. This association cut loose from the New School connection 14 years ago, and have ever since stood firmly on apostolic ground. This association comprises six churches, and six ordained ministers, viz: Elders Whitehouse, Purington, Bailey, Macumber, Badger, and Joseph Purington, besides three licensed preachers. Elders Bailey, Macumber, and the senior Purington are quite advanced in years, and almost disabled to preach by reason of the infirmities of extreme old age.

The history of these brethren and churches bears a striking coincidence with that of the Old School Baptists all over the country. They had remained in connection with the general body of the professed Baptists, until the corruptions and innovations had become so numerous and so oppressive, that they could endure the connection no longer. They are Old School Baptists from necessity, because they can be nothing else. The meeting was well attended, and the letters from the churches showed soundness in doctrine, and firmness in practice. And the preaching was of that order which we usually have in our western associations. The season was to us truly refreshing, and a time long to be remembered.

From Jay we proceeded on our way about 90 miles westward, to North Berwick, where we attended the Old school Predestinarian Conference of Maine. This Conference comprises the North Berwick church, of about 150 members, which are scattered over a surface of 40 or 50 miles, and the Woburn, Mass. church, of about 40 members, and all, so far as we had opportunity to form acquaintance, sound in the faith. Elders J. Steward and P. Hartwell are ministers belonging to

this conference, both of whom are firm and uncompromising advocates of the doctrine of sovereign grace, and able ministers of the Lord Jesus. This meeting was also very refreshing, and continued from Friday morning the 20th, until Sunday the 22d inst. The North Berwick church has a very large and convenient meeting house, which was well filled during the meeting.

The Old School Baptists of Maine are surrounded by New School Baptists of the most rotten kind. Free will Baptists also and Millerites are very numerous; but those who occupy the old apostolic ground "know in whom they have believed," and are persuaded that he is able to keep that which they have committed unto him.

Yesterday we took leave of our brethren in the last named place, and came in company with brethren, to the Great Falls, N. H., the place of our date. Here we were greeted with a most cordial reception by an active and very valuable brother, Oliver Fernal, with whom we have taken our abode until we go hence this afternoon, on our way to attend the contemplated meeting of Old School Baptists at Woburn, Mass., to commence on Friday next.

This village, (Great Falls,) is a manufacturing place. Here are 4 cotton factories, employing about 2000 hands, including men women and children, who are compelled to labor about 14 hours daily, for a little more than a mere subsistence; but their employer's bowels yearn over the tales which are poured into their ears concerning *southern slavery*. There are in this place all kinds of religionists, excepting only that kind which is of God. We preached last evening to an assembly which convened after the jubilee bells of the cotton factories had announced that the 14 hours confinement was ended. We met in a meeting house belonging to the Universalists, and commenced our meeting after 8 o'clock, and preached from Titus i. 10 & 11. The people gave very evident signs that they were unaccustomed to our doctrine, some staring in amazement, but more dashing precipitately out of the house.

There are many very pleasing traits in the general character of the New England people; they seem to be kind hearted, hospitable and accomplished; but on the whole, by far the most priest-ridden people we ever met with.

AT OUR POST AGAIN.—Since the above was in type, we have returned to our station, and we are now able to complete the foregoing narrative of our visit in the eastern states. On Wednesday the 25th ult. we left Great Falls, N. H., and came by railroad conveyance to Woburn, Mass., where we were received very cordially by the brethren.—The history of this church is very interesting.—Woburn is situated ten miles from Boston, the Rail Road from Boston to Lowell passing by it; it is quite a flourishing business place. The constituent members of the Old School church were formerly members of the old Baptist church of this town; a church which was once numbered among the most sound churches in Mass., but, be-

ing like all other churches in our country, strongly beset with the popular heresy of arminianism, were finally carried over into the vortex of New Schoolism. For several years the old brethren made resolute opposition to the heresy, until at length, outnumbered by the lovers of *new things*, their situation became truly trying. They were fully sensible of corruptions, innovations and abominations which had found their way into the church, and that the gospel which had in former years echoed from their pulpit, had long since ceased to annoy the delicate ears of the new comers into the church. A necessity seemed to be laid on them to withdraw from the church,—but where could they go? they knew not of a church or minister remaining on the old apostolic ground, and they were told repeatedly that there were none. Despairing at length that any change for the better was likely ever to take place in the church, some of the old brethren withdrew, and resolved to stand alone, and some others soon followed their example, but they were followed also by the reproaches and calumny of the church from which they had seceded: all this they bore with much composure. At about this time in their trials our valuable brother, Elder P. Hartwell was sent among them, whose coming to them was truly like the coming of Titus. They found in him the sturdy, uncompromising, and able advocate of that primitive doctrine and order for which they had left the old church, and others also who had remained behind now came forward, with unspeakable joy, at hearing again the sound of the gospel of their salvation.

These brethren, with a few others at Brighton, were constituted into an independent, or Old School church, and at this time their number is about forty, comprising the most intelligent, respectable, and even wealthy portion of what had been the old church. They have now a very neat and convenient, but plain house of worship, and Elder P. Hartwell has recently settled among them and now holds the pastoral care of the church, much to the satisfaction and comfort of the saints. Many of these brethren had paid \$500, some \$700, and upwards, to build the elegant meeting house, which they have cheerfully now left in the hands of the New School, and one old member said he did not regret the \$500 he had paid, so that he was now clear from that people, having a few shillings left to live upon, and allowed the privilege of worshipping with those with whom he enjoyed sweet fellowship.

Our meeting with the Woburn church, on Friday, Saturday and Sunday, was truly refreshing.

The letter which was published in a pamphlet called, "A Calm Investigation," &c., implicating the "Signs," and editor, was written by the publisher of that work, and obtained the signature of the church, in a premature manner, that act of the church has been rescinded, and our paper again circulates freely among them.

On our way homeward we spent a day or two in Norwich, the place of our birth, but we cannot describe our feelings, at witnessing the changes

which time has marked upon that place. Nearly all of our former friends and relatives have gone to the house appointed for all the living, and the church where we first united, 33 years ago, has departed from the faith, and although now flourishing in all the glory of *New Schoolism*, we found not among them one remaining on the primitive faith and order of the gospel.

We left Norwich on Tuesday night the 2d inst., and arrived at New York city per steamboat next morning, and left New York, immediately, by Rail Road, to attend a School Convention, in Suffolk county, on the east extremity of Long Island.—This Convention had been called by the County Superintendent of Common Schools, for the county of Suffolk, and in the published call, an invitation was extended to those who have objections to the present system. In our next number we will give some account of the meeting, and of the discussion upon the subject of religious drilling, which was recommended.

It is high time for those who truly appreciate the civil and religious rights which were intended to be secured to the citizens of our country, to look about them, and carefully scrutinize the insidious but persevering efforts which are being made by a combined influence of several leading religious denominations of our country, with the aid of certain political aspirants after power, of all political creeds, to deprive us eventually of thinking and acting for ourselves in matters of religion.

The boon of LIBERTY is now entrusted to the care of the people; they must arise in the majesty of their strength and rebuke the foul spirit, which, under the false garb of religion, would brandish a rod of iron over our consciences.

We know that the Lord God Omnipotent reigns, and this assurance gives us great consolation; but we also know that our spiritual King requires us to render to Cæsar the things which belong to Cæsar, and to God the things which be God's. In our estimation, there is no corruption which so much effects the vital interests of our country, as that of priestcraft. Let us, then, *Beware!*

A TEMPEST GATHERING IN EUROPE.

The following article we copy from the Ohio "Cross and Journal." The authority on which the Journal has made the statement is not given, but we suppose the facts are well authenticated, or the New School prints would be very unlikely to publish them. The connection of State and Church, as it exists in England, and other European states, is the same which the New School Baptists of our country are co-operation with their brethren of other denominations to bring about in the United States.

We rejoice to learn that some of the British subjects are beginning to be tired of the unhallowed connection. While thousands of the poor laboring people are in a state of starvation, the bishops of the established church are recognized as *lords* in Parliament, rolling in luxury at the expense of the widow's tears, the orphan's groans,

and the death wail of thousands, who are perishing through their intolerance and cruelty.

Although we are decidedly opposed to all voluntary *religious* societies, we sincerely wish success to this organization of an outraged and oppressed people, not as a religious body, to assume the prerogatives which exclusively belong to the Holy One, but as citizens who feel their degradation, organized to assert their civil and religious rights, and to rebuke the vile usurpation of the antichristian Beast.

"ANTI-STATE-CHURCH CONFERENCE."

A great conference has been held in England, at which five hundred and fifty delegates were present, the object of which is to dissolve the connection of church and state in that country. An organized society was formed, with the following constitution:

I. That a society be now formed to be entitled 'The British Anti-State-Church Association.'

II. That this society be based upon the following principle: 'That in matters of religion, man is responsible to God alone; that all legislation by secular governments, in affairs of religion, is an encroachment upon the rights of man, and an invasion of the prerogatives of God; and that the application by law of the resources of the State to the maintenance of any form or forms of religious worship and instruction, is contrary to reason, hostile to human liberty, and directly opposite to the genius of Christianity.'

III. That the object of this Society be—The liberation of religion from all governmental or legislative interference.

IV. That this object be sought by lawful, peaceful, and Christian means, and by such means only.

V. That every individual subscribing to the principle upon which this Society is based, and contributing not less than one shilling annually to its general fund, be admissible as a member.

VI. That the officers of this society consist of a treasurer, three secretaries, three auditors, a council of five hundred, and an executive committee of fifty members.

VII. That the whole of the officers be, in the first instance, elected by the present Conference." *Cross & Journal.*

To the above we add the following items, selected from the "foreign news," by the late arrival of the Acadia at Boston.

"THE ROMAN CATHOLICS.—On the 22d, Monday, a bill passed through committee in the House of Lords, repealing a number of penal laws against the Catholics. It was stoutly opposed by the Bishop of London, who said it went to establish the supremacy of the Pope in Great Britain, and to destroy the Queen's authority in the Church. The bill was introduced by Lord Beaumont, and supported by the Lord Chancellor.

In the House of Commons, on the 26th, the Government carried the second reading of another bill designed to relieve the Catholics. It seems there is a board in Ireland for the regulation of bequests made for religious uses. This board consists exclusively of Protestants, and the government measure proposes the appointment of ten commissioners by the Crown, five of whom shall be Catholics. The second reading was not carried without much opposition.

On the 30th in the House of Lords, the bill to repeal certain penal laws against the Catholics was taken out of committee, despite the Bishop of London, who again opposed it zealously."—*Cross & Journal*, of August 30.

POETRY.

FOR THE SIGNS OF THE TIMES.

"THERE REMAINETH THEREFORE A REST TO THE PEOPLE OF GOD." Hebrews iv. 9.

What various trials here below
Doth the believer undergo!
This world is but a wilderness,
And never meant to be our rest.

Strangers and pilgrims here we are,
As all who've gone before us were;
But we are travelling in the road
That leads us to our blest abode.

"Eye hath not seen, nor ear hath heard,"
What God the Father hath prepared
And has reserv'd in heaven above
For all the people of his love.

And when they reach the wish'd for rest,
With Jesus they'll be ever blest;
They're freed from sorrow, and from sin,
With God eternally shut in.

Darkness and night will flee away,
And heaven be one eternal day,
New joys will open to the mind,
And happiness be more refin'd.

Now when we think on bliss so bright
Our earthly trials all take flight.
Pains and afflictions seem removed,
And all our thoughts engaged above.

That glorious rest in view appears
Where God will wipe away all tears,
Lead us where living waters flow,
Sorrow and death no more to know.

The song of Moses and the Lamb
Will be our never ending theme;
"Jesus has washed us in his blood,"
And made us kings and priests to God."

"And there with all the blood wash'd throng,
With angels round the throne we'll join,
Eternal songs of praises sing
To Jesus our Almighty King."

JAMES MANSER, JR.

* This rest we enter the moment we believe. Heb. iv. 3. Ed.

OBITUARY.

Newark, Del., Sept. 20, 1844.

DEAR BROTHER BEEBE:—I send you a few lines on the death of our three little children, who died last October, all within a few days of each other. To be stubborn or insensible under such afflictive dispensations of Providence, may suit a heathen philosopher, but not a humble follower of the blessed Redeemer. I feel my disappointments and losses, and am sensible of my afflictions, therefore I strive to be submissive and resigned. But if I felt no grief, resignation would be no attainment. Fain would I go to God and say, Show me wherefore thou contendest with me. And yet I know full well the Lord has good cause to be angry with me, even unto death. In the midst of all I trust in him.

Three little ones, and all beloved,
With smiles and toys about they moved:
They came like winter flowers,
To bloom upon our weary way,
To make a short and transient stay,
A few brief, happy hours.

To cast around our weary path
Their joys, their fondness, and their mirth,
A mother's care and love:
Then leave a sinful world below
And fly away as angels do
To purer joys above.

They came like pleasant birds in spring,
Their softest, sweetest notes to sing,
When storms have passed away,—
To tell of joy that's yet to come,
To herald in their mirth and bloom
Of many a joyful day.

But ere the sun that rose so clear,
And calmly run his daily tour,
Had dwindled into even,—
The birds had wing'd their distant flight
From our embrace and from our sight,
Far in the clear blue heaven.

They're gone, and now the loss we feel;
They're gone, and grief has set his seal
Upon a mother's brow:
Her lips move with a mournful sound,
And sorrow's in each face around;
The evening's altered now.

They're gone; but all shall meet again,
Free from all sickness, sin and pain,
Their pain and sufferings o'er—
Their little hearts shall feel no grief,
And death can never lurk beneath
The roses on that shore.

But all is joy and perfect bliss,
And love, and happiness, and peace:
Our children are at rest.
No chills, no fever there, no pain:
They'll ever dwell secure within
The mansions of the blest.

Yours, &c.,

ALEXANDER COULTER.

Brother Jewett will please copy.

DIED, at his residence in Parksburg, Chester co., Pa., on the 18th of August, JEFFERSON M. STROUP, aged 24 years, 9 months, and 14 days.

The deceased was the eldest son of Peter and Margaret Stroud, members of the little church of Mount Hope, in this county. He professed a hope in Christ some years ago, and was baptized; and although he did not take the decided stand his parents have taken, yet he was led to search the sacred volume of divine truth, and found it contained the doctrine which is according to godliness, that salvation from first to last was of the free, sovereign, and abounding grace of God, to lost, wretched, and undone sinners. He lived and died beloved and respected of all who had the pleasure of his acquaintance, leaving a young widow, his parents, and a numerous circle of relatives and acquaintances to mourn their loss of his society. May the Lord reconcile us, one and all, to the dispensations of his infinite wisdom. "Shall not the Judge of all the earth do right?"

I remain your brother in affliction.

JOSEPH HUGHES.

Chester county, Pa., Sept. 12, 1844.

BROTHER BEEBE:—Please publish the following obituary:—

DIED, at his late residence, Fox's Mills, Fairfax co., Va., August 28th, 1844, Mr. GABRIEL FOX, aged 73 years and 7 months.

Mr. Fox was a respectable and highly useful citizen. He had never made a profession of religion, but was a decided and liberal friend of the Old School Baptists, and had been for several years a subscriber to, and admirer of the Signs. His mind I know had been much exercised on the subject of religion. I from every circumstance therefore feel a good hope that he who cannot fail, nor weary, had begun a good work in him, and having completed it, took him home to himself. His death is a heavy bereavement to his widow and children, and a loss particularly to the poor of his neighborhood.

S. TROTT.

Centreville, Fairfax co., Va., Sept. 12, 1844.

RECEIPTS.

MAINE.—J. Denslo, 1; H. Purington, 1; Dea. J. Libby, 1; Wm. Hall, 1; Dea. J. Perkins, 1; Dea. S. Staple, 1; J. Dennis, 2; Jacob Dennis, 1; Mrs. Martha Fuller, 1; Israel Humphrey, 1.	
MASSACHUSETTS.—Dea. J. Converse, 1; S. Fox, 1; T. Hovey, 1; B. Daland, 1; Capt. H. Flagg, 1; C. Nelson, 1; L. Tidd, 1; Wm. Holden, Jr., 1; Edward Brown, 1.	
Elder Thomas Buck,	5 00
Oliver Fernald,	N. H. 1 00
Total,	\$26 00

NEW AGENTS.—Eld. Joseph Purington, Richmond, Me. Eld. James Steward, Sanford's Corners, York co. Me. Oliver Fernald, Great Falls, N. H. Elders John Badger & Daniel Whitehouse, So. Anson, Maine.

LIST OF AGENTS.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder P. Hartwell, J. Bailey, J. Steward, J. Purington, J. Badger, D. Whitehouse, Wm. Eustice. NEW HAMPSHIRE.—Joel Fernald, Oliver Fernald. MASSACHUSETTS.—David Cole, David Clark. CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street, New Jersey.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Boleh, J. Hughes, J. W. Dancy, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatz, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq. GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sillers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, J. Romine, James Fisher, Wesley Spitler.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, B. Green, S. Williams; and brethren J. Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow, A. L. Holgate.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., NOVEMBER 1, 1844.

NO. 21.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1.50. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

Milford Mills, Prince Wm. co., Va.,
Sept. 28, 1844.

DEAR BROTHER BEEBE:—I have but lately returned from the Rappahannock, which is the seventh association I have attended this year; and this being a rainy day, (the first for a long time,) in consequence of which I am confined to the house, I have undertaken to sketch a brief account of my "walks about Zion," not with a view of its being particularly interesting to you, for you were with me at all except the last two, viz: Ebenezer and Rappahannock; nor with a view of recording what great exploits I have performed in the vineyard of my Master, for I often think if the Lord has one servant in his vineyard that is more unprofitable than all the rest, I am that servant.—But my object is to talk of the mutual delight and instruction that is enjoyed by the saints of God in their frequently assembling together, and of that oneness of sentiment and feeling that is expressed by all that are born of the Spirit of God, wherever they may be located, or whatever may be their advantages or disadvantages in a literary point of view. Let one be from the rivers and another from the ends of the earth—let one be the rude and uncultivated African, and another the polished collegiate,—let one be brought up in the school of Prometheus, and have his mind stored with the principles of infidelity, and another at the feet of Gamaliel, and learned in all the letter of the law; grace brings them all to one common level, turns their souls alike to sing the same song, and their hearts to rejoice in the same gospel truths; and the only way in which I can account for that unceasing warfare that is carried on against the truth by those who profess the religion of Jesus, is by concluding that they have never been born again; for it is through sanctification of the Spirit and belief of the truth that any are brought to the enjoyment of salvation. I know of no better standard by which to test any man's pretensions to religion, than this: Does he believe, does he love the truth? He may be prejudiced by

education, in addition to his natural opposition to the truth, but I consider it impossible for him to have experienced an interest in that *only* plan which can save a sinner, and yet oppose and fight against that plan. The fact is, man by nature possesses no faculty that can be so expanded as to enable him to love the truth. If through moral suasion, from sinister motives, or from any other cause, he is induced to yield an assent to the truth, still the enmity of his heart remains the same, and the stronger the truth is preached the less he likes it. But the soul that is born of God loves the truth for the truth's sake, and the stronger it is preached the more he loves it; no matter what might have been his prejudices prior to regeneration. This regeneration I cannot understand to be the effect of means, or an effect resulting from a combination of causes; all such regenerations, (if regenerations they be,) will cease with the causes that have produced them; hence it is that so many go back into nonentity. If it be the reviving of some latent principle that lay hid in the soul, then the application of earthly causes may excite it to action; but if it be the implantation of a new and distinct principle from any thing we possess by nature, it is as exclusively the work of God, as it was to create Adam from the dust of the earth, and to breathe into that lifeless lump the breath of life. Talk about eloquence being sufficient for the accomplishment of the work! If human eloquence would do, surely there would not have been left an unregenerate person in the whole of that heathen congregation at Mars-hill, where the great Apostle preached; there had been none to say sarcastically, We will hear thee again of this matter. If eloquence Divine could do, surely that of the Son of God—eloquence bedewed with tears and softened by the wailings of his soul, would have produced some other cry than that of Away with him! Crucify him! Crucify him! The soul that is born of God looks away from self, and from all worldly influences or causes, and speaks the language of Canaan—When I was in my sins and in my blood, he said unto me, live. Of his own will begat he us, &c.

But I find that my pen is as unruly as my tongue, and I have wandered far from my purpose as expressed in the outset, and to return, My first visit was to the Baltimore Association, which I have attended for the last four years, where I have always met with those who not only profess to believe the truth, but give evidence that they love it; and although this association is small, when armed with the truth one shall chase a thousand, and two put ten thousand to flight. It would be a tedious task for me to undertake to notice every incident that occurred during our stay among

the brethren and friends, and our travel from thence to the Delaware Association, and from thence to the Delaware River, many of which are still fresh in my memory, some of which have already been noticed by you in the "Signs of the Times." But there is one particularly in which my soul rejoices, and that is, that while our enemies have been prophesying our downfall, Mine eyes have seen and mine ears have heard, not only those who have for years been doing battle for the truth, and whose youth seems to be renewed like the eagle's, but those whom the Lord has just raised up and thrust into his vineyard, who seem not to be ashamed or afraid to declare his whole counsel. A word to these brethren and I take my leave and return home: "Stand fast in the faith, quit you like men, be strong."

After bidding the brethren at Delaware River farewell, (many of whom I had never seen before, but hope to see again,) in company with brethren Trott and Barton, we began to wend our way home. Passing over the incidents of our travel, we will come on to the next association, or Corresponding Meeting, at Bethlehem, where we were rejoiced to meet with so many of our brethren, especially those from the north,* who thought enough of us to return our visit. This, as you know, is an association of churches that came out of the Columbia Association for the truth's sake, and who enjoy more comfort in listening to one gospel sermon, than they could in being harangued a year by the money hunters, or modern arminians; and we say to the brethren far and wide, Come and see us. The next in order is the old Ketocton, the mother of almost all the Associations of Virginia, and some in other States. She has some very unruly children, but to her credit she has cut off all such and counted them as illegitimates. Here again we had a pleasant interview, after which yourself and brother Housel started for the far north, to your respective places of abode, where I hope you arrived in safety, and found your flocks in good condition. The Ebenezer Association was truly a pleasant one, and the brethren seem to be getting more and more decided in their opposition to the new fangled schemes of New School Baptists. The Rappahannock is small, but in good health.

In travelling more than a thousand miles, attending seven Associations, crossing mountains and rivers, besides supplying four churches, I have never had to say, I wish I had staid at home; for truly I have lacked nothing, save ability to preach to my own satisfaction. My greatest satisfac-

* I do not mean to say we love our brethren at the north any better, but we see them less frequent, and they are a much greater distance from us.

tion is in mingling with the people of God, and so well was I pleased with my visit to the northern Associations, that it was with deep regret that I turned back without going so far as yours (the Warwick) Association.

And now, brethren, farewell : Continue to rally round the standard of truth, and when the ensigns that are lifted for signs shall fall, and error of every kind be vanquished, truth with her unfurled banner shall afford a balmy rest and sweet repose for every weary soul.

Yours in the bonds of the gospel,

ROBERT C. LEACHMAN.

P. S. A word to brethren Troit, Raymond, and your correspondent P. Let your controversy upon the subject of the law be conducted in the spirit of meekness and brotherly kindness, and it will no doubt tend to the instructing and edifying of the body of Christ. Let neither think their views are so sacred as not to be investigated or tested, and when you write read it over before you send it to the printer, and if you find any remark that would hurt you if coming from the other side, blot it out; never think of retaliating, but instructing : and I would like to see you lay aside that cold and formal term *Elder*, and in lieu thereof use that of *Brother*. I do not *accuse*, but *caution*.

R. C. L.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE :—My mind has been led by the desire to give you a more distinct and intelligible history of the exercises of my mind than I was able to do in conversation, to copy a part of a little sketch written a year or two ago, at a time when my evidences appeared clearer and brighter to my own mind than they often do.

In early childhood I was sometimes alarmed at the thought of death, and the fear of eternal misery. On one occasion, I have a vivid recollection, that after I had retired for the night, and was alone and in darkness, the thought came over me with such power, that the bed actually shook under me. At another time, a rumor that the end of the world was to take place on the first day of the year, having been casually mentioned in my hearing, made a deep impression on my memory, and I was miserable as the day approached. No one knew my feelings. On the morning of the dreaded day, before light, I suddenly awoke, trembling with affright, thinking I heard the sound of a trumpet. I did not close my eyes again; but as light came on, and the day wore away, I found "all things continued as they were," the world still in existence, and myself out of eternity, and the impression remained only as the memory of a frightful dream. But "God was not in the whirlwind;" no penitence was mingled with these exercises, but only a "fearful looking for of judgment."

One day in my twelfth year, returning from meeting, whither I had accompanied my parents, one of them mentioned to the other that she had been informed by a friend that a young man who

had lived in a neighboring town, where a revival was in progress, had come home full of zeal, and that two of his sisters had also been converted, and were rejoicing in a Saviour. One of the latter was a schoolmate of mine, though being considerable older, not a particular acquaintance. Such a thrill as passed through my soul as she spoke, I shall never forget. The whole current of my feelings was thrown into an entirely new channel, and the language of my ardent wishes from that moment became, "Oh that I knew where I might find him; oh that I possessed that religion that can confer such happiness!" That evening, and many others during the winter and spring that followed, I attended meetings, hoping to hear the way pointed out so clearly that I could not fail to find it. But all the exhortations and preaching were directed towards a point further back than where I stood,—were intended to excite a *desire* for the pearl of great price. This I already possessed, and the want of it *they* seemed to think the only difficulty in the way. To me it appeared very different. All my prayers, though poured out with most fervent and sincere longing, seemed to be unheard in heaven, and the promise, "Ask and ye shall receive," to be made to all but me. I had read and heard the experience of some christians, and had formed in my mind a plan of the way in which I must be led to the object I sought. The first step in this way being conviction of sin and fear of hell, (between which I did not discover any difference,) my prayers and desires were directed to the obtaining of these. Many others stepped down before me while I was lying wretched and helpless by the waters of Bethesda, and it seemed as if none was ever to appear to aid me. The voice which said, "Thy sins be forgiven thee; arise and walk," I could not understand, because no other way of being healed but of *stepping in* had been presented to my mind. (I do not pretend to say that this is the proper understanding of the circumstance alluded to; I only use it as an illustration of my feelings, that "the waves and the billows" must first go "over my head," and until I had felt this, I could not suppose one step had been taken.) The revival passed. Not so my feelings. Though they were sometimes more vivid than at others, I do not recollect that I ever saw the time, from the moment the first desire was implanted in my heart, to that in which I hoped my eyes were more fully opened, when I would not have given the world had it been mine, to obtain the treasure I sought. In the spring of '26 I was laid on a bed of suffering, in consequence of a wound received from a cow. I was almost miraculously preserved from death. While I lay there, I felt as though I would willingly bear any thing if I could only feel the power of religion. The conversation of christians now, and at all times, was a source of the greatest pleasure I experienced; my ears were always open to hear what they would say, if perchance something might give me a ray of light. I well recollect hearing my father say of certain exercises of soul, that no one could ever have them who was not renewed; but

I thought he must be mistaken. I had those exercises, yet I was not a christian. It never once occurred to me as *possible*, that the blessing I was seeking was already mine! But to return to my bed of languishing.

I am constrained to believe that my deportment manifested something (I mention it not by way of boasting, for it was something I was unconscious of) that might be called the "fruit of the Spirit." For I remember my mother's saying one day, "she believed I was very well contented." Looking at her with astonishment, I replied, "*Contented*, mother? No, indeed. How can I be contented?" "Well then," said she, with great emotion, "I think you do very well to be so patient."

In the fall of the same year, my beloved mother and a dear sister were removed to a better world, by a fever which brought the whole family near the borders of the grave. I prayed for their recovery, as the sense of their danger came over me; for at first I had not considered it possible that they could die. But though I felt those ties riven, and felt, too, that I might soon follow them, yet I could get no ray of light on the dark future.

The following summer a revival took place in an adjoining town. I loved to attend the solemn meetings, to see others flocking to the Saviour, and following him into the liquid grave, and wondered why I could not find that Saviour too. I fancied there must be exception in my case, to the promises, for I was sure I did "search for him with all the heart," and was ready to give up *all* for him. Still "the vision tarried," and I was obliged to "wait for it."

Two summers after, I taught school. I recollect some sweet seasons spent in prayer, in the retirement of my chamber; and amidst the almost heart-breaking trials which I sometimes met with in my employment, I found a joy in the midst of grief in carrying my sorrows to the throne of grace. Still, I had not a thought of being a christian, but prayed that I might be made one. On one occasion I was very anxious and prayed earnestly that on the succeeding Sunday I might be permitted to attend meeting, and that something might be directed to me calculated to arouse my feelings, and fasten conviction on my heart.—Elder Leland preached one part of the day. I enjoyed the day much, except that I was disappointed in my hopes in that respect. But I was so filled with solemn pleasure, that I was almost afraid to speak to any one, lest diverting my mind to other objects might take it away.

The next winter, a "four days meeting" was held in the place. A young lady of the family in which I boarded, and another of my acquaintance, returned from it the first day with serious impressions. Now, thought I, I will never cease to seek, till I *find* or *perish*. Parts of the hymn commencing,

"Come humble sinner in whose heart," &c., had always been the language of my heart, and now especially could I adopt the words,

"But if I perish, I will pray,
And perish only there."

I determined to let my feelings be known to some christian friend, for I had hitherto kept all locked within my own breast. I attended an "Inquiry Meeting," where the minister conversed with each individual. I told him as nearly as I was able where I stood, but he did not seem to me to understand my case. I told him I *knew* myself a sinner, but could not *feel* it as I ought. He exhorted me to pray for the pardon of my sins; I did so, but found myself no better. I afterwards went to another meeting of a similar kind. A number were present, and it was a time of solemnity.—The hymn

"Return, O wanderer, return,"

was sung, and how did I wish, from the bottom of my heart, that I knew how to return: but I began to think I was given over to hardness of heart.—A friend with whom I was conversing on my way home, said to me, "Mr. H. told an individual who seemed to feel as you do, 'Do not seek for *conviction* any longer, seek for *religion*.'" A new light seemed to break in. I said to myself, "this will I do." Immediately a calmness took possession of my troubled soul, and as soon as I reached home, I retired to my room and prayed for direction into the right way. The calm serenity of my mind continued—all seemed pleasant and peaceful around and within, and the thought at length occurred to me, "What if this be religion? What if this feeling of quietness and rest is produced by that which I have been striving to obtain?" I at first banished the thought, as too good to be true. I said, It cannot be. But still the idea remained uppermost, that if this were *not* religion, I should never obtain it. This trembling hope; this calmness of mind, accompanied by an indifference to all worldly things, continued some days. My first thought in the morning, my last at night, was of God. Still, my evidence was not satisfactory, though it would not allow me to despair.

The following summer I related my feelings in a very confused manner to Elder L., at his solicitation. I thought perhaps he could tell me whether I was a christian or not. I told him I had not formerly had such a view of the justice of God in my condemnation, as I supposed necessary. He inquired, "Do you see it now? I think sometimes I can see it every day." Yes, I replied, I can see it now. "Can you say like the blind man, amid all your uncertainty, *One thing I know*, whereas I *was blind*, now I *see*?" I answered yes from my very heart, for the words seemed made on purpose for me. "Well," said he, "do you want to be baptized?" I told him I looked upon it as a duty for *christians*, but was afraid I was not fit. He gave me a day or two to consider of it, and I finally consented, the scale being turned that way by the least possible weight. I went forward, rather in darkness and doubt. I cannot say, as many have, "that day was the happiest of my life." The next day, however, I felt much more at peace, and could then say I thought I had done my duty. Some weeks after, a four days meeting was held in C—, during which there were some hopeful conversions.—

During this meeting, I for the first time felt something of the joy of religion. At some seasons I could almost say, "I know that my Redeemer liveth." I enjoyed the spirit of prayer, and the company of some dear christian friends, whose conversation was very sweet and pleasant to me. I attended a church meeting soon after, and, though wishing, did not dare to offer myself for admission into the church. At length, one of the members inquired if I wished to unite with them? I replied that I scarcely hoped they would receive me. He said the question was not so much whether *they* would receive *me*, as whether *I* could fellowship them. He then called for the vote, and I was received without a further relation of my feelings, on the ground that Elder L. had received sufficient satisfaction to admit me to the ordinance of baptism.

From that time to the present, I have been alternately agitated by doubts and consoled by hopes, sometimes fearing that a heart so full of evil could not have been renewed, and at others, taking courage even from this same consideration, that it was the Spirit of God that moved upon the chaos of my soul, and said, "Let there be light." I have always felt it to be an evidence in my favor, that I can and do rejoice in the *omniscience* of God. I am glad that he knows my heart, and am willing to say, "Search me and try me."

In reviewing what I have written at some times when I have been peculiarly exercised, I have been led to think that if they were the words of another, I should have no hesitation in concluding that they proceeded from a regenerate heart.—Whether I have grown in grace or not, I think I can say I have grown somewhat in the knowledge of our Lord Jesus Christ; that is, though I am still very ignorant, yet I have clearer views of the character and work of Christ, and of the nature of the gospel, than I once had, and my great desire is, to be led into all truth. Sometimes the Bible appears a dry and a sealed book, and at others, I light upon passages, or they occur to my thoughts, with a meaning and force that I had not conceived them to have. With regard to the nature of my own exercises, as well as the doctrine of the gospel, I feel my mind much less confused than formerly, and though I now, perhaps, have not absolute assurance of my adoption, yet I should, on the other hand, feel condemned, were I to say I *know* I am not a child of God.

With regard to death and judgement, I have been very fearful that my hope, though it might seem strong and sufficient for life, would prove to be but the "spider's web" in the trying hour.—But when I think of the promise, that strength shall be given us equal to our day, and remember that we do not need *dying* grace to live by, but that if we are his, he will, in the language of Whitefield, "take care of our dying hour." I am led to trust that all will be right at last, for if he has begun a good work, he will carry it on to the day of the Lord Jesus,—that he will faithfully keep that which I have committed unto him until that day.

Though for a long time in darkness as to my spiritual state, I am convinced that if ever my heart was renewed, it was at the moment when my attention was first called up, when the first desire of spiritual good was implanted in my soul. By reason of my having been so long under the cloud, I have a peculiar fellow-feeling for such as I imagine are in the same bonds, who feel that they have no evidence of adoption, and are more desirous of obtaining it than all the treasures of Egypt. I think, many times, could I only tell them how I have felt, and how I now look back upon those feelings, I could convince them that they are now in possession of all they desire—entitled to all the comfort of the promises and blessings pronounced upon the "heavy-laden," and the "mourner in Zion."

I do not wish you to feel under any obligation to publish this, but if there are any parts of it which may, in your opinion, be of any benefit to the children of God, you are welcome to dispose of them as you please. In reading the Signs, I am very apt to find those pieces which treat of experience soonest. There may be others of your readers whose preferences coincide with mine.

Unworthily, but sincerely your friend,

F.

FOR THE SIGNS OF THE TIMES.

Johnstown, Licking co., O., Sept. 3, 1844.

BROTHER BEEBE:—I am still in the land of the living, and bless the Lord who has preserved me while others are falling all around, old and young, saints and sinners, ministers and private members. We are cheered with a prospect of an ingathering; some mercy drops have already fallen, and a number of young gifts are beginning to appear, which bid fair to be useful when the elder brethren are called home. Among others, my second son, 37 years old, who professed a hope 18 years ago, came out in the ministry last January. It seems that the name is to be perpetuated. My father was a Baptist preacher. How wondrous is the wisdom of the Lord! His counsel shall stand, and he will do all his pleasure, in the armies of heaven and among the inhabitants of the earth. But it is not so with the god which the arminians describe as the object of their worship. He cannot do all his pleasure on earth, for they say he wishes to save all the world, and died to effect that object, but has failed. How dishonoring are such views! May our God keep us from entertaining such views of him. Free grace, unmerited favor has been my theme; redemption through his blood; effectual calling by his Spirit, and his saints are kept by his power, through faith unto salvation, and they shall be presented spotless in both soul and body, at last, before the throne.

I have been entirely devoted to my Master's cause for nearly three years, much more so than for many years previously. O! how much I have to reflect upon my past life of disobedience, hesitating to give up the world for the joys of heaven.

"Lord what a heaven of saving grace
Shines in the beauties of thy face,
And lights my passions to a flame;
Lord, how I love thy charming name."

APPOINTMENTS FOR PREACHING.

Brother Beebe, I have made the following arrangements, and wish you to publish them in the Signs, as I cannot so well make them known in any other way, viz:—

On the 4th Sunday in Oct. at Gratiot, Muskingum co., O; Monday at Salt Creek, Tuesday at Goshen, at 11 o'clock, A. M., Wednesday at Enon, 11 o'clock, A. M., Thursday at Bethel meeting house, 11 o'clock, A. M., Friday at br. Dorners, at 11 o'clock, A. M., Saturday at Mount Hope meeting house, at 11 o'clock, A. M., on Lord's day, Nov. 1, at Harmony meeting house, Tuesday at Mt. Zoar church, 11 o'clock, Wednesday at Thomas Hendershot's, Thursday at Elder Jefferson's, Friday at Elder John Howell's, Saturday and Sunday at Newton church. Monday at brother Palmer's, Wednesday at Cast Steel church, Thursday at Plumb Run church, Friday at Brownsville, Saturday and Sunday at Big Redstone church. Monday at Uniontown, Saturday at 11 o'clock at Mt. Zion church, Hampshire co., Va.; 4th Lord's day in November, and at candle light, at Union meeting house. At Elder Ruckman's on Monday, at Tarcoal M. H., Tuesday at 11 o'clock, at Curtis, M. H., on the 1st Sunday in December, with brother Marven at Winchester, 2d. Lord's day in December, at Mill Creek church, Wednesday, at Zoar M. H., 11 o'clock, Saturday, and 3d. Lord's day at New Valley church.—Tuesday at Ketocton M. H., 11 o'clock, Thursday at Leesburg, 11 o'clock, Friday, 10 o'clock at North Fork. Fifth Lord's day at Ebenezer, Timber Ridge Monday, at Elder Hutchin's at 2 o'clock. First Lord's day in January at Zion M. H. Brother Buck can make some appointments during the week, so that I can meet brother Booton, to fill up the time until the 4th Sunday in January, after which I design to move slowly on towards Richmond, Va., and then I expect to go further south, I know not where, nor how long. I am the servant of the Lord, and wish to be at his disposal. May he keep me from all evil, and lead me into all truth, for his own glory, and the good of his lambs and sheep which he has called me to feed; may he manifest those of them that are not yet known, quicken and lead them to the still waters, and make them rejoice and glorify God in their deliverance from darkness. No soul ever comes to Jesus but such as are truly helpless, and they know it too. May the blessed Lord guide us through life, receive us in death, and his be the glory. AMEN.

ELI ASHBROOK.

FOR THE SIGNS OF THE TIMES.

Talbot county, Ga., August 24, 1844.

DEAR BROTHER:—The Upatoie Association, of which I am a member, will convene, if the Lord permits, on the Saturday before the 2d Sunday in next month, (September,) which will make the seventh since she withdrew from those people called Baptists, (who love the uppermost seats, and profess one thing and preach another,) during which time we have enjoyed a oneness—have had no dis-

senting voices, consequently peace and harmony have pervaded our sessions. How very different from what it used to be when all were together; but so it is. This proves that the God of love and peace is with us, for how could we walk together except we were agreed? and how could we agree if we had not been taught by the same Spirit? and as there is no other spirit that gives peace but the Spirit of God, we believe that we have been born of God; for the fruit of the Spirit is peace, &c. Brother Beebe, there is a material difference in the public mind from what it was some few years since, with regard to the influence exerted by those modern missionaries. Some five or six years since they could get up a protracted meeting, and gather in from 20 to 50 in numbers; and in truth, it seemed as though they would carry the world by storm. Now it is very different; they can now hold their protracted meetings some ten or fifteen days, and only receive two or three. There is also a manifest difference in their preaching; then they preached arminianism, Fullerism, and almost every other *ism*, save the truth; but now they occasionally preach just as near the truth as they know it; and, moreover, they used not on any occasion to call on ministers of our order to preach with them, but now they on some occasions in their protracted meetings call on our ministers to help them out in a dead lift. A question arises, Why have these changes taken place? The answer must be, 1st. They have practised so much hypocrisy that the world to a considerable extent has lost confidence in them. 2d. Since the people in some degree have lost confidence in them, they (the people) can discover that their preaching is not consistent with their profession; and last, but not least, they call on ministers of our order to preach with them, for the purpose of deceiving them again, in making them believe that there is no difference in our preaching and theirs, all for the purpose of regaining their ascendancy over them. Their object is, no doubt, to reach the people's purse, for money is power, and the love of it the root of all evil. Now from this root every branch of error has grown, and yet continues to grow, and to this root may every false doctrine and practice be traced, for it is written, By their fruits ye shall know them. In order, therefore, to show more clearly that these things are true, we will examine some of their fruit. We will commence with the ministry, and false doctrine is the fruit of ministers. What can be the motive of a minister in preaching false doctrine? The answer may be, in the first place, he does not want to hurt the feelings of his hearers, but wishes to be thought very charitable. Why does he wish to be thought charitable? The answer is, because he wishes to be highly esteemed of men. Why does he wish to be highly esteemed of men? in order to exercise an influence over them, and thro' this medium reach their purse, because he loves the contents. In this instance, it is evident that the love of money moves the whole machine.—We might examine all their practices and we would find they centre in the same root, viz: the love of money.

The ministers of Christ are moved by another power, for the love of Christ constrains them; they have therefore no motive but to glorify God, and discharge their duty to him their Creator, Preserver, and Redeemer: consequently, notwithstanding the way of truth is a narrow way, it is just as wide as they want it.

Yours in the bonds of the gospel,
THOMAS GUICE.

EDITORIAL.

New Vernon, Nov. 1, 1844.

ELDER JOHN LELAND'S WORKS—Shall they be published or consigned to oblivion? What say you, readers of the Signs? We appeal to those who enjoyed a personal acquaintance with him when living, to those who have read many of his pamphlets, to you who have often heard of him; and who of our brethren have not heard of his useful life, of his valuable services in the cause of truth; of his eminently useful and efficient labors in breaking down the legal establishments of priestcraft in New England; in the emancipation of the Old Baptists from the oppressive laws which compelled them, by fines and imprisonment, to pay taxes to support a legally established order of religion? His valuable services have been appreciated by the Old Baptists of our country, at the east and at the south, for more than half a century past, and shall they now be concealed in oblivion? We appeal to his numerous friends in New England, and in Virginia, where he was so intimately and so favorably known. If you are in favor of publishing, send on your names immediately, and the number of copies you will take.

Sister Greene is now at our house, and we have looked over the materials for the publication, and we are prepared to assure our friends that they are without mutilation the works of Leland. The work will probably fill two volumes of 450 pages each, making in all about 900 pages, octavo. It is to be printed in a good style, with large and handsome type, and supplied to subscribers at \$2.50 per copy, including both volumes. The money is not required until the volumes are delivered. Our agents and brethren are requested to exert themselves to procure subscribers, and forward them to us; and we will see that they are forwarded to the publisher. A limited number of copies only will be struck off, and those who want the work will do well to signify it without delay.

We subjoin the following laconic "sermon," which we find among the materials to be embraced in the forth-coming volume, as being well adapted to the present, as well as former times. It will be read with interest by those who are struggling against the popular tide of priestcraft, which is now threatening again to inundate the breadth of our land, and sweep from our country the dearest religious rights of mankind.

"A LITTLE SERMON, 16 MINUTES LONG.

TEXT.—Schools, Academies, and Colleges, are the inexhaustible fountains of true piety, morality, and literature.

The text, in substance, occurs as frequently in the Constitution, laws, messages, Governor's speeches, and election sermons of Massachusetts, as the phrase, "And the Lord spake unto Moses," does in the pentateuch. But I am as hard put to it to find any thing like it in the New Testament, as I am to find out who Cain's wife was, or where Tubal Cain got his first hammer to work with. If I do not believe it, I shall be called a deist; and if I do believe it, as far as I have yet seen, I must believe without evidence. Instead, therefore, of dividing my text into propositions, I shall, in the first place, examine its divinity. The authenticity of the text is questioned on the following grounds:

First. It is contrary to evident fact. The absolute precepts of Jehovah have varied with the times and dispensations in which men have lived; but the *essentials* of piety have always been the same. A dedication of the heart to God and obedience to his voice, have been, now are, and ever will be the quintessence of piety. That righteous Abel possessed this true piety is certain; and who can imagine that schools, academies, and colleges were in existence in the days of Abel? Yet, according to the text, they must have been the fountain whence the stream of piety flowed to the first martyr.

But further; when christianity was introduced among men, John was the harbinger—Jesus the King, and the Apostles were heralds and ambassadors. John was brought up in the wilderness—Jesus (as the Jews said) was not learned—the Apostles, for the most part, were ignorant Galileans. And was there no true piety in them? No morality in the system which they taught? The questions answer themselves.

The primitive christians were not only without the aid of law and the assistance of schools, but had to combat both, for about 300 years; during which period more true piety and morality was seen among them, than has ever been at any period since, which could not have been the case if the text is true.

Second. True piety proceeds from a fountain distinct from schools of learning. That true piety in the heart is the gift of God, all confess, who possess it; and every good and perfect gift is from above, and cometh down from the Father of lights. "Ye have an unction from the Holy One, whereby ye know all things. I will pour out my Spirit upon all flesh," &c. Who can read such passages (which abound in the scripture) and believe them, and at the same time believe that schools of learning are the fountains of true piety?

Third. The text, with its usual comment, defeats itself. Individuals, associations, and legislatures, are said to found such schools from pious views. Now, if the founders have true piety in their hearts before the academies or colleges are founded, how can such schools be the fountains of all true piety? Piety before schools, and schools before piety! Strange logic.

Fourth. That seminaries of learning are preservatives and improvements of literature, is true; but to call them the fountains of it is not proper, without there was a seminary to instruct the preceptor who established the first seminary, which would not have been possible. But why should true piety and literature be classed in the same grade, when they are radically different in their natures? The greatest scholar is often at the greatest distance from true piety, and the most pious saint as far from the embellishments of literature. Science informs the mind in things of this life—piety gives knowledge of, and prepares the soul for the life to come. And as well may cold iron and hot be welded together, as piety and literature. It is true, a man may possess both; but if he does, he knows they proceed from different

fountains—have a different tendency to different ends.

Fifth. Some translate the text thus: "It is the right of the people to invest the legislature with power to incorporate religious societies—force the people to pay the preachers—and fine those who will not attend." This new translation of the Latin idiom, so common in Rome, does not materially vary the sense.

The people cannot invest their legislature with any rightful power, but what is found in small constituent parts in each of the individuals that compose the body politic. Now, if one individual has got the right to force another in his religious exercises, the other has the same right; then by adding all these little germs together in the legislative investiture, the legislature becomes competent to make such laws; but not without: for all in authority receive *all* their powers from the people, and are at all times amenable to them; and the people cannot give what they do not possess.

There is no article, which comes within the limits of legislation, but what natural men, as such, can understand; but the scheme of christianity declares, that "the natural man receiveth not the things of the Spirit, neither *can he know them*—so the things of God *knoweth no man* save the Spirit of God. Art thou a master in Israel and *knowest not* these things? which none of the princes of this world knew," &c. &c. A mere man of the world, with all his proficiency in wisdom, never understands the genius of Christ's kingdom, and knows nothing of the things of the Spirit; they are hidden from him. How incompetent, then, must all such men be, to make laws for the regulation of christianity.

If, to escape this dilemma, we adopt the maxim, that "government is founded in grace, and none but saints must rule," like other nations, who adhere to the maxim, we shall have *pretended* saints as thick as the locusts of Egypt, who will be the most inhumane and blood-thirsty rulers on earth. Let offices be filled with the *saints* of Jesus, they will not, they dare not add to the words of their Master, by making religious laws. They know that the rights of conscience are inalienable—that religion is a matter between God and individuals—that the New Testament is a complete code of laws for the church—that *pity* is the penalty for heresy and ignorance—that legal constraint may make men hypocrites, but will not make them better—that Jesus has left no orders for magistrates to punish men for infidelity—that civil law extends no further than to punish the man who works ill to his neighbor—that Christ works in men energetically to make them willing, but not coercively, to force them against their wills—that to prescribe religion for men, and incorporate them into religious societies, is making religion an article of state policy, and churches creatures of state—that the more intent men are to make religious laws for others, the more evidence they give of their ignorance of, and opposition to the religion of Jesus—that as all other governments have the means within themselves to support their officers, so also with the government of Christ—that when a preacher looks to the laws of state for his salary, he ceases to be an ambassador of Christ, and becomes a minister of state.

Are these the religious rulers that are so much desired in Massachusetts? Or, are they not rather pharisaic, priest-ridden bigots, who take their own judgements and the opinions of the priests for a test of orthodoxy, and force all the people to support the *good old way*.

If christianity is true, religious laws are wrong; for christianity gives no orders for such laws, but contrariwise disclaims the edicts and the sword.—If christianity is false, such laws must be wrong,

because they support imposture. Whether, therefore, christianity be true or false, such laws are inadmissible.

Sixth. The practical improvement of my text in Massachusetts is as follows: The Congregationalists are more numerous than any one sect in the state, and, in many of the towns, form a decided majority over all other sects. A majority choose a preacher and contract with him for life, in annual payments. This sum is frequently assessed on all. Those who belong to other societies often find no relief. Sometimes by producing certificates of their attendance on the ministry of other men, they have been exempted. At other times they have sued back the money which they have paid. In fact the 3d article of the declaration of rights is so untenable, the investiture of the legislature, in one part of it, defeating the assurance of it in another part, "that no subordination of one religious sect or denomination to another shall ever be established by law," that the people are at a loss about their religious liberty. Causes, of the same complexion, are differently decided upon, by different juries, at different terms. The Congregationalists have no scruples about a law-governed religion, but other societies have.—Laws and usages are, therefore, so fixed, that those who have the scruples must use the means or suffer. Nor is this all; for the great mass of people, who have declared for neither of the sects, are all supposed to be Congregationalists; that society claiming the patent right of them, tax them indiscriminately. But it is time, my brethren, to draw toward a close.

First. By way of inquiry. What are those people to do, in this state, who have a regard for the civil and religious rights of men, and are borne down by a hierarchal clergy, a despotic judiciary, an aristocratic host of lawyers, a great majority of the presses, the influence of the colleges, and the superstition of the ignorant?

Second. A thought on conscience. The conscience of one man cannot take cognizance of the conduct of another, for guilt is not transferable in its nature. My judgement may dictate to me that the politics, religion, or behaviour of another man is wrong, and I may be correct in the judgement; but my conscience (which is placed in my bosom for a self monitor only) has nothing to do with it. The doctrine, therefore, of forcing people to believe a creed, observe religious forms, and pay the preachers, because those who make the laws believe in their consciences such creeds, forms, and preaching are right, is the doctrine of the *old school*, where tyranny, hypocrisy, and superstition are taught.

Third. A word of advice. Evils in government had better be borne with as long as they are sufferable, than to make government too changeable; but the representation of this state is so large, that it loudly calls for a constitutional reform. Should the legislature make an appeal to the towns, either to choose a convention for, or prescribe, in their municipal capacities, a revision of the constitution, it is hoped that they will not be restricted to the article of representation only. It is believed that a hundred and fifty representatives would be better than 600; and that if the judges were made a little more responsible to men, they might feel themselves a little more accountable to God; and that the 3d article of the declaration of rights should be blotted out, taking the constitution of the United States for a pattern in this particular. If these amendments could take place, with the addition of a new article, similar to the fifth article of the United States Constitution, my advice would be answered.

Fourth. Some observations. Nothing is more plain, than that the Almighty has set up the gov-

ernment of the United States in answer to the prayers of all the saints, down from the first proclamation of the gospel. "The earth," at last, has "helped the woman."

Had such a government existed from the beginning of the christian era, what rivers of blood, what shocking havoc, how much imprisonment, confiscation, exile, torture and burning, would have been prevented! "Rome was not built in a day." Great events arise from small beginnings. The notion of excluding religion from the legislature first arose in Rhode Island, New York, New Jersey, and Pennsylvania, in their colonial capacities, and has, since the revolution, been interwoven in the government of the United States.—The clergy in New England were champions in the revolution; but, to justify the separation from Great Britain, they were obliged to establish maxims respecting the rights of men, which they are now lothe to abide by.

Fifth. A word of experience. When I was about twelve years old, I constantly attended the preaching of Mr. H., one of the *standing order*, so called. On every Sunday forenoon in his prayer, (which was about 59 minutes long,) he would repeat the following words: "Pity Mahomedan imposture—pagan idolatry—Jewish infidelity, papistry, and superstition: bring the downfall of anti-christian tyranny to a period." I knew not the meaning of the words, but I heard them so often that I committed them to memory, and have not yet forgotten them. My minister was in the habit of changing with other ministers of the same faith and order, to economize upon notes, as was supposed, to save the time of writing so much. These changelings, (not hirelings,) used the same expressions in their prayers, (or what amounted to the same,) with Mr. H. Many admonitions were given me in those days, about the tyranny and wickedness of the Pope and the papal clergy. All was awful! all was true! because their high reverences said so. But *now*, since the French revolution began, and the Pope is humbled, and the papal clergy set at naught, how the note is changed among the clergy in New England! Their present language is this: "We did not mean so: the Lord has not understood our prayers. We meant that the papists should all turn Congregationalists, as we are; having no Pope over them, but the collective clergy over the people; and that our national and state governments might all be *christian* governments, not *deistical*, to leave every man at liberty, as is now the case, except in three of the New England states; and even in them the clergy are not honored and implicitly believed, as they once were." "O tempora! O mores!!"

Sixth. Encouragement. Nearly all the states are, at this time, republican; indeed, the atmosphere south and west of the North River, is mild and friendly to the growth of *Representative Democracy*. Religious liberty has no manacles in those extensive regions. Population, and of course, representation, will ever place the balance where it now is; and the New England Old GRIN, [religious bigotry,] will gnaw his galling bands, in his small cavern, until his teeth are broken. Upon his decease, I volunteer myself to preach his funeral sermon and publish his biography, *gratis*. He is yet living, and struggling for existence.—Some late decisions of the Supreme Judicial Court of Massachusetts, together with the opinion of the Chief Justice, and the rule, which said Court has adopted, may be thus expressed:

"Go, serve the Lord," proud Pharaoh said,
"But let your flocks and herds be stayed;"
"Go, serve the Lord," says Massachusetts,
"But bow to Baal with your certificates:
You all may *worship* as you please,

But *parish priest* shall have your fees:
His preaching is like milk and honey,
And you shall pay our priest his money."

Conclusion. My text contains six prominent words, viz:

Schools, Academies, Colleges,
True Piety, Morality, Literature,
on which I have made six strictures, and six articles of improvement; which, added together horizontally, make the number 666. Here is wisdom—here is understanding: the number of the beast is counted, and it is the number of a man. I will not say that my text is the beast, of which so much is said in the Revelations, but I do not hesitate to pronounce it one of his clays. Some divines, by the beast, understand Louis XIV; others find his name in the Pope; a third class believe that Napoleon is the beast, while others believe it to be the transformation of the christian church into a tyrannical body, in the year 666.—All of them have to divide, multiply, subtract, and add, perpendicularly and horizontally too, as well as myself, to make out their beast. If these divines, who differ so much in opinion, can obtain the degree of D. D., it is to be hoped that the exposition here given, will not prevent the author from the same diploma, provided he can get money and friends enough. Should that ever be the case, then, with *little thought*, and *copious extracts*, he could form a body of divinity, to adorn the shelves of libraries, and eternalize his own name. AMEN.

"INCREASE OF CRIME."

The *Boston Recorder* informs us, that within forty years commitments for crime have increased in England from 5,000 to 31,000, more than six fold—four times faster than the increase of population.

In Scotland, the increase of crime in the same period, has risen from 89 to 3,884, forty-three fold, and has advanced 25 times faster than the population.

That this prodigious increase has occurred during a period of almost unbroken peace, amid great improvements in criminal legislation and prison discipline too, and notwithstanding unparalleled efforts to diffuse education and religion—creates a problem of no easy solution.

It is stated, also, that the prevalence of crime in England is fourteen times greater than in France, and that the *educated* criminals are to the uneducated as two to one. Facts like these demand thorough investigation;—and in order to give a thorough solution to these astounding facts, we must inquire into the causes which have produced such an increase of crime in England, as well as America for the last forty years. We would inquire whether the enormous sum of \$1,800,000, contributed annually to support the Bishops of the church of England, does not tend to corrupt both the church and the people? Does not the enormous sums of money annually collected for miscalled benevolent purposes in that country have a corrupting tendency, by bringing the church into a corrupt alliance with the world? Does not the easy access into the church, without evidences of regeneration, for the furtherance of political and selfish objects, have the effect, not only to corrupt the church, but the people, and by so doing increase crime in the land?

History informs us that the people of Germany, France, Spain, and indeed all the western part of the Roman Empire, with few exceptions, were initiated into what was then called the church; consequently, all the enormities committed within the realm were committed by members of the church. The church in those days became carnalized and secularized—church and state was completely amalgamated—and all the follies and vices of childhood, manhood, and old age, were introduced into the church. And in the year 1381, under the reign of the Emperor Commodus of Rome, the government became so corrupt that the office of senator was exposed to public sale, so that a wealthy criminal by means of money might obtain a reversal of his sentence, however justly condemned. It must be acknowledged by all, that money is power; and that it has corrupted the church and people of every nation and in every age, when improperly used. It enables the bishops of the church of England to roll in luxury and wealth, while the people are starving in the streets for bread. It is combination of talents and learning, in connection with the state which has already destroyed the liberty of conscience, and filled England with oppression, wretchedness, and misery. Let us be admonished by these results, and watch with jealousy every indirect assumption of power by government, in connection with the influences which have ever enslaved and degraded mankind!"—*Goshen Clarion*.

To the well timed and very judicious inquiries of the *Clarion*, which we have copied above, we will add what has long been the firm conviction of our mind. From all we can gather from the history of mankind from the beginning of the world, whenever men have become weary of the government of God, and presumptuously assayed to grasp his sceptre and robe themselves in his majesty, to improve upon his laws, and invent ways which he has not clearly authorized for the conversion of the world and evangelization of mankind, he that sitteth in the heavens has laughed, and God has had them in derision. We know of no corruption of the human heart more prominently developed, than that which leads men to think more of the efficiency of their own inventions, than of what has resulted from the wisdom of God.

When the devil first tried his experiment in Eden, it resulted in the fall of man; when Cain undertook to coerce the conscience of his brother, it lead to bloodshed; when the sons of God tried the experiment of union with the daughters of men, it produced mighty men of renown, but eventuated in corruption, and provoked the deluge: when Sarah proposed a *modus operandi* for the accomplishment of God's promise, it produced a mocking Ishmael: when righteous Lot ventured to plead for a Zoar, in preference to the place which God had designated, his request was granted, but it resulted in disaster: when the king of Israel thought that to save Agag, and the best of the oxen and sheep, would be more charitable than to obey God, he was rejected from being king: when

Jonah preferred Tarsus to Nineveh, as the field of his labors, he went into the belly of hell: when the pious pharisees added their traditions to God's law, they made void his commandments, and rejected the counsel of God against themselves.—And it ever has been the case, and will always continue so, when men would be wiser than God, and, setting in the temple, assay to hurl his bolts, dispense his grace, enact, amend, or enforce his laws, or in any way supervise the affairs of his kingdom, the good Lord will assuredly mock them, and instead of their being permitted to improve the condition of the world, they shall find crime increasing fully in proportion to their inventions, so long as it remains true, that God's glory he will not give to another, nor his praise to graven images.

ORDINATION.

At the yearly meeting at Bethel, Delaware, on Monday after the second Sunday in September, brother Joseph Smart and wife, now residing at Wilmington, presented their letters of dismission from the church at Scott's Mountain, N. J., and were received into the Bethel church. Brother Smart having previously received a unanimous call to become pastor of that church, arrangements were made for his ordination, and as we are informed by brother John McCrone, the church ordained br. Smart to the work of the ministry, on the same day, and Elders C. Suydam, of N. J., and Thomas Barton, of London Tract, Pa., were witnesses of the ordination.

[FROM THE GOSHEN CLARION.] SCHOOL REFORM ON LONG ISLAND.

River Head, Suffolk co., Oct. 6, 1844.

MR. VAIL:—A Convention was recently held in this village upon the subject of popular education. A call for the meeting having been previously published by the County Superintendent of common schools, with an invitation to those who had objections to the present system to attend, in order to fairly discuss any question of general interest in relation to the important subject of education, Thomas Palmer, Esq., of Vermont, attended, and delivered a series of lectures. It was my privilege to be present in the evening, after the adjournment of Court, which was in session at the Court House, and heard Mr. P.'s second lecture, which was upon the subject of *moral culture*, which the gentleman labored to prove was by far the most important business of primary schools. To teach the sciences, the gentleman argued, without purifying the heart, and training the consciences of children, was to make them *all head and no heart*! it was to strengthen their capacity for vice. Mr. P. also presented some books, of which he was the author, laying down approved rules for drilling the hearts, consciences, affections, passions, &c., of the children, while learning them to read; also instructions for teaching them to understand the character and attributes of God, and how they might secure his love and approbation, his love and favor, and eventually enjoy his presence in the world to come. To a want of observing the rules which he recommended, he attributed the deplorable state of the morals of the community, the prevailing corruptions in politics and religion, which distinguish the present age.

At the close of the lecture, liberty was given to any gentleman present to address the Convention, when a stranger arose and inquired if it would be in order for him to make a few remarks. He was answered in the affirmative, and

invited forward to the stand. He said he had listened with much concern to the lecture with which they had been favored, and was happy to avail himself of the courtesy of the Convention; from the general sentiments of the lecture, however, he was compelled to dissent. Before entering upon a review of the lecture, he wished the Lecturer, or the Convention, to say whether the religion of the Bible was a pure revelation from God, which could only be taught by the Holy Ghost, or a mere human science? He paused a moment, but receiving no reply, continued. The gentleman, in his lecture, has laid down rules for cultivating the consciences of children in our schools, under the name of morality; this moral culture he had defined to embrace teaching children the knowledge of the true God, and his perfections, and how to secure his approbation and love, how to gain the road to heaven and shun the way to hell. The scriptures inform us, that "This is life eternal, that they may know thee, the true God, and Jesus Christ whom thou hast sent." If, then, the knowledge of the true God can be attained as lessons in grammar or other sciences, their eternal life may be secured mechanically, and the work of the Holy Ghost in regenerating the heart be dispensed with altogether. But how would this theory harmonize with such declarations of holy writ as the following: "Except a man be born again he cannot see the kingdom of God;" "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and that "No man knoweth the Father but the Son, and he to whomsoever the Son shall reveal him?" How very different this from the doctrine of the lecture, that any schoolmaster, by observing the rules laid down in the gentleman's primer, can reveal the Father, and make the little unregenerate pupils familiar with his divine attributes! But there was another view he wished to take of this theory: If the practicability of teaching religion as a science in our schools could be sustained, it must be remembered that our district schools are supported at a common expense—every dollar provided by law for educational purposes belongs to the people. If, then, religion be incorporated with the sciences, and taught in our common schools, the people must be taxed by law to support a religious establishment; it would then be necessary for our legislature to decide what religion should be taught. There is no kind of religion in which all the citizens of our country can agree; hence, to carry out the doctrine of the lecture, the constitutional religious rights of all dissenters must be invaded, and they must be legally robbed to support a religion in which they do not believe. If, for instance, the Catholic religion be adopted for our schools, the Protestants and others must be compelled to support it; or if the Protestant, or Jewish, or Pagan, or Mormon, still the same difficulty remains. And if it were possible for our legislature to adopt the true christian religion, and compel all dissenters therefrom to pay for its support, "God hates robbery for burnt offerings." That religion which is from God possesses a real intrinsic worth in itself—it will sustain itself against all the opposition of men, laws, or mobs, without legislative aid. To establish any form of religious instruction for our common schools, is to violate the principles of the constitution of our country, and prostrate the most sacred rights of man. No republican government under heaven has ever been able to exist where such establishments were maintained. Our fathers were driven from the European states by the persecution which followed similar legal religious establishments, and sought an asylum in the wilds of America; and the prevalence of the doctrine held in the lecture, had recently lit up the torch of persecution in a neighboring city, wrapping her buildings in flames, and drenching her streets in blood.

If any of the sects among us were ambitious for the prevalence of their sectarian doctrines, they already enjoyed all the liberty they could reasonably ask for. They could teach their creeds in their own schools, at their own expense, without invading the rights of others; beyond that they cannot go without violently imposing their creeds

upon others, and such an imposition could not fail to produce persecution and bloodshed.

J. Miller, Esq., then arose, and in a few very appropriate remarks, fully concurred in the views of the gentleman who had last spoken, and adverted in a most happy and eloquent manner to the history of former times and other nations.

Rev. Mr. Jenkins, of the Congregational Church, then arose, and apologized for not being prepared to speak—the subject had taken an unexpected turn, but he was decidedly opposed to all that had been said by the last two gentlemen. He believed that religion ought to be taught in our schools; that, so far from being prejudicial to our republican institutions, our institutions could not be preserved without it. No nation could exist without religion; religion must be taught, early taught, taught to the children, and very many parents were not capable of teaching it; it must, therefore, be taught in the schools. All the fault he had discovered in the lecture was, that the gentleman had not carried this subject far enough. It had been urged that our fathers fled from persecution to this country; it was true, and a purer band of christians and patriots never existed; yet these very fathers saw the necessity of teaching their religion to their children, and provided for teaching it in their schools.

The stranger rejoined: He had hoped that the question which he had stated to the meeting and to the lecturer, would have received some consideration; upon it hinged the whole controversy. If religion be a mere human science, it then properly belongs to our schools; and the framers of our constitution had erred in leaving it as a matter between God and every individual: but if the Convention would allow what the scriptures aver, that it is purely a revelation from God, "hidden from the wise and prudent and revealed unto babes," then the doctrine of the lecture and of the gentleman who had just spoken was very wrong. The gentleman (Mr. J.) contends that religion can be taught; and so thought, and so taught the ancient sects of the Pharisees and Scribes, they taught every man his brother, and neighbor, saying, "Know the Lord:" they could easily learn to tythe, rue, commin, and mint, and even to make long prayers, to fast, and give alms, &c., yet against what people had God denounced heavier woes? He was glad the Rev. gentleman had been so frank as to tell us that parents were not capable of thinking and acting for themselves in religious matters, and that it was on that account he plead for coercive measures. This was frank and honest; such was also the opinion of some of the first religionists in the world. Cain held the same doctrine,—he did not think Abel capable of thinking and acting for himself, and from his day to the present, there had been no lack of those who "have gone in the way of Cain, and run greedily after the error of Balaam." The Pope of Rome, and the British government, thought the people incompetent to judge for themselves in matters of religion—the Rev. gentleman stood not alone in his opinion. The first settlers of our country, too, the gentleman stated, attempted to teach their religion as a science, this was but too painfully demonstrated in history, but in what did this experiment result? Did it not result in the hanging of Quakers, drowning of witches, in the banishment of Roger Williams, and the imprisonment of others, who could not conscientiously adopt their creed? Ministers of the gospel were cruelly whipped, and lay whole days upon their backs under the broiling sun, with their feet in the stocks, for preaching what the established church called heresy; and this state of things is what the gentleman would revive in our common schools, and tax us to pay for our own degradation. The lecturer had not carried this subject far enough to suit the gentleman, How much further would he have him extend his range? He had reached the two extremes of heaven and hell. His scholastic drilling was to secure for the unregenerated children the love of God, and take them ultimately to heaven; and a want of it would sink them to hell! How the gentleman could have stretched beyond these bounds it would be difficult to say.

[Concluded in our next.]

POETRY.

FOR THE SIGNS OF THE TIMES.

"O! MAGNIFY THE LORD WITH ME, AND LET US EXALT HIS NAME TOGETHER." Psalm xxxiv. 3.

Come christian reader now with me
While I try to unfold to thee
From God's unerring word—
The way a sinner's led to see
His wretchedness and misery,
And hatred to the Lord.

And also of that heavenly plan
To seek and save rebellious man
From sin's destructive power.
To spread abroad the love of Him,
Who, though he never knew a sin,
His chosen people's bore.

Though God created man upright,
Yea, even holy in his sight,
Yet from that state he fell;
And he with all the human race
Without God's rich and sovereign grace
Surely must sink to hell.

But God before the world was form'd,
Or any human being born,
A sacrifice prepared.
For well he knew that man would fall
And break his just and holy law,
While ALL his guilt must share.

But "God the Father, God the Son,
And God the Spirit Three in One"
In counsel did agree
That when the time was fully come,
God should give up his only Son,
His people to redeem.

And this the blessed Jesus did,
While God in human form was hid,
And in our world he dwelt.
He trod the winepress all alone,
While of the people none were found
Who could afford him help.

O, think my soul on Jesus' love,
To leave his Father's throne above
On Calvary's cross to bleed!
To think, for sinners vile as I
The Lamb of God must groan and die—
Amazing love indeed!

Yet to such depths in sin we fell,
That though we're travelling down to hell,
We feel not we are lost:
And if we ever feel and see
Our wretchedness and misery,
'Tis by the Holy Ghost.

But if our state we thus have seen,
The language of our hearts has been,
O Lord, behold I'm vile;
I feel that if thou hadst been just
To mark my sins, I know I must
Have sunk beneath the trial.

But God leaves not his people thus,
To feel their sins, and then be lost,
But bids the sinner live,
Until by faith in Jesus' blood
He cries, My Father and my God,
Myself to thee I give.

O take possession of my heart,
Let not thy smiles from me depart
But keep me in the road,
Till I with all the ransom'd band
Shall reach that blissful, heavenly land,
My Jesus to behold.

I feel that if I reach that shore,
And enter the eternal door,
'Tis not by works I've done:
But 'tis through free and sovereign grace,
If ever I shall find a place,
Around the heavenly throne.

And when I think on love like this,
Which leads to such eternal bliss,
Lord at thy feet I'd fall,
And with the angelic hosts above,
With all who feel a Saviour's love,
Would "crown thee Lord of all."

JAMES MANSER, JR.

MARRIED.

In Walkill, near Bullville, on Saturday the 19th ult., by Elder G. Beebe, Mr. EDWIN UPTGROVE, to Miss MARY, daughter of John McEwen, all of Walkill.

OBITUARY.

ELDER GILBERT BEEBE,

Dear Sir:—At the request of sister Lydia Moore, I send you for publication the following account of the death of our beloved brother, Jesse Moore, who died at his residence in South Creek Township, Bradford co., Pa., on the 12th of September, 1844, in the 72 year of his age. In his death his family are left to experience the loss of an affectionate husband and parent. His beloved consort is truly widowed, having lost her eyesight some time since. The church of Christ will feel the loss, but sorrow ought to be mitigated by the consoling reflection that the unshaken confidence our deceased brother had long enjoyed in the compassionate Redeemer, was firm unto the end. On being asked if another physician should be called, he replied, The great Physician above is enough for me.

Brother Jesse Moore and Lydia his wife came from the county of Orange, in the state of New York, many years since, and then held the sentiments which they have ever since maintained as religionists, having first united with the Baptist church of Chemung, Tioga co., N. Y., whose minister at that time was Elder Roswell Goff, and some years since joined the Columbia and Wells church, Bradford co., Pa., and in the late seisms that have rent asunder those that appeared to be very friends, they were firmly united to those called Old School Baptists, and their cause. When ex-parte councils have set, (as one did in this place,) and condemned persons without their being heard in their defence, they looked on it and such like doings with abhorrence. His funeral was attended by a large and orderly assembly of people, who seemed to sympathize with his bereaved widow, and children, and grand children. Elder Joseph Beaman addressed the assembly from Revelation xiv. 13.

Yours, &c.,

DAVID GRISWOLD, JR.

BROTHER BEEBE:—The following acrostic, composed by br. Tapscott on the death of his sister, Mary Barkalow, is expressive, I doubt not, of some of the feelings of her aged husband, who is left in the decline of life to mourn the loss of an affectionate wife.

M y wife, my dear aged companion is gone,
A nd I left bereaved my loss to bemoan:
R eleased is my spouse from toils cares and pain,
Y et to weep for my loss I cannot refrain.

B less'd Jesus, who only my grief can assuage,
A nd me safely guide down the steep of old age,
R emember me, Saviour, in my lonely state,
K eep and prepare me to meet with my mate:
A nd when I with her shall be laid in the tomb,
(L ord Jesus, I feel that that time will be soon)—
O, then in bright glory again we shall meet,
W here Jesus we'll praise, and each other greet.

RECEIPTS.

Jonathan McInturf,	Va.	\$1 00
Elder David Lenox,	Mo.	6 00
" " for brother Jewett,		1 00
C. A. Meaders,	Mi.	6 00
Elder Eli Ashbrook,	O.	1 00
Deacon I. Sperry,	"	1 00
" " for br. Jewett,		2 00
A. Frisbie, Esq.,	Ia.	3 00
C. L. Thomas, Esq.,	Ga.	1 00
Cyrus Wright,	Ill.	5 00
Tustin More,	N. Y.	1 00
Warren Horton,	"	1 00
Mrs. Deborah Chamberlain,	Pa.	1 00
Total,		\$30 00

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder P. Hartwell, J. Bailey, J. Steward, J. Purington, J. Badger, D. Whitehouse, Wm. Eustice.
NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
MASSACHUSETTS.—David Cole, David Clark.
CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street.]
NEW JERSEY.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilnot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.
VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.
GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.
TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, J. Romaine, James Fisher, Wesley Spittler.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Robinson, George Ambrose, Samuel Henderhot, Christian Kaufman, B. Green, S. Williams; and brethren J. Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow, A. L. Holgate.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., NOVEMBER 15, 1844.

NO. 22.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

TERMS.—\$1.50 per annum : or if paid in advance, \$1.50. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

CORRESPONDING CIRCULAR.

The Messengers and other brethren meeting for mutual correspondence, with the Bethlehem ch'h, Prince Wm. co., Va., August 9th, 10th, & 11th, 1844, would respond to the expressions of love and fellowship from the Churches, Associations, and Meetings, whose correspondence we have received, whilst we would also extend expressions of love to all who love our Lord Jesus Christ in sincerity and truth.

BELOVED BRETHREN :—We recognize you as having obtained like precious faith with us, and as owning the same one Lord, although we have not in our meetings set up any formula, called articles of faith, by which to test your unity with us.—We hold it incumbent on the disciples of our Lord, to show forth their faith at all times ; and on all proper occasions to make an honest, unequivocal declaration of their views of the doctrine,

order, taught in the scriptures ; but setting up of these formulas of faith, of human composition, we think we have found by experience, to be productive of more evil than good. Whatever may have been the case in the commencement of the practice, these formulas have long since ceased to be a criterion of the faith of those who may publish or subscribe to them. In cases where an acknowledgement to certain articles of faith is made a test for membership, we have found that persons wishing to join, would acknowledge to them when read, of whom it would afterwards appear, that in doing it, they had no design of expressing thereby their own particular views of doctrine ; they wished to get into the church, and they made this acknowledgement as a mere form in joining. In the divisions of churches, we have seen each party claiming the constitution, with the articles of faith on which the church was constituted, though the parties differed in their views of doctrine and practice, as widely as the east is from the west. We have seen the same to be the case in associations.—Hence, also, we have heard letters read, headed with a certain profession of faith, when we had no reason to suppose that a majority of those from whom they came believed the doctrine therein expressed. We have therefore concluded that

the setting up and subscribing to articles of faith, is at the best, but a *showing of our faith without our works*, and we have been admonished by James rather to seek to *show our faith by our works*. James ii. 18. But we would not be understood hereby, as charging all churches and associations which have certain published articles of faith, with only showing their faith without their works.—We confidently believe that whilst many of our brethren still cling to formulas of faith, as important, they also conscientiously seek to *show their faith by their works*, and that their works satisfactorily prove the soundness of their faith. We mean only by our remarks to show what these formulas are in themselves ; that there is no dependence to be put on subscribing to them, as evidence of soundness of faith ; it is deceptive, having been used as a cloak to cover some of the most pernicious errors. We will ask your indulgence, brethren, whilst we attempt to describe some of those works which show, from the nature of them, that the faith of our Lord Jesus Christ is therein exercised. We do not understand James to mean by *works* in this case, a mere round of legal, or any other external duties. Faith is a fruit of the Spirit ; as it has its origin in life, it must therefore show its existence by corresponding action. Thus—

1st. Faith will so discover to us the holiness of God, as manifested in the law, as that contrasted with it, our hearts and every thing proceeding from us, appears turned to corruption and sin.—Hence, he that has faith will show it, not only by renouncing all claims to being righteous before God, through his own doings, but will also show that he has no confidence in his own heart, nor in any efforts of his, to secure his own acceptance with God ; or, in any way to procure the salvation of others. All boasting with him is excluded, and he shows by his self abasement, that he is, from day to day, a debtor to grace—an object of mercy.

2d. Faith leads us to a knowledge of God, as he has revealed himself in the scriptures, and in his works. It gives us such views of his entire independence in all his attributes—of the infinitude of his knowledge—his power and his sovereignty, as that we are made to feel that he who has given a just proportion to the water, and a right measure to the dust of the earth,—who has given to heaven its proper expansion, and to the mountains and hills their size and solidity, by his own independent knowledge and power—without needing any of those instruments of machinery, which man has to resort to, for accomplishing his puny works—can never depend on men, to direct

his Spirit in his operations, or to instruct him in any of his works, either of his providence or of grace,—that He, before whom *the nations are as a drop of the bucket, and are counted as the small dust of the balance*, (neither of which can make any perceivable difference,) yea, before whom *all the nations are as nothing, and counted to him less than nothing* ; and who *taketh up the isles as a very little thing*, rolls on his own decrees, and carries out his own glorious purposes, unaided or undirected by any of the contrivings or efforts of men ; and unobstructed by any of the commotions among the nations, or by any opposition which sin, earth, or hell, can array against him. (See Isa. xl. 12.) Must not such a belief in God, lead us to sink into insignificance before him, to be humble under his afflicting hand—to go forward in what he has showed us to be the path of duty, confident of his bearing us through—and to show a like confidence in him, amid reproaches and persecutions,—to rely alone on him to accomplish his own promises concerning Zion, and the salvation of his people ; and to show this reliance by a strict subjection and conformity to the ordinances of his appointment ?

3d. Faith apprehends in the Lord Jesus Christ the only way of salvation, such *fullness of grace, of wisdom, righteousness, sanctification, and redemption*, that we are constrained to believe that neither our unworthiness nor our ignorance, our want of conformity to the law, our awful corruption, nor our having incurred the curse of the law by sin, can obstruct our entire and everlasting salvation in and through him. Hence, it will show itself by our going, in all our straits, to the throne of grace in his name, *to obtain mercy and find grace to help* ; and by our hope in God, of our acceptance with him in Christ. If we are preachers it will lead us to know and speak of nothing as the means of grace, or way of salvation, but Christ and him crucified—to proclaim his fulness to be just such as meets the whole case of the poor, perishing sinner—and that the stripped, condemned, broken-hearted sinner, is just the object for which the grace of God has made such rich provision in Christ. If not preachers, this faith will still lead us according to our station, and ability, to bear our testimony to the truth, that salvation is found alone in Christ, and to the fulness, freeness, and holy nature of that salvation.

4th. Faith apprehends the Lord Jesus Christ as the only King in Zion, and head of the church—as the alone High Priest of our profession, and as the fore-appointed Prophet, to declare God unto men. Hence, it will lead us to honor him as the Head and Lord of the church, not only by obser-

ving the ordinances and order of the church, as he appointed them, but also in being governed in our lives, by all those instructions and exhortations which he has addressed to his people in the New Testament—consequently, among other things, we should regard that *new command* which he gave his disciples, *to love one another, as he had loved them*, and show this delight by our frequent intercourse and communion with brethren, by seeking to know of each other's welfare, and to encourage each other by an intercourse through correspondence, where more intimate communion cannot be enjoyed—by shunning the communion of others, that we may be separated to the fellowship of brethren, by shunning in our whole deportment, such things as would tend to bring reproach upon our profession, and wound the feelings and mar the fellowship of our brethren. This faith will lead us to honor Christ as the High Priest of God's appointment, by resting upon no other plea than that founded on his sacrifice, and turning alone to his intercession; discountenancing all intermediate intercessors. And, brethren, whilst others may boast of their great success, through the multitude and public display of their prayers, we may sing:—

"Our cause can never, never fail—
For Jesus pleads and must prevail."

Again,—This faith will show itself by our going to Christ and to his word, (not to men,) to be taught of God and his will; and by our having such childlike confidence in his divine teaching, as that in the face of whatever persecution or reproach may arise, we will receive, profess, and adhere to what he has declared in the scriptures of God, and of his will and purpose.

5th. Faith leads us to understand, from the revelations and operations of the Holy Ghost, that he is God; that he alone can quicken the sinner, and give efficacy upon the heart to the word of his grace; hence that the work of quickening or regenerating, or imparting the principle of spiritual life to the soul, is his sovereign and independent act, as well as the applying the word of the gospel so as to lead the quickened sinners to the knowledge of the truth as it is in Jesus; hence, also, that those who receive Christ by faith, are *born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*. In like manner by faith we understand that the impartation of the word of wisdom and of knowledge, and of the various gifts in the church, is what the same Spirit worketh according to his own sovereign will.—1 Cor. xii. 11. Hence, where we are led by faith we shall countenance nothing as gifts in the church but such as bear the evidence of being given by the Holy Ghost, and those which bear this mark we shall honor. We shall also discountenance every scheme of men to manufacture gifts for the ministry, or to give efficiency to those which the Holy Ghost has imparted. Faith also leads us to wait the will of the Holy Ghost to regenerate sinners, and to bring them into the liberty of the gospel, and not to anticipate his special work, by raising excitements, or by other means. It of

course leads us to guard against admitting any to the ordinances of the gospel, and fellowship of the church, before they give evidence of being fitted for a place in God's house, by being born of God, or by the *Spirit of God's Son having been sent forth in their hearts, crying, Abba, Father*.

Thus, brethren, having named some of those works which living faith produces, we would ask you in a spirit of brotherly kindness, whether those in whom you discover these works will need to subscribe to a particular formula of faith, before you will be constrained to acknowledge them as brethren, or be justified in so acknowledging them? And whether the professing of a certain form of faith, by those who have not these works, will give you true fellowship for them as brethren?

Brethren, are such works necessary to show forth a living faith? How important, then, that we should seek to maintain them. We might have contrasted the works produced by these popular systems with these works of faith, but the length of our letter forbids; suffice it to say, that works, the opposite of these, evince a want of that faith which *stands in the power of God*.

Our meeting has been pleasant, and we think we feel truly thankful to our heavenly Father, for having put it into the hearts of so good a number of brethren, both preachers and others, from a distance, to meet with us in correspondence, and for having brought them on their way in safety, so that we have been refreshed, both by their presence and by the messages of love which they brought from the churches, associations, &c., from whence they came, as well as by the precious gospel as preached by those who labor in word and doctrine. May the Lord return them to their places in safety, and own and bless their labors, in whatever sphere and place they may be called to labor in his service. Our sister church called Occoquan, Prince Wm. county, having invited a meeting for correspondence to be held with them, to begin on Friday before the second Lord's day in August, 1845, we, therefore, hereby approve of said meeting being held with them, and cordially unite with them, in inviting our brethren to attend the meeting, and Old School Churches, Associations, and other meetings, to correspond with our churches, through said meeting, by letters and messengers.

R. C. LEACHMAN, *Mod.*

JOHN CLARK, *Clerk.*

Communications.

FOR THE SIGNS OF THE TIMES.

Frankfort, O., Oct. 16, 1844.

DEAR BROTHER BEEBE:—I have been a constant reader of your valuable paper almost from the commencement of the same: I call it valuable, because it contains and supports truth, and exposes error and delusion; and I hope it will continue to do so, and that our brethren will not grow weary in well doing. I am rather of the opinion, from the present signs of the times, that the final contest of the two powers, (viz: christian and

anti-christian,) will ere long come to a final issue; and I think it is the duty of every true and faithful soldier of Christ, to stand firm at his post; as truth eventually must and will prevail over error and delusion. I am inclined also to think that the old mother of harlots, has produced nearly all her progeny; and the beast of many colors, or names, has about filled up her measure of iniquity, and the wrath of God will soon be poured out upon Babylon, who has caused all nations to be drunk with the wine of her fornication. What leads me to believe the time is near at hand, is, I discover, (in our section of country,) the whole effort system appears to be paralyzed, and you know when that is the case, their spirits will soon fail them, as popularity and numbers are the only hope of success with them, and the only test of right and wrong. So I would exhort my brethren not to be discouraged, but to fight on like valiant soldiers of the cross—fight for the truth and nothing else. We have a faithful Captain at our head, who fought all the battles of his saints, and conquered when he died and rose again. Our enemies are all conquered, and he has promised us that we shall come off conquerors, and more than conquerors through him that loved us and gave himself for us. Great and precious promises are left for the faithful children of God. Look up then, ye fearful saints, the storms you so much dread, shall fall with blessings on your head.—Many are the afflictions of the righteous, but the Lord has promised to deliver them out of them all.

We have a prize to win,
From the powers of death and sin—
Won by our Lord and Saviour,
For all the sons of God.

* * * * *
"Without money, without merit,
All the sons of God inherit.

Not of works, but of grace,
Abounding through the Son,
To all his chosen race,
The Prize for them hath won."

We see at the present day, the two contending powers; one contending for moral suasion, moral power, free agency, moral agency, &c. &c., whilst the other contends for nothing but free and sovereign grace, in the salvation of any, and of every poor sinner: one works from motive, the other from principle: one works for life, the other from life; the one compares spiritual things with natural things, the other, spiritual things with spiritual. There is no medium between right and wrong, or between works and grace, that I can discover. We read that all men are dead in trespasses and sins, by nature, and all are under the curse of the law, justly condemned to death, under the righteous law of God. But, brethren, although these are undeniable facts, that the whole human family lays passive in the hands of an All-wise Creator, and that they have neither power to will or to do of themselves, and that salvation is wholly of the Lord; and, though we may have faith to believe all this, yea, even faith to remove mountains, and lack an abiding sense of these

truths, and a revelation of the love of God shed abroad in our hearts, it will profit us nothing without charity, we shall be like sounding brass or a tinkling symbol. The apostle Paul, as a wise master builder, has laid the foundation,—and no other foundation can be laid than that which is laid, which is Christ Jesus; but let every man take heed how he buildeth thereon. The building is to be composed of lively stones—it is God's building—a spiritual house, cemented together. It is compared to a city set upon a hill, that cannot be hid; the light of the world, the salt of the earth, &c. A most glorious description this, of the city of our God. But, brethren, can any of us say that in truth, and indeed, we answer to this description? I fear we cannot; I know for one, I cannot. Now we know, however, we Old Baptists may boast of some principles, or doctrine, yet we are told, that faith without works is dead; however orthodox in faith we may be, yet the tree is only known by its fruit; if the fruit is that which the word of God justifies, then we shall have peace with God, and joy in the Holy Ghost. Our Lord and Saviour admonished his disciples to be ready, looking and waiting for their Lord when he shall come: "Blessed is that servant, whom his Lord, when he cometh, shall find so doing," &c.

I have neither time or space to write any more at present: I would only say in conclusion, that I always feel myself so incompetent and unfit to attempt to speak or write any thing in behalf of the cause of Christ and the truth, that I scarcely ever can bring my mind to the conclusion that it would be in any way profitable to any body, for me to do so, therefore I have declined almost altogether.

I remain yours affectionately in the bonds of truth,

ISAAC SPERRY.

FOR THE SIGNS OF THE TIMES.

Cass county, Ill., Oct. 7, 1844.

BROTHER BEEBE:—Although personally a stranger to you, I wish to give you some of the reasons why I am an Old School Baptist. I assure you I was not led traditionally into this faith, for I was born an arminian, and raised traditionally a Methodist; neither heard I more than three Baptist sermons until I was 21 years of age. Indeed, all my prejudices were enlisted against the Baptists and their doctrine, although I was ignorant of what their doctrine was. As far back as I can trace, or have any knowledge, I am the first of all my relatives by blood, that has ever been called by the Baptist name. The first sermon I ever heard understandingly, was by a man whose name was Richard Gardner. This was the first preacher I ever heard declare that sinners are by nature dead in sin; and it seemed to me that this sentiment was something new. It seemed, however, to rest upon my mind that it was true, and that that was really my situation. This caused me much trouble and distress of mind. Some time after this, a Baptist woman, who had a Meth-

odist husband, died; and while committing her body to the grave, it was plainly presented to my mind, that she was gone to rest; but what thought I, is to be my awful situation, when, like her, I shall be called to try the reality of another world? At this moment I was filled with such awful sensations as caused me to tremble. I felt myself to be in a lost and condemned state, before a holy and just God. From that time, for about six months, I tried all my efforts, prayers and tears, to commend myself to the favor of God; but like the woman mentioned in the gospel, I was nothing better, but grew worse. The things of this world lost their interest with me, a wife and three or four little children appeared no longer a solace to my mind. Retirement to some secret place in the forest became more satisfactory to me than any other place. I could look upon every thing in nature as being better than myself. I had sinned against a holy God, not only in practice, but I saw and felt that I possessed a fountain of sin and uncleanness within me, which, like the troubled ocean, was continually casting up mire and dirt.

At length the dreaded time seemed to have come, for me to receive my just demerit. I saw the sun go down, but never expected to see it rise again: I saw the justice of God in my condemnation; but I could see no way that Justice could be satisfied, if I were saved. In this dreadful extremity, and laying prostrate before the Lord, with nothing to plead but the mercy of God, Jesus Christ was presented to my view as a Saviour, and I was enabled to see how God could be just, and the Saviour of such a sinner as I.—Here I saw that my salvation was effected through what Christ had done, and not by what I had or could do. I now understood what faith, hope, and love were. At this time I was made experimentally to understand, and from my heart to love the doctrine of grace and the people of God, which I had despised and hated.

These are a sketch of the reasons why I am a Baptist; the Lord has made me so. My limits forbid that I should enlarge at this time. If you think the above worthy a place in the Signs, you are at liberty to insert it.

Yours in gospel bonds,

CYRUS WRIGHT.

FOR THE SIGNS OF THE TIMES.

Oxford, Mi., Sept. 11, 1844.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. "And the gospel must first be published among all nations." Mark xiii. 10. Read Matt. xxiv, through Mark xiii, through Luke xxiii, and you will discover that the end spoken of in Matthew xxiv. 14, is not the end of the world, (as the missionaries, or some of them, assert,) but the destruction of Jerusalem, &c., "Wo to them that are with child, and them that give suck in those days." Why? because those with child and they that give suck cannot get away from their enemies,

the Romans; "but pray ye that your flight be not in the winter time, nor on the sabbath day." Why? because if in the winter time you cannot escape with your wives and children, &c. Why not on the sabbath day? Because it was unlawful to travel on the Sabbath day.

But the object I had in view principally, was to say something about the gospel. There is a people that are talking about carrying the gospel to the heathen. What is the gospel? Paul says it is the power of God unto salvation. Rom. i. 16.—Jesus Christ is the power of God and the wisdom of God. The gospel of God is that over which we have no control: "Go ye into all the world, and preach the gospel to every creature." Mark xvi. 15. "For I determined not to know any thing among you, save Jesus Christ and him crucified." Did Paul know the gospel? did he preach the gospel? He surely preached Jesus.—And you speak of taking up a collection in order to be able to carry the gospel to the heathen, then the current of salvation is governed by money, for if you get money enough you carry it to the heathen, if not, the poor heathen are lost, their salvation depends on your success in collecting. It is called the gospel of the Kingdom; it is called the gospel of the grace of God; it is called the gospel of God; it is called the gospel of salvation; also, the gospel of peace.

Dear reader, has this gospel come to you in power? Have you the faith of the gospel? have you the fellowship of the gospel? have you the hope of the gospel? if so, you must live as becometh the gospel; and the ministers of Jesus have the everlasting gospel to preach, which is like food to the hungry, drink to the thirsty, clothing to the naked, strength to the weak, and peace to the troubled. Brethren in South Alabama, I trust I have been engaged for you since I saw your situation, but keep in mind, "He that keepeth Israel does not sleep nor slumber."

I have merely dropped these lines to fulfil my promise to you which I made when I was with you last spring, I formed an acquaintance with a great many of you, and may the great Head of the church smile upon and guide you into all peace.

E. A. MEADERS.

FOR THE SIGNS OF THE TIMES.

Hamilton, Ohio, Oct. 16, 1844.

DEAR BROTHER BEEBE:—It will doubtless be remembered by the readers of the "Signs of the Times," that some time last Spring, I gave notice that Elder Wilson Thompson was about compiling and publishing a Hymn Book, for the use of the Old School Regular Baptists, and that if they were completed according to contract, they would be ready for delivery about the time of holding our western Associations, &c. It now becomes my duty, and it is the request of Elder T., that I should let the brethren know the cause of delay, which has occasioned so great a disappointment both to them and us. The printing of the book

was undertaken by the proprietors of a political newspaper in Cincinnati, where they issue a daily, a tri-weekly, and a weekly newspaper from the same office, while politics or political subjects was the all absorbing theme of all in the office, especially at this stage of the political canvass; and then to add to the delay of the book, their *steam power press broke several times*, and as the hymn book was of minor consideration, a mere cypher in the estimation of worldly minded men, especially at a season when the political fever was raging at its very highest, it of course fell in the back ground, and was laid on the shelf to be attended to at a more convenient season—between meals as it were: consequently, the mechanical work was not as complete as to the *signatures and registering*, as it otherwise would have been under different circumstances. And then to add to the further procrastination of the work, the book binder died on the very day that they had promised to deliver 100 books at the Miami Association, (on Friday, Sept. 8.) These things, among many other circumstances, over which we had no control, operated seriously against the progress of the work; and such, my brother, is the lot of humanity to be subject to disappointment; hence it may well be said there is no perfection here below, nor any thing certain in the promises and faithfulness of men.

And now, my brother, permit me to make a few remarks with regard to the subject matter or substance of the book itself, (aside from the few imperfections in the mechanical work therein,) and then I am done for the present, (except the advertisement.)

According to my weak judgement, and all I can learn of the opinion of others on the subject, I certainly do consider this hymn book of Eld. T.'s a valuable selection, a work that cannot fail to be well received by all lovers of truth among the Old School Baptists; I mean those who are tenacious for, and lovers of the doctrine of God's sovereign and distinguishing grace: and in this book they will find about 90 hymns of brother Thompson's composition, and 9 which he has altered essentially, which hymns I much admire, and the more I sing them, the better I like them; "like pure gold, the more they are rubbed the brighter they shine." Considering the great disadvantage under which we labored in consequence of Elder T.'s ministerial engagements with several churches, which caused his absence so much, that the selection and compiling of the book was done by piecemeals, at intervals, I think it is about as perfect and free from the objection of arminianism as can well be put together. And now, as one general answer to the numerous letters from brethren and clerks of churches, I would inform them that the books are ready for sale; and it is Elder T.'s request that Elder Beebe place a notice on the last page of the "Signs," informing the brethren where the books are to be had, viz: *Thomas H. Minor & Co., Wholesale Grocery Merchants, corner of Main and Columbia streets, Cincinnati, Ohio*, are appointed agents to sell the book for cash, so that

brethren residing at a distance can send by their merchants going to Cincinnati. Price in common binding, 50 cents; extra bound, 62 and a half cts.; bound with flaps and gilt edges, 75 cents.

Yours, &c.,

I. T. SAUNDERS.

EDITORIAL.

New Vernon, Nov. 15, 1844.

OPERATION OF THE PRUSSIAN SCHOOL LAWS IN NEW YORK CITY.—We have just read a report of D. Meredith Reese, County Superintendent of Common Schools, for the city and county of New York: it is a lengthy document, filling nearly three closely printed columns of one of the city papers. The Superintendent labors hard and *confusedly* to show that the present Prussian school laws of our state, require that the Bible, without note or comment, *in some version*, either Catholic or Protestant, shall be read in the Common Schools of the city. Thirty-three of the city schools, according to the report, have decided that the Bible is a *religious sectarian Book*, within the meaning of the law, which prohibits the use of religious sectarian books in the common schools of the state, on pain of forfeiture of any portion of the school funds; while the other schools in the city have determined, and have the concurrence of the State Superintendent in the decision, that the Bible, without note or comment, is not a religious sectarian book, within the meaning of the law, and some of the latter description of schools have ordered the reading of a portion of the Protestant Bible daily in their schools, and some portions of the Douay bibles, and others have ordered that the Protestant and Douay bibles shall be alternately read to their schools.

Mr. Reese reports that some families have taken their children out of those schools where no Bible is read, because they cannot conscientiously patronise schools where the Supreme Being is not formally acknowledged, and that their consciences are worthy of as much regard as the other party who are making so much outcry about conscience. Whether those scrupulous parents have also determined to patronise no tailors, shoemakers, blacksmiths, bakers, or merchants, who do not read a portion of *some Bible* in their shops or stores daily, or not, Mr. Reese saith not. But, unless it be established by some valid authority that religion is a science, they might with as much propriety desire a law requiring the scriptures to be read by every mechanic, merchant, and grocer, as in every school.

We are strongly reminded of those to whom Isaiah the prophet of the God of Israel, said; "Behold ye fast for strife and debate, and to smite with the fist of wickedness." Isa. lviii. 3. How many do we find who are ready to worship the Bible, to deify the book, who hate its testimony, reject its precepts, and make war with all who are governed by its instructions. But so it is; those sticklers for reading the Bible in the schools, would be

willing that all who conscientiously object to this prostitution of the scriptures, should be compelled by taxes to support their peculiar doctrines of *school and state religion*. Why can they not read the Bible to their children at home, or in their churches, Sunday schools, and elsewhere, without attempting to coerce the consciences of others, and to compel them to be taxed to support what they honestly believe to be *abomination to the Lord*? Does God love robbery for burnt offering? Will he be pleased to see the Native American Party (so called) rob those who dissent from their fanaticism, to cause his word to be incorporated with state policy, through the medium of the common schools? "Be not deceived, God is not mocked."

The language of this Prussian functionary, is rather too imperious to conciliate the discordant elements which are engaged upon the school question in the city, or in the country. The following extracts are a sample.

"The county superintendent forbears to urge the considerations which render this whole subject one of paramount importance, in view of our obligations to the thousands of children whose education has been entrusted to our supervision, and all of whom we are responsible to train up with reference to their social and civil relations of future citizenship. Nor will he presume to do more than allude to the bearings which this single question, of Bible or no Bible in the schools, has upon the object and aims of those enlightened statesmen and philanthropists who founded and cherished our noble system of popular education, involving as do these objects and aims the hopes of the rising generation and the destinies of our common country."

But he cannot withhold from the board the fact, brought directly under his notice, that there are many parents who have removed their children from single schools for no other reason than their conscientious objections to the exclusion of the Bible. Many more are withheld from the ward schools for the same reason, that where the Bible is excluded, there is no moral acknowledgement of the Creator. While in more than one of our schools there are large numbers of scholars whose parents await the action, which they have been encouraged to hope will shortly be taken, to introduce some recognition of the Bible into the schools, according to law.

In this state of facts, are not the consciences of such parents to be regarded, even by those who are indifferent or hostile to the Bible, while they are ever clamoring for their own 'liberty of conscience,' as though they possessed a monopoly of this plea? Especially when it is remembered that a large majority of our citizens, constituting indeed the great body of the population of this city and county, regard 'liberty to read the Bible and in the schools too,' as the most sacred of their rights of conscience—a right which, for themselves and their children, they will never relinquish but with life.

The numerous schools of the Public School Society, with all their primary schools, numbering together over a hundred, most of the corporate schools, and many of the ward schools, are all regularly opened daily by reading a portion of the Holy Scriptures without note or comment, nor so far as I can discover, has any other improvement been made in the other ward schools over those of the Public School Society, except this proscription of the Bible as a sectarian book. And can it be possible that the 'new system,' as it has been called, with all its machinery of popular elections, in-

spectors, and trustees, and its immense public cost, involving so onerous taxation, is to develop other improvement, and result in no better reform, than to build new school houses for the single purpose of prohibiting the Bible, 'without note or comment,' from being read in the schools? Depend upon it, the voice of the people of this city and county will presently make itself heard in the councils of our State, unless we speedily produce other and better results from the enormous expenditures which our tax-paying citizens already find so intolerable. Even should this war against the Bible succeed in obtaining a victory over all our schools, and should the prohibited book be driven into perpetual exile, and our 40,000 children be trained up without being contaminated by hearing the 'sectarian' Word of God, and thereby approximate to heathenism, still it remains to be seen whether all this will be deemed an equivalent for the vast expenses we are incurring by the fearful experiment.

But, as has already been shown, the language of the present law, while it prohibits sectarian instruction in any of the schools; yet, in express terms, protects the Bible from being so regarded.

Hence with this war of proscription against the Bible, your county superintendent has no fellowship, believing it to be in direct contravention of the law, which he is sworn to sustain. The 12th section of the act of 1844, the vote of the Board of Education, and the authoritative decision of the State superintendent, all alike declare that the reading of the Bible in the schools is not 'religious sectarian instruction,' in the sense of the law. It is against this dogma, first propagated and acted upon in the 14th ward, and since followed up in the 1st, 4th, 6th, 11th, and 12th wards, that I am inflexibly and unalterably opposed; and in calling the attention of the Board of Education to the correction of this flagrant error, in the practical working of the 'new system,' I do but show my anxiety to 'point out defects and suggest the remedy,' as I am required to do by law, in discharging the duties of my office.

It affords me very strong confirmation of the propriety of my opinions and course in this regard, to find myself sustained by the venerable Secretary of State, the legally constituted head of the department of Common Schools for the State of New York, in the following decisions, viz:

1st. The Bible, without note or comment, is not, nor can it be in any point of view regarded as a 'religious sectarian' book.

2d. The exclusion of the Bible from any of the public schools by commissioners, inspectors, or trustees, solely on the ground of its being sectarian, is unjustifiable and illegal.

3d. The 12th section of the act of 1844 prohibits any exclusion of the ordinarily received and authorized versions of the Scriptures, without note or comment, either Catholic or Protestant, on the ground of sectarianism, or otherwise."

Truly the clouds of war are thickening darkly around us. This executor of the Prussian school laws, tells us officially, that his legions are ready to force their religious drilling upon our schools, and compel the people to pay the expense of it, or to die in the attempt! While others there are among our citizens, and not a few, who will not be compelled to support public schools for teaching religion, under any pretence whatever, while the vital fluid circulates freely from their hearts through their veins. No; rather than wear that chain, however much it may be gilded, they will part with all their blood. Already have they been called to bear the jeers and reproaches of bigoted

demagogues, but this has only served to nerve them with stronger determination to resist the deceitful workings of the usurping foe, and led them more deeply to feel, the more sensibly to realize, and the more gratefully to acknowledge the favor of heaven, in granting them the inestimable blessing of constitutional rights, civil, social, and religious, which no menacing of the enemy, or thunder of persecution, shall be able to deprive them of.

While Christians generally do not object to the Bible being read in schools, provided all who are directly or indirectly concerned in such schools desire it, and while they desire that it may be more read and much better understood; they will no sooner be dictated by human coercive power, to read it, or to pay for its being read, than they will suffer themselves to be dictated when, and where, and how to pray. Cain had as unquestionable a right to force his religious dogmas on Abel, as the Prussian officers of the state of New York have to enforce their religious views upon their fellow men. The Superintendent's plea for the consciences of those who have withdrawn their children from those schools where the Bible is not read as a religious rite, by which they pretend a formal acknowledgement of the Creator, reminds us of the plea of the puritans, for robbing the Indians of their lands. First they "Resolved, The earth and all the fulness thereof belongeth to the Lord."

"2d. Resolved, The Lord has given the earth to be a possession to the saints." And

"3d. Resolved, WE are the saints!"

The resolutions covered the whole ground, the natives were ejected, and the saints possessed the earth.

As citizens, the consciences of those seceders from the schools where the Bible is not read, are entitled to as much consideration as those of others; but to no more. And when they are called upon to support a system of religion in which they do not believe, then let them have all the redress which now we ask.

The experiment of forcing even the Bible upon the public schools, has been woefully tried in a neighboring city, within the brief space of a few short months, and if we would repeat the experiment, should we not expect the same results?

After all, is there not a more excellent way to settle this exciting difficulty, than that of legislative power, which must inevitably light the fires of religious intolerance? It is said, a large portion of the people desire that their children shall hear the Bible read. This is, so far, very commendable; but who so suitable to read it to them as their parents? But it is further urged, "they wish the Bible read to their children in schools." Let them then provide schools for that purpose, and none shall molest or make them afraid.

But they further wish, and claim as a conscientious right—as a right which Mr. Reese recognizes as just and equitable, that those who differ with them conscientiously upon the propriety of this measure, shall be taxed, and by fines and penalties, be compelled to support public schools for

that purpose. Ah, here is the rub; their consciences cannot be satisfied to award to others what they claim for themselves. One of two things must be done, or the day of trouble is at hand; either all schools, supported at the common expense of all the people, must be abolished, or the schools must be restricted to the proper and appropriate use of schools, namely, to literary pursuits. If we have religionists among us whose religion can be taught, every man to his neighbor, and every man to his brother, pupil, son or daughter, if they desire it, let them establish such schools as will suit them, and let them be sustained at their expense, and none will demur: but let those who possess that religion which is a pure revelation from God, and which cannot be taught in any school, academy, or college, or by any other being in heaven or earth, but by the Holy Ghost, be also at liberty to withhold their support from such schools as do not suit them. Is this unreasonable? Is this anti-scriptural or anti-republican? It is well known that the same men who formed the Protestant Association, professedly for the purpose of combating the papal heresy, and who now stand as godfather to the "Native American Party," (so called,) and who are also, under the base and hypocritical pretence of sanctifying the sabbath, (not by observing the law of God, but their own traditions,) trying by all their sly, artful, insidious, and abominable deception, to beguile the Congress of these United States, and every legislature within its circumference, to legislate upon the laws of God; and thus, while pretending to eschew the doctrine of church and state, are earnestly and with all their might endeavoring to bring about a connection of school and state, of law and religion, and of religion and science, which shall be in this country what state church religion is in the most hierarchal and despotic nations under heaven.

"LORD'S DAY CONVENTION."

We have noticed a Circular in some of our exchange papers, calling upon all the friends of the Sabbath, to attend a great National Convention of Delegates from all parts of the United States, to be held in Baltimore on the 27th inst. The ostensible object of this meeting is to take such measures as in the judgement of the Convention, will be calculated to secure a more rigid observance of the first day of each week, as a sabbath, and to prevent what they conceive to be a desecration of that day. Several Conventions of a national character, and for a similar purpose, have been held within the last year; one in Baltimore, another at Saratoga, but this is to be the great "monster meeting."

It is well known, that from the foundation of our constitutional government, the right to dictate for the citizens of this country, how, and in what manner, and at what times, they should observe religious rites and ceremonies, and especially the appropriation of time for a sabbath for annual festivals, fasts, &c., has been claimed by a religious aristocracy, to whom our legislatures have paid very respectful deference. Since the propo-

sition by Ezra S. Ely, D. D., to get up a religious party in politics, and more particularly since the very zealous but unsuccessful efforts of modern Pharisees, to procure from Congress a law to stop the United States Mail on the first day of the week, an under current has been constantly wearing away the constitutional foundations of our civil and religious rights. What could not be effected by the first experiment, when petitions came pouring down upon Congress like an avalanche, and by some secret power were made to break forth simultaneously from every nook and corner of our habitable territories, the most prominent workers in the farce have been laboring indefatigably to accomplish the same thing by other means. First, by manufacturing *public opinion* in favor of the project; this they could do, and this they have done to some considerable extent through their Sunday Schools, Tracts, Missionary Agents, &c. But with such restless spirits as moved them, they could not wait for such agents to grind out a sufficient quantity of public opinion, to subvert our liberties, and prostrate the equal rights of those who honestly differ from them. A secret alliance was entered into at an early period between our clerical lords and the officers of the Post Office Department, and ere the people were aware, the mail of the United States was actually stopped on many important post routes, by Mr. Granger; & from that gentleman's administration of the department, the work has been progressing secretly hitherto; but now, as will be seen by the subjoined extract from the minutes of the Convention at Saratoga, the present incumbent of that office has admitted the alliance, and pledged his *obsequious* co-operation, so far as may be compatible with official duties, and looks forward exultingly to the time, not far in the distance, when *public opinion*, alias, public sentiment, shall control this subject.

The following extract from the minutes of the Convention is made from a New York paper:—

"THE POST MASTER GENERAL, in a letter read to the Convention, by Chancellor Walworth, expressed his full conviction, that 'the principles of free government are inseparably connected with the principles of the Christian Religion,' his firm persuasion 'that our Free Institutions cannot survive the desecration of Religion and Morals,' his cordial assurance 'that every exertion compatible with public and official duty will be made by him to elevate the standard of both,' and his belief, that 'the time is approaching when public sentiment will control this subject favorably.'"

In the above extract, Mr. Wickliffe, as one of the Cabinet of the government of the United States, decides that the principles of free government, (which ours professes to be,) are inseparably connected with the principles of the Christian Religion! The framers of our Constitution took great pains to draw the line legibly between our government and the christian and all other kinds of religion; from an irresistible conviction that such an unhallowed union would jeopardize and ruin both. Hence, to Cæsar they awarded the things of Cæsar, and to God the things of God: taking good care that nothing in the constitution should be justly liable to any such construction as

the priests and the pliant executive officer have given it. All that pertains to human rights, was secured to every citizen by the Constitution, while all that pertains to religion was left where God had placed it, "between each citizen and his God." In attempting to justify the massacre of the papists in Philadelphia, by the mad fanatics of the Protestant Association, the late Col. Stone averred that ours is a Protestant government, that Protestants first colonized it, and bled in defence of it. But this is not true in point of fact.—Maryland, at least, was first settled by Catholics, and the other colonies were settled indiscriminately, by Protestants, Catholics, Baptists, Quakers, and Jews, and many of the patriots of the revolutionary war were of the same description of persons. Among the signers of the Declaration of American Independence, we find a CARROLL (who was a Catholic,) a JEFFERSON, a FRANKLIN and a host of others who were far enough away from Protestantism. Their religion was a matter between themselves and their Maker; they neither wished, Cain like, to force it on others, nor to be compelled to subscribe to creeds which others might feel partial to.

In a subsequent number we will give our views upon the subject of Sabbath Days, &c. Meantime, we will propose for the consideration of the Mammoth Convention, (to be held at Baltimore on the 27th,) the following queries, viz:

1. Were the human family, or any portion of them, required to observe a Sabbath day before the days of Moses? If so, in what part of the Bible is the requisition recorded?
2. Was the Sabbath enjoined by Moses, binding on any other nation than that to which Moses delivered it? If so, where is the testimony recorded?
3. Was the Sabbath as enjoined on Israel, God's sign between him and that particular people? If so, what did that sign signify?
4. Was the Sabbath to be a sign to the Gentiles? If so, of what was it significant to them?
5. Is the Sabbath which the Convention desires to establish in this country, based upon the law of the fourth commandment, as given to Israel? If so, where is the authority found for a First Day Sabbath?
6. If the Convention are of opinion that the First Day has been substituted in place of the Seventh Day, will they please inform us, When, where, and by whom?
7. If there be a first day Sabbath enjoined on Jews or Gentiles, in the Old or New Testament, the Convention is requested to name the chapter and verse containing such injunction.
8. Israel, to whom the institution of the seventh day Sabbath was given, where frequently chastised for sabbath breaking: Why is there no mention made in the scriptures of the Sabbath's being broken by the Gentiles, either before the flood, or after the advent of the Son of God?
9. If Christ, in his flesh, abolished the law of commandments, which were written and engraved on tables of stone, and blotted out the hand writing of ordinances which were against us, (or

which proscribed the Gentiles,) so that we are at liberty to suffer any man to judge or dictate to us in meat, or drink, or holy days, or new moons, or Sabbath days? See Eph. ii. 15; Col. ii. 14—16, & 2 Cor. iii. 7 & 11. Was the seventh day Sabbath among the commandments on tables of stone, which were done away? If so, what right has the *august* assemblage of clergy at Baltimore, to revive or enforce the observance of what God has done away, beyond that which the consecrated prelate of Rome has to establish the rites and order of the papacy?

The Circular closes with the following questions:

Extract from the Circular.

"With a view of collecting a mass of statistics full, exact and well authenticated, to be systematically arranged and laid before the Convention when it assembles, we respectfully request the friends of the Sabbath to whom this address shall come, to furnish us by a letter addressed to 'The Sabbath Association, Baltimore, Md.' at as early a day as practicable, with exact answers to the following queries, viz.,

1. What railroads or canals, stages or steamboats are in operation in the state or section of country in which you reside? What is their extent?
2. Are they used on the Sabbath for the carriage either of passengers or merchandize?
3. If so, what ratio does the Sabbath travel and transportation bear to that of the other days of the week? and what are the relative receipts?
4. Is the transportation of the mail assigned as a prominent reason for the Sabbath use of any of these modes of conveyance?
5. Do the proprietors deem their employment on the Sabbath to be profitable in a pecuniary point of view?
6. Are the proprietors willing or unwilling to discontinue Sunday travel on their lines?
7. What are the sentiments of those employed on these routes, touching the suspension of Sabbath labor?
8. Has the carriage either of passengers or merchandize on the Sabbath been discontinued on any of these routes? If so, to what extent? And what have been the consequences, 1st, in reference to the morals of those employed: 2d, in reference to the pecuniary results?
9. What is the present state of public sentiment in your vicinity, in respect to the observance of the Lord's day, compared with that of former years?
10. Have any special efforts been made to promote its sanctification? and with what success?

[Delegates are requested, on their arrival, to report themselves at the lecture room of the Fifth Presbyterian Church (Rev. Mr. Hamner's) in Hanover street, between Pratt and Lombard sts.; where a Committee of Reception will be in waiting to secure them accommodations.]

CHARLES W. RIDGELY,

ALEX. M. CARTER,

WM. GEO. BAKER,

Committee of Correspondence, Balt. Sab. As.
BALTIMORE, Sept. 24th, 1844."

"THE ST. MARY.—A vessel of war by this name is to be launched in a few days from the Navy Yard at Washington. She is said to be a magnificent specimen of naval architecture; but how she was called St. Mary we are yet to know, but presume the next will be Calvin, and the next Martin Luther. Nothing can be more foreign to the true interests as well as institutions of the country, than giving sectarian names to our vessels of war. It may be natural and proper

for Spain or Naples to have their Santissima Trinidad, or Maria Dolores, and all the saints in the Calender, but it is impolitic and offensive to follow the example. There is something of importance and interest in naming our government vessels, and we are decidedly of opinion that they should be named after our States, as symbolic of our union. We have several thus named already, but every vessel which may be built hereafter should take the name of a state not yet included in the list. We believe that there is no ship of war in commission named after that small but respectable State, New York. We should like to hear of a Vermont, Rhode Island, South Carolina, Georgia, Michigan, &c. &c. &c.—Citizens of those States take an interest in behalf of vessels named after their States. When those are exhausted, go to the great names of revolutionary patriots and soldiers; but in all cases avoid giving any offence to the saints in the Calender by naming one in preference to another.”—*N. Y. Sun.*

REMARKS.—Can it be reasonably doubted, that, in religion as well as in the arts and sciences, our country's march is onward? Turn back the wheels of time 68 years, and we shall retrograde into the dark ages, when the heroes of our Revolution, the framers of our Constitution, and the signers of our Declaration of Independence, were so ignorant and irreligious as to think every man endowed by his Creator with certain unalienable rights, and that religion was a matter between every citizen and his God—that human governments had no right to interfere with it. They even attempted to raise barriers between the church and the state, believing that while human governments were necessary to protect and define the rights of men, and to punish offenders, the Author of true religion was fully competent to defend and sustain his own spiritual cause. But now that the lights of science have flashed forth from a thousand hills, and colleges and academies shed forth their golden radiance upon religion and literature, what astonishing improvements have been made in both!—Now we see “Holiness” emblazoned on our horses' bells, on our ships of war, and even on our country school houses. May we not anticipate the time at hand when our “St. Marys,” “Father Matthews,” “Calvin and Luthers,” armed with “Stockton Peace Makers,” together with our Protestant armies, will be brought to bear against the dissenters from “Rail Road Religion,” and all heretics totally exterminated from our land?—Then shall the pious Chaplains of our Congress, of our Army and Navy, be full fed and well respected,—and then, along side of the painting in the Rotunda of the Capital at Washington, which represents the Episcopal priest in full livery, in the act of sprinkling Pocahontas, may be described a scene of burning heretics, drowning witches, whipping Baptists, and hanging Quakers, and all to show our country's zeal for the Lord!

LELAND'S WORKS.

Agents for the Signs of the Times, who feel inclined to aid in getting this interesting work before the public, are requested to obtain subscribers, and forward them to the editor of this paper. As the time is at hand when they will have occasion to forward their orders for the next volume of the Signs, a favorable opportunity will be offered to send the names and residences of those who wish

for Leland's Works. It will be recollected that the works are to fill two volumes, of about 450 pages each, handsomely printed on good paper, in small pica type, (one size larger than the type in which this paper is printed,) and furnished to subscribers at \$2.50 for the two volumes. The money is not wanted until the books are delivered.

N. B. Should the number of subscribers warrant the expense, the work will be stereotyped, and in that case the price of the work will be to subscribers something less, probably not over \$2.

ELDER THOMPSON'S HYMN BOOK.—It will be seen by Brother Saunder's letter, in this paper, that Elder Wilson Thompson has published a new selection of Hymns, which are now ready to be supplied to order. For terms, &c., see brother Saunder's letter on page 172.

DOCT. KLIPSTEIN'S COMMENTS ON THE EPISTLE TO THE HEBREWS.—We are requested, by L. T. Klipstein, of Charlestown, S. C., to announce to the readers of the Signs of the Times, that the comment on the Epistle to the Hebrews, revised by the author, and embracing notes by the said L. T. Klipstein, is about to be published.—“The whole will be stereotyped, and printed on fine paper, forming a neat duodecimo volume, and furnished at \$1 per copy. It will be published by Messrs. Wm. B. Klipstein & Co., Booksellers, Charlestown, S. C.

One copy will be allowed gratis for every ten subscribers to the work.”

We are, of course, unable to say what revision of the work has been made; or what effect the notes will have on the work, only as our correspondent assures us they will not militate against the work. But feeling unwilling to occasion a renewal of discussion and unpleasant excitement upon the subject of the commentary, we respectfully decline the agency which our friend kindly tendered to us, to receive subscriptions and remittances, &c., as we have already more business upon our hands than we can advantageously dispatch. Those who wish the work can address the firm of Wm. B. Klipstein & Co., Charleston, S. C.

SCHOOL REFORM ON LONG ISLAND.

[Continued from page 167.]

Mr. Palmer said—He thought the gentleman had misapprehended the tenor of his lecture—none could be more opposed to sectarian sentiments in schools than himself: it was *moral culture*, not *religion*, he contended for—Solomon had said, “Train up a child in the way he should go, and when he is old he will not depart from it.” How should this text be understood, if it did not authorize the course of instruction which he contended for?

Lyman Cobb, Esq., stated that a law had been passed in the city of New York, compelling the teachers of common schools to read a portion of scripture every day in the school, but without note or comment.

The stranger replied to Mr. Palmer, and said—What he had denominated *moral culture*, was what others called religion. But by whatever name it might be known, it involved religious considerations in which the citizens of America could not agree, as the present discussion fully demonstrated. It was that by which he had proposed to

conduct the children to heaven, or sink them down to hell! The theory could not be established in our country without a flow of blood. Solomon had a pious father, and if the gentleman's theory were correct, he was trained as he should go, so far as scholastic drilling was concerned, but when he was old he did depart from it. “Outlandish women caused him to err” when he was old. But Solomon was a type of Christ, and personated Christ, giving direction to his church to train up the children of his kingdom in doctrine and practice which he had enjoined—to render unto Cæsar the things which be Cæsar's, and to God the things which be God's, and when they are old they will be firm and immovable, not driven about by winds of doctrine, and after the traditions of men.

Mr. Rose (a lawyer of the county) followed. He suspected the gentleman was a Catholic; according to his views, people must be converted in the same way that St. Paul was; but we know better; religion can and ought to be taught to our children in the schools, and they are capable of learning it, and of becoming good christians without any change, &c.

Another stranger then arose and requested liberty to speak, and was told by the County Superintendent that if he wished to speak in favor of the objects of the Convention he could be heard, but if he had objections to urge it was not in order. The stranger said he arose as a friend to education; he was then told to proceed. He would not differ with any of the gentlemen who had spoken on the subject; for were all agreed that our schools were the proper place for the teaching of religion, the religion of the Bible, the question would arise, What Bible should be adopted? the Roman Bible? the Jewish Bible? the Mormon Bible? or which of the different versions of the Protestant Bible? These he presumed would be difficult questions to settle, and none so likely to object to the compulsory use of the Bible in our schools by law, as the gentlemen themselves, who advocated it. He had objections to the system of a very different character, and such as he doubted not were very generally entertained by the people of the county of Suffolk, if they only had a chance to be heard. [Here the County Superintendent interrupted the speaker and called him to order, that a discussion of the school question was not in order, that his remarks must be in connection with the subject under consideration.] The gentleman begged leave to proceed, he had not intended to be out of order, and he hoped the meeting would allow him to make a few statements which he claimed to be in connection with the subject of Common School education under consideration. He would inquire, he said, in what manner the \$700,000 annually appropriated by the state of New York, was distributed, which gave DOLLARS to the rich, and CENTS only to the poor? [Here the Superintendent peremptorily called the speaker to order, and appealed to the meeting to sustain him in his decision, which was carried by a majority of two votes, together with a motion for adjournment.] After an explanation had been made by one of the former speakers, the motion for adjournment was renewed, but the meeting refused to entertain it, when the gentleman that had been called to order, again claimed the floor, which produced considerable laughter & confusion. It being near 10 o'clock in the evening, the latter gentleman gave way to the call of the Superintendent for adjournment. The meeting then adjourned over until 8 o'clock the next morning, with an intimation from the Superintendent and Trustees of the church that the discussion would not be allowed to proceed.]

OLD SUFFOLK.

P. S. The excitement produced by this discussion will not be easily allayed in these parts. Several gentlemen of influence are determined to have the school question fully and fairly discussed in this county, and when we shall fix upon the time and place, I will give you notice—and as the subject has been more fully agitated in your county, as I see by your paper, we shall hope that some of your able Reformers will favor us with their attendance.

POETRY.

FOR THE SIGNS OF THE TIMES.

THE BEAST.

A monster on the earth appears
In hedious forms, his head he rears—
The dragon has his power increased,
To war with God—a dreadful beast.

The fiery region's all combined,
With men and devils closely joined,
The man of sin, and crafty priest,
Are in allegiance with the beast.

With signs, (and lying wonders too,)
Deceiving men, both high and low,
Blaspheming God—the saints decreas'd,
By murderous torture of the beast.

Lo, numerous saints are now at rest,
And with their Saviour ever bless'd;
Their pain and sorrow long have ceased,
Who suffered, martyrs by the beast.

The harlot woman basely set,
Ensnaring many in her net;
E'en kings and princes join her pest,
And pay their homage to the beast.

Their torment will forever last;
Their sin is of the deepest cast:
O, may we ever be released,
From sin, and satan, and the beast.

Unless the Lord in mercy guide,
We're prone to wander, apt to slide;
Then let us watch and pray at least,
And cleave to Christ, and shun the beast.

Let christians keep their armor bright,
Like soldiers valiant for the fight,
For sin and darkness are increased,
Through *anti-christ*, that dreadful beast.

For those who do the mark receive,
In hand or forehead, shall not live
In glory, whether monk or priest,
But dwell in darkness with the beast.

May false religion be put down,
And Jesus only wear the crown,
And may we on his graces feast,
And live to God, and shun the beast.

"Let every nation, every tongue,"
Resound aloud redemption's song;
Let north and west, and south and east,
Bow down to Christ, and not the beast.

Then gird the christian armor on,
And in the Lord of hosts be strong,
And when we are from earth released,
We'll reign triumphant o'er the beast.

JAMES G. PATRICK.

FOR THE SIGNS OF THE TIMES.

Behold how good and how pleasant it is for
Brethren to dwell together in unity.

Psalm cxxxiii. 1.

How pleasant and glorious a sight to behold,
When brethren in union and fellowship dwell!
The blessing it brings is more precious than gold,
For Jesus is with them and all must be well.

Eternally chosen in Jesus their Head,
And ransomed from death by his own precious blood;
By him the demands of God's justice was paid,
And they have received the salvation of God.

The love of the Saviour to each is the same,
While he in return is the theme of their song;
Together they speak of his wonderful name,
And think on his faithfulness all the day long.

In joys and in sorrows they all have a part,
Each feels for his brother's afflictions and pain,
United in feelings, in hands, and in heart,
Together the burdens of life they sustain.

They all have one hope, and one faith, and one Lord,
Eternal salvation their ultimate end;
They're all trav'ling homeward to receive their reward,
To Jesus their Saviour, Redeemer and Friend.

They sometimes have darkness & doubts on their way,
And sometimes experience the chastening rod
But Jesus appears, turning night into day,
And the heart overflows with the goodness of God.

Then brethren beloved, if such are the ties
Which bind you in union and fellowship here,
O, see that you do not fall out by the way,
Let no angry passions amongst you appear.

And then when communion on earth shall be o'er,
The praises of Jesus your tongues will employ,
There sorrow and sighing will never be found,
But life everlasting and fulness of Joy.

JAMES MANSEY, JR.

OBITUARY.

BROTHER BEEBE.—Again it has fallen to my lot to record the execution of the sentence passed upon man for transgression, by the Judge of the quick and dead: "Dust thou art, and unto dust thou shalt return." The widow NANCY WOODBURN departed this life at her residence in Rome, Bradford co., Pa., on the 6th inst., in the 69th year of her age. She was a descendant of that memorable family of Wightmans, three of which in succession were Baptist ministers, in Groton, Connecticut.

She moved with her husband and family into the region of country where she died, in an early part of its settlement, was baptized in 1814, and united with the church then called Wysore, now the church in Orwell; in which she had constantly been an orderly walker to the day of her demise. With a character untarnished, she stood through all the trials which attended the church from its infancy to the time of her death. Her modest deportment and straight forward course, through abounding grace, has won for her the respect due to such a character. She had been afflicted more than 20 years with the asthma; five years ago, by means of a fall, she was disabled in one of her limbs, so that she has not been able to leave home but very little since. Her patience in all her sufferings has been of the same character with her common deportment in life. Her children have lost a tender and affectionate mother; the church one of its ornaments; the neighborhood an amiable resident; and society, one of its patterns of piety. "Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

I remain your unworthy friend and brother,

H. WEST.

October 9, 1844.

DIED.

In this place, on Thursday the 31st inst., MARY ELIZABETH, daughter of Mrs. Abigail McQuoid, aged nearly 5 years.

A child is dead,—a little child,
Called from her playful mirth,
From happy dreams and pleasures wild
Back to her mother, Earth.

Her spirit seemed a wandering ray
Of light supremely bright,
That lingered with us scarce a day,
Departing into night—

Nor yet to night,—the dark unknown
That hangs between our eyes
And that blest realm where it hath flown
To bliss beyond the skies

Shall be removed when God shall come
And his almighty voice
Shall call his chosen people home
To everlasting joys.

W. L. B.

RECEIPTS.

Lemuel Harding,	Pa.	\$1 00
Clement West,	O.	1 00
Elder Samuel Williams,	"	5 00
Elder George Ambrose,	"	10 00
A. Buckley,	Ala.	5 00
Daniel Godfrey, Jr.,	N. Y.	1 00
Elder R. Burritt,	"	3 25
W. F. Kercheval,	Mo.	5 00
Elder Lemuel Hall,	Md.	2 00
Total,		\$33 25

NEW AGENT.—A. West, Perryville, Ala.

LIST OF AGENTS.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder P. Hartwell, J. Bailey, J. Steward, J. Purington, J. Badger, D. Whitehouse, Wm. Eustice.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom, Amos Hart, Lemuel Earle, Gideon Boddell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street.]

NEW JERSEY.—Elders Christopher Suydam, James C. Golder, and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Danco, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Caldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hersherberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leevies, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thornton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carass, L. Mellett, J. Romine, James Fisher, Wesley Spitler.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, B. Green, S. Williams; and brethren J. Tapscott, Zepheniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hersherberger I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, Wm. Morrow, A. L. Holgate.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N. Y., DECEMBER 1, 1844.

NO. 23.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

Near Lexington, Ky., 30th Oct., 1844.

DEAR BROTHER BEEBE:—If you shall consider the communication to Elder Benedict, herewith enclosed, calculated to subserve the cause of truth, you are at liberty to give it a place in your columns; otherwise, your withholding it will not inflict the slightest wound on my feelings. I am not very solicitous to see any of the productions of my pen in print, and but for the fact that I have been recently applied to for information on the subjects embraced in the communication to Elder B., I do not suppose that I should have sent on for publication. Should you consider it more advisable to send the manuscript to Elder B., rather than his receiving it in print, you will exercise your discretion.

Very sincerely your friend and brother
in tribulation,

THOMAS P. DUDLEY.

TO ELDER D. BENEDICT,

PAWTUCKET, R. I.

Your letter, together with the paper you were pleased to forward to my address, have been received and the contents of each duly considered.

That an *impartial* history of the Baptist denomination is a desideratum with many western Baptists, I cannot doubt. That they would lend their aid to the publication of such a work, could they be satisfied that when published, it would *justly bear that character*, I am equally well satisfied. But I will not disguise the fact, that the manifest injustice done many highly esteemed ministers, personally, and the Licking Association generally, in the *one sided* account you have given of that body, in your history published in 1812, has caused such misgivings as, that, comparatively, very few are willing to trust your forth-coming work.

I frankly confess, that, being of the latter number, has been *mainly* the cause of my hesitancy to answer your communications until now. Could I feel that even at this late day, you could be in-

duced to correct your error, and do justice to the memory of those faithful servants of the Lord Jesus, whom you have traduced, (most or all of whom have gone to receive their eternal reward,) I should feel less embarrassment in addressing you. Your statement as published, (so far as the Licking Association is concerned,) is a scene of misrepresentations, filled with acrimony, such as I shall be pardoned for saying, is utterly unbecoming the occasion, or the work of which it is made to compose a part.

Historians should be especially careful that the events they undertake to chronicle, be founded in fact: nor should they venture upon ex-parte testimony, to pronounce the sentence of condemnation, lest they be justly charged with high handed presumption.

I am the more surprised that you should have dealt out so liberally, your censure of the ministers referred to, when I contrast your historical account of them, with the follow sentence in your letter to me: "*Your father was favorably known to me.*" Yet you would have the readers of your history believe he was a schismatic—a disorganizer—a divider of brethren, without regard to principle, rule, or order. Can you wonder that such disingenuousness on your part, should cause misgivings with regard to the faithfulness and impartiality of your proposed work?

I do not charge that you have *wilfully misrepresented* the facts in the case referred to; but I do charge that such was not the information communicated by my father, whom you say "was favorably known to me," (you.) I am constrained to believe that you sought information from, or at least found the account given by those who were too prejudiced (I will not say too corrupt) or too ignorant to do even-handed justice, towards a body of conscientious christians; more congenial with your New School notions, than the stubborn facts in the case; *hence you adopted their version of the matter.*

Your error consists in attempting to give a history of the matter at all, or in not giving the version of each party, and leaving the community to judge for themselves where the blame should rest: instead of which, you have arrogated to yourself the right of pronouncing the verdict. Had you given the facts out of which the split grew, Licking would have had no cause, nor would she have complained. In assuming as true, what her enemies have said of her, you have forfeited all claims to impartiality as a historian; nor should you wonder that conscientious christians are unwilling to trust you. In support of the opinions herein expressed, I shall offer extracts from your history, and the facts antagonistic thereto, as they exist.

After alluding to the difficulty between Mr. Creath and Mr. Lewis, and the "Portrait of Jacob Creath," published by Elijah Craig, on page 233 of your second volume, you remark,—"*The Association progressed as usual; but the minor party still continued their dissatisfaction, and in 1809 they declined attending its annual session. Mr. Lewis, with whom the contest began, died about this time, but this event had no apparent effect upon the minds of his advocates.*" Would it have been too great a stretch of charity on your part, to have supposed that aged, honest, and conscientious ministers, (whom you admit to have been useful in the vineyard of the Lord,) should have had other and higher motives, than simply to have sustained Mr. Lewis in the course taken by them? If they believed (as I have no doubt they did) that Mr. Creath had erred, radically erred, in his controversy with Mr. Lewis, *certainly the death of the latter could not atone for the error of the former.* If Mr. Creath erred, the discipline of the gospel required of him atonement, as much subsequently as antecedently to the demise of Lewis. Possibly, according to "New School" ethics, the *death of the injured party*, relieves the *guilty* from the consequences of his transgression; as you would seem to be the exponent of "New School" doctrine and practice.

But it is denied that the controversy between Creath and Lewis (of itself) produced the split in Elkhorn Association. Nor is any such cause set forth in her published documents; and I am at a loss to know upon what authority you have presumed to put forth that statement. There were other and quite as serious causes of the division as that you have thought yourself authorised to give as the *only cause*. Among the number of which, is the following: At the session of Elkhorn Association in 1808, the church at Bryans (of which A. Dudley was a member and pastor,) presented three several charges against the church at Town Fork, (of which Jacob Creath was a member and pastor,) neither of which charges was against Mr. Creath individually; agreeably to a rule of the Association, pointing out the course to be pursued in cases of difficulty. When in the transaction of her business, the Association reached the case of Bryans against Town Fork, A. Dudley left the moderator's seat and called Elder Lewis Corbin, to preside. Mr. Creath rose and said (in substance) the complaint is not of Bryan against Town Fork, but of Ambrose Dudley against him, (the said Creath,) and that he had in his pocket a letter (believed to have been written by himself) containing fourteen reasons for believing that there was a combination against him to take his life. Several persons called for the reading of the

FOR THE SIGNS OF THE TIMES.

LELAND'S WORKS.

DEAR BROTHER BEEBE:—The 21st number of the Signs has just reached me, by which I see you have called the attention of our brethren to the subject of Elder Leland's Works, &c. I am much gratified at this, and trust that the subscription will at once be made up, so as to justify the publisher in putting the work to press. I subscribed for the work through Mr. H. Ensor some time ago, for I never entertained any of those scruples about the character of the work which beset some of our brethren in this state, all of which I hope will now be removed, as you have examined the manuscript, and give assurance that we shall have the works of Leland unadulterated.

Although I have already subscribed, as stated, yet you may say to Miss Greene that I will be forth-coming for ten copies, which she may send to me at this place, with what Mr. Ensor's list calls for, as I understand he instructed her to send them to my care, and I can arrange to pay for all through the bank here, without the risk of sending money by mail.

Let the brethren every where at once subscribe for this work, so that it may be published without further delay. We are evidently approaching an eventful era, both in relation to our civil and religious liberties; and Elder Leland's views of the civil government, and of the church of Christ separately, or in relation to each other, are sound and scriptural, and have never been, and *they never can be*, successfully controverted. Such a work therefore is much needed just at this time. Enclosed is a letter of Elder L., which can go in the work if the compiler choose. I am just upon the eve of starting upon a tour of preaching with my cousin and brother, A. C. Booten, and therefore am in great haste.

Yours in the kingdom and patience of Jesus Christ,

JOHN CLARK.

Fredericksburg, Va., Nov. 5, 1844.

EDITORIAL.

New Vernon, Dec. 1, 1844.

THE SABBATH DAYS.

As we intimated in our last number, we now resume our remarks concerning *Sabbath Days*.—"To the law and to the testimony," and what saith the law upon this subject? This shall be our first inquiry. The zealous Sabbatharians of our day, urge the fourth commandment of the decalogue, as the law on which they base their arguments for the religious observance of the first day of every week, as a Sabbath Day, to be observed by the gentiles, after the manner in which the Jews were required to keep holy the seventh day. The law contained on the first and second tables, they contend, was moral,—and consequently binding alike on all intelligent beings, whether Jews or gentiles: and as the second table was given after the first was broken, and as the tables were of stone, the perpetuity and interminable ob-

ligation of that law was thus signified, and as the children of Israel to whom that law was first given were required to see that it was duly observed, they infer that the rulers of the gentiles should enforce the religious observance of a First Day Sabbath in like manner.

We will examine these three leading arguments; and first, the law of the fourth commandment does not enjoin a *first day* Sabbath upon either Jew or gentile. The words of the law are, "Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work; but the SEVENTH DAY is the sabbath of the Lord thy God: in it thou shalt not do any work: thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the SEVENTH DAY; wherefore the Lord blessed the Sabbath day, and hallowed it." Now if the ancient scribes and Pharisees were charged with making void the law of God by their own traditions, how shall modern sabbatarians, who teach and practice the substitution of the first, for the seventh day, escape the same reproof, seeing they have no higher authority than tradition?

There cannot be found in any part of the sacred volume of divine revelation, one word to authorize or sanction any change of the day. If, as the Sabbatharians argue, 1. God made this law, 2. that he has never repealed or abrogated it, then it must follow 3. that the law *as he originally gave it* is still in full force, according to the fourth commandment; unless it can be proved that he has amended, altered, or changed it: and if this can be proved, then the morality of the institution cannot be sustained, as that which is in its nature moral, is always the same, under all circumstances, and throughout all time. The fourth precept of the decalogue says expressly, *the seventh day is the sabbath of the Lord thy God*; but where, in what part of the Bible, Old or New Testament, is it written, *the first day is the Sabbath*? That passage is among those which cannot be found.—Tradition has spoken it. Men have used their own mouths and said, "The Lord saith," albeit, the Lord hath not spoken on that wise.

Again,—In the fourth commandment, a Sabbath was not instituted. The word "remember" implies that the institution was prior to the giving of the Ten Commandments; and in remembering the seventh day, they were to remember it as God's sign and covenant, between him and them which was to endure throughout their generations, or until the body, or substance, (which Paul says is Christ, Col. ii. 4.) should come. The peculiar fitness of the seventh day for such a typical purpose, is further expressed, as it was analogous with the Rest, after the work of creation was finished, when God rested from all the works which he had made, on the seventh day, thus signifying that in the *new* or spiritual creation, Christ should finish the work of redemption, make an end of sin, and

rest from his work, as God did from his. Labor or weariness must necessarily precede rest. "Six days shalt thou labor, and do all thy work," but on the seventh day no labor should be performed. It would be strange to say On the first day thou shalt rest, and on the six next succeeding days thou shalt labor. God rested from all the work which he had made, not from all the works he was going to make; and thus taught in the sign, that Christ should rest from the work of redemption after the work should be accomplished, but not before. But there is also another view in which this sign is to be considered, in relation to the church. God's people under the law were in a state of toil and labor, under a yoke which they were not able to bear: but the gospel is rest to the weary, the heavy laden, toil-worn soul, who comes to Christ for rest: for such are called of him. "Come unto me all ye that labor and are heavy laden, and ye shall find Rest unto your souls." A first day Sabbath would transpose and confuse the order, and represent the people of God as first experiencing the delightful rest of the gospel, and then to endure the toil and thunder of the law afterwards.

But why should we labor and reason upon the suitability of the time which God appointed, and the impropriety of the time which men would substitute in its place? is it not enough for us that God has commanded the seventh day, and given no commandment for a first day sabbath? Shall we, dare we question his wisdom, or venture to attempt an improvement on his legislation? They that fear the Lord will tremble at his word.

God has not only commanded Israel to "remember the Sabbath," (not *a* sabbath,) but he has added, "to keep it holy," &c. How is the day to be kept holy? Has God commanded, or is it left to man to dictate? The manner in which God commanded it to be kept holy by the nation of Israel, may be inferred from the following passages, and the Sabbath Convention at Baltimore may read them, and inform us whether they are still in force?

"Ye shall kindle no fire throughout your habitation on the sabbath day." Exodus xxxv. 3.—"Abide ye every man in his place, let no man go out of his place on the sabbath day." Exodus xvi. 29. "He giveth you on the sixth day the bread of two days. Bake that which ye will bake this day, and seethe that ye will seethe, and that which remaineth over, lay up for you to be kept until the morning." Exodus xvi. 29, 30. "Bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem, neither carry forth a burden out of your houses on the sabbath day." Jeremiah xvii. 21, 22. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. lili. 13. "Whosoever doeth any work on the sabbath day, HE SHALL SURELY BE PUT TO DEATH: every one that defileth it shall surely be put to death." Exodus xxx. 14, 15.—"And while the children of Israel were in the wilderness, they found a man gathering sticks on the sabbath day. And they that found him gathering sticks

much as a single peep is heard on the side of the Catholics, and were they not one of the "parties" in the riot? How then is the testimony of all parties presented from 18 news papers, while the 19th is suppressed? So your cosmopolite avers that there is neither testimony nor counsel on only one side, given by his informant, unless the declarations of those calling themselves American Republicans, or Native Americans, who disclaim having any thing to do with the burning of places of worship, which followed this "foreign massacre," and charge it as an "act of an infuriated mob." Your cosmopolite has no fellowship for, nor with mobs, nor mobbing; mob-law, club-law, & lynch-law, he deeply deprecates. Neither would he seek to extenuate the crime of such as are found therein: but since mobs seem to be coming fashionable in America, he wishes fair play; and not have all the blame cast upon one side, while the other is equally, or nearly as much in fault as they.

That Irish Catholics are a hasty, passionate people, and easily provoked, he will not dispute: so much the more care should be exercised not to abuse them. *But oh! the privilege of being a Native American is so dear.* Here your cosmopolite would ask, Whether a man by necessity born in a country without any choice of it, has any stronger claim to the enjoyment of its privileges, than one who adopts a country as his, by choice? And while a cosmopolite repudiates mobocracy, he would strive equally to shun political occasions that he knew would lead thereto. But it would seem that certain men called Native Americans, did, when they knew, or ought to have known, that it would irritate their neighbors, esteem the privilege of provoking them to rise in a mob, so great, that they attempted to hold two public meetings, on the same occasion, after they had once been driven from their rendezvous. Was it any more virtuous in the Native Americans to continue their provoking public discussions of principles, in which many of the Catholics were as deeply interested as themselves, merely because the law guaranteed freedom of speech, than for the Catholics to oppose them, who knew their ostensive object was to disfranchise them? Have Native Americans any more privilege in the national franchise, than an enfranchised Catholic? Can it be supposed that the privileges of a Native American are any more dear to him, than the privileges of an enfranchised Catholic are to him? If not, Why insult a Catholic by calling him a "foreigner," a "foreign renegade," &c., after he is enfranchised an American? And by seeking to disfranchise him, and deprive him of holding office? Notwithstanding the American Republican conferees proclaim their own innocence, saying, "We have too just a sense of our own dignity, of the rectitude of our acts and intentions, further to dwell on this, than by a simple denial that any man any way connected with the American Republicans, was privy to, or a partaker in the burning of those churches, and to defy all proof thereof." Would your cosmopolite be thought an infidel,

if he should say he was not quite satisfied of their innocence by their own testimony, and high sounding words? His charge may be called a "vague" one, and himself an irresponsible character,—he may be accused of "hypocritical sympathy" for the "murderous originators of these awful scenes;" and if they also think he sheds "crocodile tears," he by the examination of 18 witnesses on one side of the question, is led to a different conclusion respecting their innocence from what they profess. While as he said, he deeply deprecates mobocracy, either in Catholics or any others, yet it is impossible for him to believe, from the testimony before him, that the Catholics burned their own meeting houses: and who engaged in the mob, but such as were in some way connected with one or other of the parties? It will be seen in the testimony, that the *Native Americans themselves* commenced burning buildings; and as the Roman Catholic churches were looked to as their armed fortress, it was natural as life to set fire to them, as readily as to the buildings from whence they were annoyed.—So from the testimony, and the circumstances of the case, it does appear that the denial of the conferees cannot be quite true.

Now for the examination of the witnesses. One witness testifies, "The meeting being organized, (at the Market House,) and the speaker about to proceed in his speech, an onslaught was made by a band of Irishmen (said to be all Catholics) upon the citizens composing the meeting, and an effort made to disband and break it up. A large number of determined spirits being present, an attempt was made to defend, and resist the outrage of the Roman Catholics, and to retaliate," &c. Among the resolutions found under the head of the second witness, is the following:

"Resolved, That whilst as men, and Americans, we are determined at all and every hazard to resist unto the death every infraction of our rights, we are determined that we will not be led by provocation to retaliate upon the rights of others."

Very peaceable all at once, with a resolution in their mouths and hearts to *resist unto the death* every violation of their rights! Quite reformed, too! for the first cited witness testifies that they *had* been retaliating. But we shall see how peaceable they continued, and how good their reformation was. When one shot had been fired, and C. Rhinedallar killed, "Rage, indignation and fury immediately seized upon the meeting," (this same peaceably disposed meeting of Native Americans,) "and in an instant one of the most bloody and melancholy scenes followed," &c. "A continued succession of volleys of musketry were fired from the row of Irish houses in Cadwallader street, which was kept up, without intermission, for more than three hours." This same witness testifies, That on P. Albright's being wounded, he retired. But soon returned with about 20 armed men—joined by about as many more also armed. "They immediately took up a position at the upper end of the market, and loaded and fired in quick succession, for nearly an hour, perfectly exposed to the fire of the Irishmen in the houses." "The conflict commenced about 5 o'clock, and contin-

ued with great fury. About 6 o'clock the Native Americans set fire to the house at the corner of C and M streets. The fire spread with great rapidity, and in a short time the whole row of buildings was in flames." Should a cosmopolite be counted insane for doubting the truth of the testimony which goes to show that the firing "was kept up without intermission for more than three hours, from the row of Irish houses," when, according to his own declaration, the houses must have been in flames two hours or more? Or, would he be thought to favor the Catholics, should he question the truth of Albright and his company standing "perfectly exposed" for near an hour to the shots of men covered under brick or stone walls, when at the best they could only fire in at the windows, while half a dozen Irishmen might have killed the whole of them in less time? Now comes the Reporter's account, taken on the spot. "Again a meeting of citizens quietly assembled to express their political opinions has been broken up by lawless rioters. When the third speaker arose to address the meeting, a man standing outside the crowd was heard to say to another man, (both reported as being Irishmen,) 'let's make a noise, so that he wont be heard. They forthwith created a noise, and were remonstrated with by some of the bystanders, who requested them to let the proceedings of the meeting go on in peace. They would not cease their clamor,' until compelled by 'receiving a severe flogging. This fight caused a little excitement, which was raised to an immense degree,' &c. Can any calm disinterested person agree, had as the Catholics are, & as long as they (as a denomination) have been in the habit of persecuting (what they call) heretics, and corrupt as their sentiments are, that they were not insulted, abused, and driven to madness, by a political junto, who were seeking the destruction of their civil and political rights as American freemen? And should your cosmopolite be condemned as an outlaw for doubting this being a mighty quiet and peaceable meeting, where insult provoked a noise, and noise provoked the professed *quiet, peaceable, and well disposed Native Americans* to use flagellation, and flogging provoked the use of firearms? Would your cosmopolite be justly chargeable with endeavoring to palliate the crime of the Irish, if he should say, he verily believed the Native Americans first kindled the fire, which they continued to feed with fuel, until it arose to such a height as to shed human blood, burn buildings, &c. &c.? And for attempting to clear themselves and their coadjutors in the manner that their conferees have done, they must stand condemned by every impartial jury in our country, according to the witnesses on their own side.

You and your readers know who I am, and where I live.

Yours in the fellowship of the gospel of God's dear Son,

H. WEST.

P. S. My informant was the WEEKLY AMERICAN REPUBLICAN, N. Y., July 6, 1844.

letter: among that number was A. Dudley. Eld. Corbin called to order; stating the subject before the Association to be, the "complaint of Bryans against Town Fork," and appealed to the Association to know whether she considered him in order in calling to order. A large majority sustained the Moderator in calling Mr. Creath, and those to order, who called for the reading of the letter. Many still urged the reading of Mr. Creath's letter, and among that number was A. Dudley. Eld. Corbin now put the question, "Will the Association return to order?" A large majority voted against returning to order, when Eld. Corbin left the Moderator's seat. Mr. Creath proceeded to read his fourteen reasons with comments on them, and spent two hours and twenty minutes in their discussion; when at the request of A. Dudley the paper was handed to him, (said Dudley,) who remarked, he supposed he must address the Clerk, as the acting Moderator had left the seat. A. Dudley spent two hours and forty minutes in his reply, in the course of which he said Mr. Creath's letter contained *nine lies*—that only five of the reasons had had time to be developed, and further proceeded to show from the facts in the case, that there was no truth in the last five reasons. Mr. Creath then rose and appealed to the feelings (not the judgement) of the Association, telling how badly the old preachers had treated him; and after arousing their sympathies, procured the vote of a majority in his favor.

Eld. Corbin now rose and said, As the Association have gone through with the dispute between Creath and Dudley, with which she had nothing to do, legitimately,—that all that had been said and done in that matter was out of order; he would now return to the Moderator's seat for the purpose of dismissing the Association. After dismissal, Eld. Corbin remarked publicly, *he never would meet the majority of that body again as the Elkhorn Association*, because of their total disregard of rule and order." In that declaration of Eld. Corbin, several members joined.

I received the above narrative (*which was written down under his inspection*) from Eld. Corbin a few months previous to his death, and when he was perfectly aware of what he was saying; as he continued to be until a few moments before he breathed his last. Eld. Corbin's veracity was as unquestioned, as that of any other individual in the community in the midst of which he lived. The statement of Eld. Corbin is corroborated by several others who were conversant with the facts.

I now ask Eld. Benedict, Were not the foregoing facts communicated to you, *in substance*, before you published your history in 1812, and whilst you were in Kentucky?

You cannot fail to perceive a radical discrepancy between the cause assigned by you for the split in Elkhorn Association, and that presented in the foregoing statement of Eld. Corbin, and confirmed by several others whose veracity I have never heard questioned.

But you proceed to say, "They were now pre-

pared for the unhappy result, which had *long been expected*; but *being unwilling to appear as a seceding faction*, they alleged that the majority had departed from the original constitution of the Association." *You seem determined to fasten on them the false issue you have been pleased to make for them*, viz: That the quarrel between Creath and Lewis was the cause—the only cause on which the minority based their opposition to the proceedings of the Association, and that upon the demise of Lewis, they should have yielded. Is there not in this a direct censure of the minority? I ask Eld. Benedict again—Were you not informed of other and more serious difficulties than the quarrel between Creath and Lewis, whilst you were in Kentucky, and before you published your history of the Baptists in 1812?

You proceed: "And at a meeting of consultation for the purpose, they adopted the *singular resolution* of meeting in a different place at the same time with them, and claim the name and prerogatives of the Elkhorn Association. *Such was the conduct of a number of aged ministers, who had always before been highly esteemed for their wisdom and prudence*; but they afterwards concluded to give up the name Elkhorn, which they had *absurdly assumed*, and call the new establishment, the Licking Association." I accord to you perfect honesty in considering it a "singular resolution," in orderly, upright, God-fearing ministers and members, to withdraw from a disorderly body, because of their disorder, and to claim the right guaranteed to us under our happy government, of associating with those who regard gospel order.—Permit me, however, to say, that, *that minority* was considered both antecedently and *subsequently* to the split, by those who knew them, to be quite as well acquainted with gospel order, and quite as tenacious of adhering to it, as their revilers, or the "historian" who has traduced them. They maintained; (and correctly too,) that a *minority* holding to *original constitutional principles*, where the *majority shall have departed*, has the only legitimate right to the name and prerogatives of the original body.

You have been quite as unfortunate in your account of the surrender of the name by the minority, as in many other matters. The facts are as follow: The minority met at Bryans, and the majority at Clear Creek, each claiming to be the Elkhorn Association. [Extract from the Minutes of Elkhorn Association at Bryans in 1810:]

MONDAY. "Received a letter from the brethren at Clear Creek, by the hands of our brethren, Gabriel Slaughter, John Taylor, George Waller, James Sugget, and James Johnson, on proposing terms of reconciliation, intimating their willingness to cast into the sea of forgetfulness as much as possible our former difficulties, and to bear and forbear, requesting us that if we did not approve of their proposition, to let them know what we were willing to do. To which we replied, that we could by no means accede thereto, as they were in possession of our difficulties; and until they were removed, we remained a distressed and

grieved people. But if they would say *in their minutes* that they had in any way given us just cause of grief, then, in that case, we are willing to say on our part, that although we are conscious that in our public acts we have given no just cause of complaint, but our feelings have been hurt, and that we have spoken rashly and unadvised, for which we have been and still are sorry. Taking every thing into consideration, we judge it best for the happiness of each, to remain as we are at present in two Associations. That we are not tenacious of names, we were willing to be known as the Licking Association." It is proper here to remark, that an additional cause of grief on the part of the minority with the majority, is, that the majority, *with a full knowledge of the fact*, received and recognised an excommunicated minority from the church at Bryans, as the church at that place, having the previous year (1809) refused to receive them as the church at that place; and when within the Associational year from 1809 to 1810, the church at Bryans had become acquainted with the disorders of the said minority, had regularly dealt with them, and after waiting some months with a hope of reclaiming them, and before the session of 1810, had regularly excommunicated them, the number of the minority was 51, of the church remaining, 210. It is but justice to the minority, who claimed to be Elkhorn Association, to say, that on the subject of surrendering the name Elkhorn, a member of the minority opposed the giving up the name, on the ground that advantage was sought of them. The Committee from the majority disclaimed seeking any advantage, that both parties should surrender *that*, and be called by another name; and that if the minority would give up the name, the Committee would urge the majority to give it up also.

This did not satisfy the member who opposed the surrender of the name. My Father (A. Dudley) remarked, that he considered the name Elkhorn contaminated, by the disorders practised in that body,—that he was not tenacious of names, and that he was willing to be known by the name Licking. After sometime spent on the subject, the minority agreed to take the name of Licking. How far the majority or their Committee complied with the understanding that both should surrender the name, is left for others to determine. I must once more ask, Were not these facts communicated to Eld. Benedict, before he published his history? If so, why were they suppressed?

You can but see a radical difference between the account you have given, and the facts here set forth. And lest the readers of your history should not know who those mischievous aged preachers are, you proceed to say, "The ministers who promoted them were John Price, Ambrose Dudley, Joseph Redding, Lewis Corbin, Absalom Bainbridge, and some others whose influence was not so great." All the foregoing ministers have gone to receive their reward, and I am sure the communities in the midst of whom they labored, will bear me out in saying, that they would loose noth-

brought him to Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall surely be put to death; all the congregation shall stone him with stones without the camp.—And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses.” Numbers xv. 32 to 36. The advocates of a legal first day sabbath, warmly urge that the fourth commandment is not repealed,—that the law to keep the day holy is still in full force: will they also contend that the preceding rules are still in full force, or may they be disregarded with impunity? Can any of the modern sticklers for a legal sabbath, be found conforming, in all respects, to these rules? If the children of Israel had observed all these rules, with the single exception of changing the seventh day for some other day of the week, would that have answered the demands of the law? Or, we will suppose a case. The Rev. Mr. Aaron arose on the morning of the sabbath, and called Jack, his man servant, and Martha his maid servant, and his sons and his daughters, and bade them hasten and gather some sticks and kindle a fire, and make ready some breakfast, and make ready a chariot and horses, that he might be able to reach the sabbath school, and officiate in his Bible class, in season to preach a missionary sermon, and collect funds for benevolent purposes, and get through in time to attend the grand Dedication of the Calf, in the valley of Mt. Sinai, which he had made unto the Lord, of the golden jewels which were brought up with Israel from Egypt. How would such obedience to the law have suited Moses? Would the piety and benevolence of his intentions have screened him from the law, which forbid his leaving his house or tent on pain of death? How strange that men who boast of their superior light and erudition, at this day should be lauded as immaculate saints, by doing the very things which, by the law which they profess to adhere to as the rule of their lives, would require them to be stoned to death.

SECOND. We will notice the morality and perpetuity of the institution. The morality of the sabbath is insisted on because enjoined by one of the precepts of the decalogue, and the decalogue is supposed to be the moral law. We are aware that the term *moral* is variously used by theologians: it sometimes is used to mean one thing, & sometimes another, and as it is not a Bible term, it is the more difficult to define its precise meaning. If, however, by a moral law, is intended the natural obligation man was created under, to his Creator, to reverence and obey him; if it embraces all those duties to God and to our fellow men, which would be equally binding if no expression had been made on Sinai, we will freely admit that the Sinai covenant, or law, embraces the moral standard of right, by which all intelligent beings are judged, and by which every mouth is stopped, and the whole world is convicted of guilt before God; but the morality of that law, or rule, does

not arise from its having been included in the decalogue to Israel, for it was in force, in all its power, as well from Adam to Moses, as subsequently. But that the Sabbath institution was thus morally binding upon mankind is not so clear. That man was created under an obligation to “remember the sabbath day and keep it holy,” and that *that* obligation grows naturally out of the relation that created intelligences stand in to the Creator, is to us incapable of proof. Those on whom God was pleased to impose that ordinance, were bound to observe it simply because God had commanded it. As we have already proved, the Sabbath was enjoined upon Israel before the tables of the law were written, and the Fourth Commandment required that a law previously given as a type or sign, should be remembered and scrupulously obeyed by those to whom it was previously given. But that this sign was ever given to the gentiles, either before the tables were given, or since that time, cannot easily be established.—Some have attempted to prove that the Sabbath was enjoined on the human family from the seventh day of creation. That God blessed and hallowed the seventh day, is very clear; but there is no record of an injunction on man from that date to keep any Sabbath. Nor is there to be found in all the scriptures, one word of admonition or reproof against or for breaking the Sabbath. The reason is to us very obvious; the rigid observance of a Sabbath, could not be the sign of any covenant which God had made with the gentiles, because God had made no covenant with them; consequently they had no more to do with a legal Sabbath than they had to do with circumcision. That the law being given on tables of stone, was calculated to impress the mind with its perpetuity, we will not dispute; for heaven and earth were not so permanently established as that law; for Christ declared that both heaven and earth should pass away, but not one jot or tittle of the law should pass away, until all was fulfilled: but he also declared he came to fulfil the law; not to destroy, but to fulfil. In the accomplishment, therefore, of what he came to fulfill, he “blotted out the hand writing of ordinances” (the Jewish Sabbath among others) “that was against us, which was contrary to us, nailing it to his cross.” This, as well as other ceremonial or typical ordinances, was against us gentiles, and contrary to us, as they could signify no covenant in which we had an interest, and only formed a middle wall of partition between Jews and gentiles. In this connection Paul particularizes circumcision, holy days, meat, drink, new moons, and Sabbath days, and declares them but shadows, signs, or types of things to come, and that the substance or body of which they were the shadow or type, was Christ. Circumcision he shows to have been a figure of regeneration. Rom. ii. 28, 29. Meats, drinks, &c., were to signify that the spiritual Israel were to live by faith upon the Son of God—should eat his flesh and drink his blood, while the divers washings under the old covenant pointed to the cleansing blood of Christ, the washing of regene-

ration, and renewing of the Holy Ghost. The new moons are coupled with the holy days and sabbath days, and these are so clearly applied to the blessed state of rest, into which the gospel church is brought, and each individual member enters when enabled to believe in Christ, as to admit of no controversy. Read the third chapter to the Hebrews; there the testimony is so clear that no one who has ever entered into his rest, can fail to discover that the gospel state of the church is the great antitype of all the Jewish sabbaths.—Again,—In the epistle to the Ephesians, Paul tells the gentile saints, who had entered into the true anti-typical sabbath, to remember that they being in time past gentiles, were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise: having no hope, and without God in the world. “But,” he adds, “now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having ABOLISHED” (this is a strong expression) “in his flesh the enmity, even the law of commandments, in ordinances; for to make in himself of twain one new man, so making peace.” To prove that the law of commandments, which, so far as the gentile saints are concerned, is abolished, (they being redeemed from its power and dominion, by the nailing of Christ to his cross, and are brought under law to Christ, where they can no longer need the thunders of Sinai,) we will compare the last quotation with 2 Cor. iii. 7—11. “But if the ministration of death, written and engraven in stones,” (Here he must allude to the decalogue, as no other law was so written,) “was glorious, so that the children of Israel could not steadily behold the face of Moses, for the glory of his countenance, which glory was to be done away,” &c. “For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth: for if THAT WHICH IS DONE AWAY, was glorious, much more that which remaineth is glorious.” The two tables of the law are expressly called a covenant with Moses and with Israel.—See Exodus xxxiv. 27—29. “And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he wrote upon the table the words of the covenant, the TEN COMMANDMENTS.” Compare this text with Paul’s allegory:—

“Tell me, ye that desire to be under the law, do ye hear the law? For it is written that Abraham had two sons; the one by a bond maid, and the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to the Jerusalem which now is, and is in bondage with her children. Nevertheless, what saith the scriptures? Cast out the bond woman,” this Agar, this Mount Sinai in Arabia. Gal. iv. 21.

[Concluded in our next.]

&c. I am not disposed to limit the Holy One, by saying God the Father cannot quicken a sinner: God the Son cannot quicken a sinner: God the Spirit can. "The power of Christ particularly I should say was on that occasion manifested in the external arrest of Paul in his persecuting career." I should be perplexed in undertaking to separate the power of Christ from the power of his Spirit, and the external arrest of Paul, from his internal change. If I were fond of making charges, I should call this a quibble. The inference from the following must be read with surprise by every one. It may be a misprint.—"He affirms that a consciousness of sin, implies an enlightened understanding, by the Spirit and power of the gospel. Thus making the gospel the killing letter." Suppose I had said, the Spirit & power of God, thus making God the killing letter. I well remember when I wrote, I thought of expressing myself thus: The reason I did not, Elder T. had said, "Repentance must come from the law or the gospel. Not from the gospel," so I confined myself to the term gospel, "which is the power of God unto salvation," &c. I find in Elder T.'s last letter, "That the gift of repentance is a New Testament blessing," which I admit, but that it arises from the gospel I cannot admit. It arises from our being taught of God to know the spirituality, holiness, &c. Here I am willing it should rest.

"All thy children shall be taught of the Lord." "Every man that hath heard and learned of the Father cometh unto me." Repentance, then, in Elder T.'s estimation, arises from our being taught of God to know the spirituality, holiness, &c., of the law, as having spiritual life, &c. This is a good comment of his on Eph. v. 13, "for whatsoever doth make manifest is light." The light of divine teaching makes manifest the law. I am glad to hear that the light of the law is only meant figuratively, or in other words, moon light. The truth is, the law is moonlight, the gospel is sun light. If there are but two departments, law and gospel, I leave it to others to judge which our being taught of God belongs to, or comes from. I concur with Elder T., "It appears to me self-evident that if man had never sinned, there could have been no occasion for his repenting;" but I cannot see the necessity of giving, and knowing the decalogue to make a sinner: "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." "For as by one man's disobedience many were made sinners:" "For as many as have sinned without law." Now, was the decalogue necessary to make man a sinner? Were they under it for twenty-five hundred years, when it did not exist? Have the gentiles ever been under it, as given by Moses to National Israel? The comment of Elder T. on the fourth command shows they are not under that. If he will give as good a comment upon them all, he will prove my position clearly.

My trying to establish something like the arminian gospel condemnation, will not amount to

much when and where I am understood. "Now if Elder R. can tell how any of our clashing views can be harmonized, so as to reduce the contested points to one or two, and is willing to let the scriptures tell for themselves, according to their plain manifest reading, and is disposed to discuss these points singly, I should be willing to continue the discussion. But to continue it in its present form I think not proper." The clashing views Elder T. speaks of are harmonizing fast in my view. We started on one point, the decalogue. Because I wished to settle that point, I was charged with narrowing down the subject to the letter of it. Now Elder T. says we differ on four points, the law, gospel, repentance, and the manner of using scripture to suit our own case. 1st. What is the difference upon the law? At best, in his estimation, it is moon light; shines because it is shown upon. Here, then, is no point of difference. 2d. Relative to the gospel he says, "I deny that the gospel in itself, or as preached, has any more power to communicate light than the law has." In itself, or as preached, presents the following difference: Its coming in word, or in power, and in the Holy Ghost. We both say it is the power of God unto salvation. If Elder T. thinks here is a point of difference, he may show it and let the scriptures tell for themselves, and they will, whether I am willing or not.

I have rather thought from the reading of them, that the gospel excelled the law in power, life, light, grace, and glory. It is called the gospel of God, of Christ, of grace, and of salvation. It is the law of the Spirit of life in Christ Jesus, and makes free from the law of sin and death. This is what the law could not do, in that it is weak through the flesh. The entrance of the word of truth, the gospel of salvation, "giveth light;" "the light of the glorious gospel of Christ."—The gospel of the grace of God doeth wonders; for even the ministration of condemnation has no glory by reason of the glory that excelleth. The ministration of law or death, was written and engraven in stones: the ministration of the gospel, or Spirit, is written, "not in tables of stone, but in fleshly tables of the heart." According to what God said by Jeremiah, he would do. "I will put my law in their inward parts, and write it in their hearts." Can, then, a query arise in our minds, which exceeds in glory, the old or new, or first and second covenant?

3d. Our apparent difference in every view that can be taken of repentance. If it is so in reality, I should be sorry if we had not grace enough to discuss it, so as not to offend our readers, or each other.

Elder T., a few suggestions to you. Would it not have been well in your last to have answered, or given a little light on the following? "This command to all men to repent was the counter part of John's preaching repentance to the Jews." What did you mean by counter? "And now God commandeth." What boundaries do you give to now? Again,—"The obligation or command to repent must arise from the spirit of the

law, as declared in the letter." Where is the letter of the law that declares it?

4th. As to the difference in the manner of using scripture to suit our own case, others will judge. It would not be courteous in me to make any charge about it. Relative to Romans xi. 13—16, I read them and understand them in connection; without the part included in the parenthesis, "For as many as have sinned without law, shall also perish without law, and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." If Elder T. wishes to discuss one point, or two points of difference between us, he may make the selection, lay down some rules of order by which he is willing to be governed, and proceed to show the point or points of real difference between us, which we cannot easily arrive at, if when we say the decalogue, or ten commands, we mean the spirit of all law, and obligation to God, in all ages and among all nations: and when we say light of the law, we mean it figuratively, as the light of the moon. If light of the law is not directly a scripture expression, "the light of the glorious gospel" is; and "life and immortality" are brought to light therein. We can talk of moonlight, when we are not contending for its real origin, but when we are, we should remember the moon reflects it from the sun.

As at other times, I have confined myself to Elder T.'s introduced points.

The typographical errors in my last were as few as in prints usually. Law of prophecy, for law or prophecy, is a small mistake.

As ever, confident in Him who is true and faithful, I remain an unworthy servant for Jesus' sake,
E. S. RAYMOND.

Port Chester, Westchester co. N. Y., Nov. 4, '44.

FOR THE SIGNS OF THE TIMES.

South Hill, Bradford co., Pa., Oct. 30, 1844.

BROTHER BEEBE:—Please to accept a few of the cogitations of a cosmopolite, who has been favored with an account of the riots in Philadelphia, by one who professes to collect "the concurrent testimony of the entire Philadelphia press of all parties, from 18 different news papers, which, without exception, place the origin of the riots upon the guilty heads of the alien assassins."

All Parties. Should a cosmopolite be thought unworthy of notice, should he say that he has not confidence enough in his informant to believe him, in this one sided testimony? Though he says it is the concurrent testimony of the entire Philadelphia press of all parties, yet when treating on another subject, he quotes from the *Roman Catholic Herald*, published in the city of Philadelphia, even as late as January 4, 1844. What could have become of this press so soon, unless the infuriated Native Americans, or their coadjutors had destroyed it with other houses, meeting houses, &c.? At any rate, he gives only the testimony of one of the parties in the riot. Not so

ing by comparison with the same number of "New School" preachers (and you may search the length and breadth of the land) for sound divinity, real piety, and every other necessary qualification to minister in holy things. Indeed, Elkhorn Association herself, is not ignorant of the influence their names exert on the Baptists of our country, where they were known; hence she quotes them (erroneously) as favoring modern missionism.—They were missionaries indeed, whose delight it was to feed the flock of God, "*not for filthy lucre*," but for the love they bore to their Master and to his precious cause and people. They dared not insult their Master by asking a missionary board to become surety that they should receive a salary of 600, 800, or 1,000 dollars a year; nor did they preach "another gospel," which is so common as to be almost universal among the "New School" Baptists, as a denomination. Can you say as much for the ministry of your order?

If the Elkhorn Association, and many other Associations in Kentucky and elsewhere, entertained the opinion that the body now called "Licking," was a "*seceding faction*," (as you would endeavor to make the impression it is,) is it not remarkable that the former has again and again sought correspondence with her, and that those other Associations have also asked and obtained correspondence with her? Licking has never asked correspondence with any Association; yet she has had correspondence with some 15 to 20 Associations in and out of Kentucky, and might have retained correspondence with Elkhorn and several others, could she have consented to submit to innovations on constitutional principles.

You seem to consider the difference between "Old" and "New School Baptists" so inconsiderable, as to be contained in a "nut shell." I entertain quite a different opinion. Indeed, it seems impracticable to find out what New School principles are. I am very sure their *written or printed declarations* are not the exponents of those principles; because on these they make open and undisguised war with impunity. The most of the "United Baptist" Associations in this country, (as they are called,) with which I am acquainted, profess to recognise the "Philadelphia Baptist confession of Faith," as their constitution. *That is ours.* Whence, then, the difference? It will not be pretended by those who regard the obligations of truth and fair dealing, I presume, that we have departed from the doctrine contained in that book.

Take the published documents of the missionary, Bible, Tract, and Temperance Societies, as exponents of the faith and practice of the New School, and I apprehend you will find it wholly impracticable to obtain a "nut shell," even should you resort to the "*Cocoa nut shell*," sufficiently capacious to contain the difference. Yea, though you resort to the "*Mammoth Pumpkin*," you will find it quite insufficient to contain the difference.

The tergiversations and disingenuousness of "New School Baptists," are so manifest as to utterly disqualify them to give an impartial history of "Old School Baptists," for whose faith they

have as much fellowship as the Scribes and Pharisees had for that of Christ and his Apostles.—Elder Benedict and his coadjutor J. M. Peck's essays, are too highly spiced with those ingredients, to ensure a faithful record of our history, were it furnished them. I therefore respectfully decline furnishing materials for your forth-coming history.

My habit is to deal frankly with those who ask intercourse with me on the subject of religion, as well as other subjects; without designing to inflict a wound on their feelings, *unless the exhibition of truth* shall have that effect: and as this communication is designed to disabuse the mind of the community of the error you have endeavored (in your history) to fasten on it, I can see no impropriety in addressing you through the medium of a Religious Public Journal.

If any thing contained herein shall be considered severe, you may find a ready apology in the wanton attack you have made on the religious character of those who had rendered themselves dear to us, by their untiring devotion to the cause of truth and godliness.

Respectfully,

THOMAS P. DUDLEY.

P. S. Information having been sought of me from various sources, with regard to the faithfulness of your history published in 1812, so far as Elkhorn and Licking Associations are concerned, I consider the *press* the most appropriate medium through which to afford the desired information.

T. P. D.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I have no desire to discuss with Elder Trott, any subject beyond his wishes. I wish to treat him, and all others, with the greatest respect. In his last communication, (published Oct. 15,) in the first part of it, he thinks it prudent to decline entering into the discussion any further with me. After wishing it not supposed, that he has either been convinced or confounded on a single point brought forward, he then assigns the reasons following, for the decline. 1st, The wide range the discussion has taken. 2d, He judges from the objections which have heretofore been made to such discussion, that a continuance of this would be neither profitable nor pleasant to the readers of the Signs. He then promises to notice some of the principal points of difference as appears from my last communication, and which would have to come into the discussion. Then my complaint, as he calls it, and the complaint of others against him for occupying more columns in the Signs, &c., together with an acknowledgement of proneness to prolixity, but finally concludes he cannot lay down any positions, without endeavoring to show how the scriptures sustain him in them. If he could, he might perhaps be as brief as others.

Relative to the wide range of the discussion spoken of, I would say, I am not sensible of leading into things aside from the first question, viz: The Decalogue, or Ten Commands. Repentance, the gospel, &c., have rather I think been introdu-

ced by Elder T.; if so, or not, I conceive nothing very criminal in it. We can sometimes judge of one case by another, when they are analagous. If a continuance of this, would be neither profitable nor pleasant to the readers of the Signs, I wish it discontinued. Have any made such a complaint? Things seemingly severe, and irreverent, often issue in discussion; as adamant slab, in my last, included with other things in a parenthesis. It was not original with me: our proneness to lay wrong things to others might rather say, P., *You must own that.* My difference from Elder T. as to the manner of using scripture, to suit my case, I charge to no one. I also take the little boast of ammunition, and stepping into the controversy, &c.

Relative to the old question, "Has the gospel any light for any that have not seen the light of the law?" Elder T. first acknowledges he "perhaps erred in using the expression the light of the law, as it is not directly a scripture expression;" then he undertakes to justify himself by using it in a figurative sense, and for proof brings Eph. v. 13; Rom. iii. 20, & vii. 7; together with Psalm cxix. 130, which reads, "The entrance of thy words giveth light; it giveth understanding to the simple." And Psalm xix. 8, "The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes." Does Elder T. think these texts in the psalms refer to the decalogue? I wish him and every Bible reader, to examine the 19th Psalm, especially the 7th & 8th verses: "The law of the Lord is perfect, converting the soul," &c. This law is "the law of the Spirit of life in Christ Jesus"—"the perfect law of liberty." "The commandment of the Lord is pure, enlightening the eyes." "I know thy commandment is life everlasting." Could the decalogue do it? Then Elder T. confesses again, "but still I do not understand that the law of itself has any light to impart, or that Paul would ever have known sin by it, excepting, as Elder R. says, the power and light of Christ had opened his understanding." Unwilling to let it rest here, he adds,—"I should rather say, as our Lord has expressed it, It is the Spirit that quickeneth." This appears to me the wrong place to shorten prolixity and be as brief as some others. I am willing the scriptures should tell for themselves: "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." John vi. 63. Does Elder T. wish us to understand that the quickening of a dead sinner to life eternal is exclusively the work of the Spirit? See John v. 21,—"*For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will:*" and 25th verse, "*The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.*" Says Christ, "I give unto them eternal life, and they shall never perish." Eph. ii. 1—5,—"*And you hath he quickened, who were dead in trespasses and sins,*" &c. 1 Timothy, vi. 13,—"*I give thee charge in the sight of God, who quickeneth all things,*"

POETRY.

FOR THE SIGNS OF THE TIMES.
On Christian love and Fellowship.

Thy children, dearest Lord,
Preserved by thy power,
Are met with one accord,
In this delightful hour—
That we may now thy promise prove,
To fill our hearts with light and love.

With joy, now we behold
Each other's face once more,
The chosen of thy fold,
Afflicted, scorned, and poor:
With holy zeal and love divine,
Our hands and hearts together join.

When we together meet
To pray, and sing, and read,
And join in converse sweet,
All other joys exceed:
The bliss which saints and angels know
Is felt by mortals here below.

Our mutual business here
With sympathizing care,
The drooping soul to cheer,
Each other's burdens bear;
And thus to build each other up
In Christ the Lord, our only hope.

He pours his Spirit down,
On those who well agree,
And kindly leads them on,
By faith and charity:

For Jesus doth his grace impart,
To every humble, contrite heart.

May all contention cease,
And ever be abhorred,
And brethren live in peace,
Relying on the Lord:
Dear Saviour, Lord of heaven above,
Unite our hearts in bonds of love.

Our kindred spirits bless,
Whatever be our lot,
And may we e'er possess,
That love which changes not,
In sorrow, care, and trouble too,
Each sympathize with other's woe.

With saints in christian ties,
How willingly we'd stay,
Till Jesus bids us rise,
To realms of endless day;
But though in flesh awhile we part,
We still united are in heart.

'Tis pleasure thus to meet,
'To part, 'tis inward pain,
With hearts in friendships sweet,
We hope to meet again—
But soon we'll land on that blest shore
Where parting love shall be no more.

Lord, let us courage take,
To guide us on our way,
And for thy mercy's sake,
Help us to watch and pray,—
That we may in thy grace abound,
And in thy fold at last be found.

JAMES G. PATRICK.

FOR THE SIGNS OF THE TIMES.
O visit me with thy salvation.
Psalm cvi. 4.

Jesus I would thy grace implore,
O turn me not away;
Remove all darkness from my soul,
And turn my night to day.

I will not ask for this world's goods
Honor, nor power, nor wealth;
But feed my soul with heavenly food,
And keep my mind in health.

I know I am a sinner vile,
Unworthy of thy love,
Not worthy to be called thy child,
Or dwell with thee above.

But Jesus shed his precious blood
To cleanse my soul from guilt,
While in my law-place he has stood,
And all my sorrows felt.

But Lord, my heart is hard I find,
I cannot feel thy love;
O help it by thy power divine,
Nor let me from thee move.

O lead me to Gethsemane,
There to behold my Lord,
Press'd to the earth in agony,
And sweating drops of blood.

And then, O take me to thy cross,
Near to thy bleeding side,
That I may feel how great thy love,
That thou should thus have died.

Show me the mysteries of thy death,
Thou precious Lamb of God,
And let me with my latest breath
Adore thy pard'ning blood.

Let thy salvation be my theme,
While in this vale of tears,
And then in heaven thy praise I'll sing
Through never ending years.

JAMES MANSEY, JR.

MARRIED.

Near Bloomingburg, on Thursday, the 14th ult., by Eld. Gilbert Beebe, Mr. WILLIAM SCOTT to Miss HESTER ANN BENNETT, all of Mammakating.

In Walkill, on Saturday the 23d, by the same, Mr. DAVID MULLOCK, of Minisink, to Miss ELIZABETH McNISH, of the former place.

At Otisville, on the same day, by the same, Mr. ELISHA R. HARDING, to Miss SOPHIA KING, all of Mount Hope.

OBITUARY.

SHAWAN, Md., Nov. 11, 1844.

BROTHER BEEBE:—Please notice through the Signs, that our beloved brother EDWARD GRICE has fallen asleep in Jesus, after a long protracted illness. He had been wasting away with consumption for two or three years, until Friday the 8th inst., at about 7 o'clock in the morning, his spirit took its flight, as we trust, to the world of glory, leaving his flesh to rest in the grave until the morning of the resurrection. Just before his death, he requested that the dying words of Stephen should be used at his funeral. Acts vii. 59.

The little church with which he was connected, has suffered great opposition from the craft of the New School Baptists; and while the conflict was in progress, brother Grice proved himself a steady and firm defender of the doctrine of the cross, that doctrine for which his father was an able and faithful advocate until his death. Altho' our brother Grice was never ordained to the ministry, he was a very useful member of the Saters church, in exercising his gift. The church being without any minister at this time, sustains a heavy loss in the death of this brother. His widow and five children experience a great affliction in this dispensation. He was a faithful husband, and a kind parent. May the God who is the widow's Judge and the orphan's Father, comfort and sustain them. And may it be his gracious pleasure to send some of his chosen servants into this part of Md. Brethren, "Come over and help us," for we are few and weak, and well may we inquire, "By whom shall Jacob arise." Praying that grace, mercy, and peace may be upon all who love our Lord Jesus Christ, I remain yours, &c., JAMES B. BOWEN.

P. S. Please notice also the death of our sister, PEARCE, consort of brother Richard Pearce, who was buried on Saturday the 13th inst. She also was a member of the Saters church. Thus we see the little army of Gideon is greatly reduced; partly by the death of steadfast saints, and partly by the errors and delusions which lead captive unstable souls. But it is our consolation to know that Jesus our Elder Brother lives. "The Lord reigns, let the earth rejoice." J. B. B.

RECEIPTS.

Col. S. Clark,	N. Y.	1 00
Joseph Y. King,	"	1 00
James Harding,	"	3 00
Lewis Everett,	"	2 00
N. P. Rhodes,	"	2 00
Eld. H. West,	Pa.	1 00
Wm. Rixey Esq., for Mrs. Wall, Va.		1 00
N. G. Jones,	N. C.	1 00
Richard Pense,	Mo.	1 00
Total,		13 00

LIST OF AGENTS.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—Elder P. Hartwell, J. Bailey, J. Steward, J. Purington, J. Badger, D. Whitehouse, Wm. Eustice.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thomas Hill, Ephraim Crocker, Martin Salmon, J. D. Wilcox, Nicholas D. Rector, D. E. Jewett, D. Platt, Charles Merritt; and brethren L. L. Vail, J. Vaughn, Thomas Faulkner, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Cornelius Hogaboom; Amos Hart, Lemuel Earle, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, T. Bishop, Samuel Mead, Wm. Sharp, Jacob Winchel, Jun., A. A. Cole, A. Brundage.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street,] New Jersey.—Elders Christopher Suydam, James C. Goble; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, Henry Stutts, J. B. Rittenhouse.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, William Stroud; and brethren Wilmot Vail, Nathan Greenland, Arnold Bolch, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Duval; and brethren C. Gullatt, Esq., James Williams, Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq. GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd, Jesse Schrivner, and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee, A. West.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmer, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thorn, ton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobald, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell, Beverly B. Piper, S. I. Lowe; and brethren Jonathan Davis, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones, J. Case; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, J. Romine, James Fisher, Wesley Spittler.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, B. Green, S. Williams; and brethren J. Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell; and Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow, A. L. Holgate.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The sword of the Lord and of Gideon."

VOL. XII.

NEW VERNON, ORANGE COUNTY, N.-Y., DECEMBER 15, 1844.

NO. 24.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

Communications.

FOR THE SIGNS OF THE TIMES.

THE LAW.

BROTHER BEEBE:—In P.'s late communication (no. 19 of present volume Signs) touching the law, in which he gives a further explanation of his views, I find some points to approve of, & some to oppose.

1st. I admit with P. that God governs nations, as such, in his providence; and that his judgements will be inflicted upon them in this world, for their national sins. Nations, as such, will not be known in a future state. Hence those nations which have shed the blood of saints and prophets, will have blood given them to drink. Rev. xvi. 4—6; & xvii. 15. But I must believe that individuals are held of God, distinctly and further accountable for their personal sins. God dealt with Israel in a special manner in a national capacity, under their national covenant; yet there was a distinct individual accountability recognized by the law of Moses. See Lev. iv. 1—28, & Ezek. xviii. The elect of God, when quickened and brought experimentally under the law, are convicted of their own sinfulness; not of the sins of the nation to which they belong. Again,—the judgement which Paul speaks of (Rom. ii.) is manifestly individual judgement. See verses 6—11.

2d. I admit that typical things may be considered predictive of their anti-types: as such the Jewish Sabbath was predictive. But it is straining things very much, to infer that because the Sabbath was predictive, the several precepts of the decalogue were so. I should never have inferred its typical nature, from its being found in the decalogue. In the views which I formerly published concerning the Sabbath, I showed from other scriptures that the seventh day Sabbath was given to national Israel, as a positive and typical institution; and I inferred from its being found in the law of Ten Commandments, that like the other commandments, this in its spiritual import was moral in its requisition; that is, the seventh, according to the figurative import of that number,

being used to denote the *whole*, the spiritual requisition of the 4th command was that we should serve God all our time, and honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words, and that the obligation to this, arises spontaneously from the fact that God made us, and not we, ourselves; and therefore he has a natural right to our whole service. This appears to me a correct view of the subject; and if so, P.'s attempted justification for pronouncing the law in its spiritual import, *predictive*, is very lame. Your other anonymous correspondent, brother Beebe, must have entirely misconceived the tenor of my former communications on the Sabbath.

3d. P. says, "I believe the human family are created rational and responsible beings." Again, "Judgement, condemnation and death have passed upon all in their natural representative. God has decided their case—there is no higher appeal; and what law could be given in righteousness to condemned mortals, possessed of nothing but cursed materials, that they could comply with the requisition of?" There has been no law given, neither can there be, to the depraved posterity of Adam, which can give life. But this certainly does not forbid the idea that God should reveal, in the form of law, a standard of righteousness, showing the obligation resting upon man to love God and his neighbor, and consequently his awful depravity and guilt; nor that God should pass a final judgement upon all men, and inflict the sentence, whether upon the elect, in their Head, Christ, or upon the non-elect, in their own persons, at a coming day, according to their transgressions of, and want of conformity to this standard of righteousness. If the law of God be not the standard of righteousness, why does justification come to the saints through Christ's obedience to it, and their redemption from under it? Why is Christ said to be "the end of the law for righteousness to every one that believeth?" And why is the *righteousness of the law* spoken of as being fulfilled in them who walk not after the flesh but after the Spirit, through God's sending his own Son, &c.? Rom. ix. 4, and viii. 3, 4. One principal point which I considered erroneous in P.'s former communications, is pretty fully expressed in the above quotation from his last, viz: That there is to be no further sentence passed upon the non-elect, than that which was passed upon them in Adam. If so, of course God's revealed law has no bearing upon them, and in no sense is this final and everlasting state and misery effected by their own acts, however they may be suffered to go on prosperously in this world; *Not in trouble as other men, neither plagued like other men.* Psalm lxxiii. 3—12. I cannot see how, on this principle, God

deals with them as *rational and responsible beings*, in reference to their eternal destiny. Do the scriptures sustain such a view of the subject? I think not. They say—"As by the offence of one judgement came upon all men to condemnation." Rom. v. 18. Our Lord tells us what this condemnation is, viz: "That light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. Hence the condemnation men are under for Adam's offence, is, that state of depravity—that enmity of mind against God—that loving darkness rather than light, which is manifested in all in a state of nature, and which leads on in opposition to God and his ways, unto eternal perdition, all who are not arrested by sovereign grace. And this I think is as far as that condemnation goes; hence the expression is varied, (Rom. v. 19,) and it is there said "many were made sinners." If P. is a Park-erite, (as his signature indeed might imply,) then he may with propriety consider the elect and non-elect, as standing in two distinct relations as to law and obligation, and consequently as to condemnation. But if he believes that all mankind were created alike in Adam, and alike transgressed and were condemned in him, then, to be consistent, he must admit, that if God could in righteousness prescribe to national Israel, a law, holding them accountable according to that law, and finally *judging those that have sinned in the law, by it*; then he may, and not only may, but *must*, (if there be no respect of persons with him,) hold those who are without law, accountable for sinning against that light afforded them in the works of creation and providence. When Christ appeared under the law as the Redeemer of his people, it was not the offence of Adam only that was laid upon him, but "He was wounded for our transgressions, he was bruised for our iniquities." Isa. liii. 5; also 1 Peter ii. 24. Now if judgement, condemnation, and death, were passed upon all alike, elect and non-elect in Adam, and this was God's final decision of their case; I cannot understand how God, when Christ stood in the place of his people, could in righteousness bring their acts or transgressions into the account, and wound him for them. But if God did in justice make Christ bear his people's sins, as I believe he did, then he, by the same rule of righteousness, I must believe, will hold others accountable for their own sins, according to the light under which those sins are committed, and will bring every secret thing into judgement, in the day when he shall judge the secrets of men by Jesus Christ. Indeed, I cannot see how P. can read Romans ii. 1—16, without being convinced that those who finally perish, will be judged for their own sins. Hence those *that have done*

evil shall come forth unto the resurrection of damnation. John v. 28, 29.

4th. P. discovers that our *views differ as to the design and application of the law*, a thing which is very evident. But what is the law? For we may differ I apprehend upon *that point*; and hence our difference as to the design of the law. A Pharisee asked Christ, "Which is the great commandment in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 36—40. From the nature of the question asked, and from the remarks of our Lord concerning these two commandments, viz:—of the one, that it is *the first and great commandment*; and of the other, that it is *like unto it*, I must understand him as teaching that these two commandments contain the great principle and substance of the whole law.—So Paul understood it. See his remarks touching the second of these commandments, in Romans xiii. 8—10. And from Christ's other remark, "On these two commandments hang all the law and the prophets," I also understand that this great principle of the law, and which is the law in brief, existed before any declaration of law was made; inasmuch as that on which a thing depends or hangs, must be, before the thing dependent on it, can be:—the cause must be before the effect. The inquiry may again arise, whether this great principle of the law is an obligation which God has arbitrarily enjoined upon his creatures, or any part of them; or whether it does not arise spontaneously from what God is, as manifested in his works, and from the relation his intelligent creatures, as such, bear to him. If the former were the case, then I admit none would be under obligation to love God and their neighbor, and consequently to keep any part of the law, excepting those whom God had so commanded. But if the obligation to love God with all our hearts, &c., and to love our neighbor as ourselves, arises spontaneously or necessarily from the nature of things, then it is independent of any declared command, and must rest upon all intelligent creatures. And as the Ten Commandments are God's declared and written expression, as viewed in their spirituality, of what is involved in this great principle of moral or natural obligation, branched out into distinct parts, they must stand as an illustration, not of what God now requires of his apostate creatures as a condition of final acceptance with him, but of the obligation originally existing upon man, and which has not been diminished by his apostacy, seeing God remains the same, and man remains to be a dependent creature on him.—Consequently by *the law is the knowledge of sin*, because it reflects man's awful depravity and guilt, as contrasted with its righteous requisitions. Thus Paul speaks of those who had been given up of God to idolatry, and *vile affections, &c.*, as being *without excuse in not glorifying God, as God*, see-

ing that he is manifested in his *eternal power and Godhead, by the things that are made*. Rom. i. 19—21. Such could not be the case, if their obligation to glorify and love God, as God, depended on his having expressly published to them his command to do it. So Paul speaks of *Gentiles which have not the law, doing by nature the things contained in the law, being a law unto themselves, &c.*; which shows that the sense of obligation to do what the law requires, does not depend on having the express command or written law, and yet that the written law stands as the standard of right, and therefore Paul refers to it, showing their conformity to it as an evidence of being right.—These were undoubtedly persons renewed by the Holy Spirit, as Paul speaks of *the works of the law being written in their hearts*; and this shows that persons may be thus regenerated, where the written word is not. Rom. ii. 14, 15. By the expressions *the law*, as used in the scriptures, we are undoubtedly in general to understand the decalogue, as being definitely *the law of God*. Yet from the remarks of our Lord, on what he gives as the two great commandments of the law, as noticed above, that law existed in the first great principle of it, before God gave that bodily form to it found in the Ten Commandments. But the decalogue as written on tables of stone, and given as a covenant to national Israel, was not in Paul's account, *the law*; for he says, "I was alive without the law once;" when in fact he knew the letter of it, was under it as a covenant, and *touching the righteousness which was in it, was blameless*. Rom. vii. 9; Phil. iii. 5, 6. *The law*, he says, *is spiritual*. It is the Ten Commandments in their spiritual import which I understand to be recognised as *the law* in the New Testament. It is *the law* that is *spiritual* according to Paul's testimony, so that if you do away the law, you destroy that which is *spiritual*. Hence, since God saw fit to declare man's obligation in a written law, and since in the New Testament, instead of its being *made void* by the doctrine of *faith*, it is *established*, and its spirituality and exceeding broadness is more fully illustrated, I must believe that wherever the scriptures come, there the law is as God's declared standard of that righteousness by which alone men can be justified before him, and consequently as showing that all have sinned and are by nature under its curse.

P. in his last communication admits that gentiles when quickened by the Spirit, are made to feel the demands of the law; which is a great admission, in comparison with what was expressed in his former communications. But I judge that he still holds, that the law in its covenant form was restricted to National Israel, so its relation as a spiritual law, is only to the spiritual Israel. It has been argued that if all mankind were under the law, then all were redeemed by Christ; because it is said, "God sent forth his Son, &c., to redeem them that were under the law." Gal. iv. 4 & 5. But it is also said, "The Son of Man is come to save that which was lost." Matt. xviii. 11. Again, it is written, "If our gospel be hid,

it is hid to them that *are lost*," &c. 2 Cor. iv. 3, 4. Did Christ come to save them to whom the gospel is hid? The truth is, the characteristics given in these texts, as well as in other scriptures, of those whom Christ came to save, are spiritual, and are only known in experience, by quickened persons. No person feels himself truly lost until his eyes are opened to see the spirituality of the law, and his just condemnation by it. Neither do any know what it is to be under the law as a spiritual law, how great soever legalists they may have been, until they are regenerated, and the law is applied by the Holy Spirit; then they feel their need of redemption, and the text Gal. iv. 4, 5, meets their case. Here the type and anti-type correspond; National Israel only were under the Sinai covenant, and that not until they had come out of Egypt; so spiritual Israelites only know the spirituality of the law and its demands, and they not till they are quickened. But will P. say that these were not under obligation to love and glorify God as God, until they were regenerated? I think not. I will then ask further, Are not the non-elect the creatures of God, equally with the elect? Were they any otherwise made sinners in Adam than were the elect? And are not each alike the objects of Providential goodness? If they are thus on equal footing by nature, why are not the non-elect under equal obligation to glorify God as God, with the elect? And as the law is a revelation made by God, of what is due from men to God, and from men to men, as the creatures of God, why does it not, wherever it is published, reflect externally the obligation of the non-elect equally with the elect, and show as clearly that the one class have sinned and come short of the glory of God, as it does that the other have? I cannot see what should make a difference between the elect and non-elect on this point, or while the one class should be made to feel the sentence of the law standing against them, and the justice of their condemnation as transgressors, and to suffer the penalty thereof in their Head, Christ; whilst the others are never to know any other condemnation than that which passed upon them in Adam, for his *one offence*; excepting temporal calamities, and these they are frequently more exempted from, than are the children of God.—Surely the scriptures reveal no such distinction between them; they represent Jews and gentiles as *all alike under sin, all gone out of the way*; and God is represented as rendering "Tribulation and anguish upon every soul of man that doeth evil, upon the Jew first, and also upon the gentile," as though there was a retribution which awaited them for their own evil doings beyond their condemnation in Adam. So that I think, that in preaching we come much nigher preaching the word, in representing to the unregenerate indiscriminately that they are transgressors of the law, cut off by it from all hopes of acceptance upon the ground of their own doings, &c., than we should, were we to make a distinction in preaching, and say if ye are of the elect, the law holds you as transgressors, &c.; but if not, the law has

nothing to do with you; and your final judgment being passed upon you in Adam, your own will never be taken any account of any farther than you may be involved in national sins. I know not that P. would carry his views so far as this; but truly, the latter appears to me, the proper course of addressing the unregenerate according to his system.

My own experience upon this subject, though not a test for others, is this: After having been a professor, and quite a zealous Pharisee for two or three years, I was brought to the test of the commandment, "Thou shalt love the Lord thy God with all thy heart," &c. Sitting one day in my room pondering upon this, and feeling that I had not so loved God, my heart rose in enmity against him for requiring it. I said to myself, I can see no reason why I should thus be required to love him; I can see nothing in his works which shows him worthy to be thus loved; and came to the conclusion that he was a tyrant for requiring men thus to love him. Just as I had arrived at this awful conclusion, I raised my eyes to the window, and a fine red apple hanging on the outer limb of a tree near by, caught them, and with the sight, the sense of infinite Power and Wisdom manifested in causing that apple to grow there, and of divine goodness in making such provisions for the comfort of man, fastened on my mind; and I felt at once the fitness of God's being loved with all our hearts, and of his requiring it of us. Then rushed upon my mind a sense of the dreadful enmity of my mind which had been just manifested, and of my awful guilt in having mocked God with a form of worship, whilst my heart was thus enmity against him. And a miserable being I was for two or three days, with but one gleam of hope to prevent despair, and that arose from a sense of the mercy of God in showing to me my awful delusion.

Having been thus experimentally taught the obligation I was under to love God with all my heart, for what he is as manifested in his works, entirely distinct from my having any evidence of his electing and saving love towards me, P. need not wonder that I should insist upon men's being under obligation to love and obey God as he has commanded, from their being the objects of his creating and preserving goodness; and upon their guilt in not having done it, whether they be Jew or gentile, elect or non-elect.

I remain yours, &c.,

S. TROTT.

Centreville, Fairfax co., Va., Nov. 8, 1844.

FOR THE SIGNS OF THE TIMES.

September 29, 1844.

A SERIOUS INQUIRY.

A remark first on the subject of Unity. The Union of brethren founded on the operative principle of brotherly love, standing fast in one spirit with one mind,—striving together for the faith of the gospel,—keeping the unity of the Spirit in the bond of peace,—forbearing one another in

love, exhibits a manifestation of that delectable truth spoken of by the Psalmist, who said, "Behold how good and how pleasant it is for brethren to dwell together in unity. Compared to the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, &c.;—to the dew of Hermon, and to the dew that descended upon the mountains of Zion; for there" said he, "the Lord commanded the blessing, even life for evermore." How appropriate then the Apostolic admonitions: said Paul, "Let brotherly love continue." Said Peter, "Seeing that ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." And said John, "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God."—Again,—"If any man say, I love God, and hate his brother; he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And this commandment have we from him, that "He who loveth God, loveth his brother also." These, with many concurring expressions in the sacred scriptures, are spoken in relation to the brethren under the influence of the spirit of adoption, whereby they claim God for their Father, and Jesus Christ their Elder Brother, he being the first born among many brethren; and are in the same church state, having the same graces: which love ought to be general and reach to all the saints, and as fervent and unfeigned even as Christ has loved us.—When it is genuine it is active and laborious, showing itself in praying with and for one another—bearing one another's burdens—in forbearing, forgiving and admonishing one another in love; building each other up in their most holy faith—giving exhortations to religious duties. Yea, it is the distinguishing badge to christianity, and without this excellent and useful grace, our profession of religion would be empty and vain; it is an evidence of regeneration, the bond of perfectness, and what renders communion delightful and edifying. Many are the arguments leading and moving to the exercise of it: the love to God, the manifestation of his love to us in the gift of his Son to die for us; Christ's new commandment; the relation which saints stand in one to another; the comfort and joy of the gospel preachers, and our own peace and edification; this should continue, for the love of God and relation of saints continues, and without which churches would not long exist. The Apostle means, not the grace itself, or internal principle, for when that is implanted, it is an abiding one; but the exercise or increase of it, and abounding therein more and more. Furthermore, it should be mutual, proceeding with warmth, from a heart sprinkled from an evil conscience, not with coldness and indifference, but with a pure heart fervently. And since there are many following, hearing, embracing, and cleaving to false teachers, such as are of God and on the side of truth, should love one another, and their faithful ministers, and stand fast in one spirit by the

truths of the gospel, in opposition to every error and false way. In fine, it is the commandment of God and his revealed will. The love to the brethren is so congenial with the love to God, that the one cannot be in the absense of the other, for the same command which requires one, does the other also; and when one is transgressed, so is the other. Then, my dear brethren, we should by love serve one another, be all of one mind, having compassion one of another, love as brethren, pitiful and courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that we are thereunto called, if we expect a blessing: to this read 1 Peter ii. 10—17, inclusive, and the rest, to the end of said chapter. Again,—said Paul, "But if ye bite and devour one another, take heed that ye be not consumed one of another: this I say then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

Now to the inquiry: 1st. Can a brother indulge or engage himself in the circulation of a report unfavorable to a brother or brethren's fair standing in religious society, before the gospel steps are taken, and the matter regularly brought before a legal and proper tribunal, there impartially attended to, and made to appear that it is truth, without committing himself, be it true or false? Yea or Nay, and why?

2d. If A trespasses against B, and B reports his grievances with A, does not B's conduct amount to the transgression of an individual against an individual, consequently a private transgression, though in a public manner, which requires A to deal with B according to the 18th chapter of Matthew, which B should or ought to have done with A in the first place?

3d. Should not a brother who circulates a report against another deleterious to his character as a professor of religion, before the gospel steps are taken, and the matter proved in his own church to be true, be considered a transgressor and dealt with according to the 18th chapter of Matthew?

4th. In saying that the church of Christ has the only ecclesiastic authority, has each body of brethren organized into what is commonly called a church in her individual capacity a right to that authority, and consequently bound to take the principles of government set forth in the sacred scriptures for her rule of action? If so, does she not err in introducing and adopting a rule therefor not clearly taught or warranted thereby?

5th. If in a church that has covenant articles that say the majority shall rule in all cases except in receiving and dismissing members, &c., the majority should transgress either in faith or point of order, has the minority a right to deal with them as offenders? And if satisfaction is not obtained, then to maintain the right of the church in their exclusion? If so, what is the course of dealing to be observed in order to maintain her stand in the union in full fellowship?

Having to some extent premised the subject of Unity manifesting itself by the operative principle of brotherly love, adding thereunto a few in-

quiries, which we wish you (the editor) to notice, (if worthy of it,) and say something by way of reply or answer thereunto.

We will further remark that the peaceful enjoyment of our privileges in religious society is in a great measure secured to us through the correctness of church discipline, in endeavoring to keep the unity of the Spirit in the bond of peace, which is exhibited in every thing done in lowliness and meekness, with long suffering and christian forbearance. There is a union between God and his people, between Christ and his members, also between brethren—and the bond is love; it is that which knits and cements them together; they are united under one Head, and should be of the same mind and judgement,—of one accord, heart and affection: this with propriety may be called unity of the Spirit in the bond of love and peace; hence the Apostle hath said, "One body and one spirit, even as ye are called in one hope of your calling," ect., consequently the true church of Christ is but one, whether Jew or gentile, for salvation is of the Jews, and the gentiles are fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel, they being reconciled therein by him, baptized thereunto by one Spirit:—one fold and one Shepherd, embracing the general assembly and church of the First Born, though many churches are and may yet be organized, still but one body in Christ, who is the one and only Head to this body, though various are their places, states and conditions; members one of another, whose names are written in heaven, all of which is an argument to excite to unity of spirit all in the brotherhood. Since they are as one natural body is, many members and one of another, they should not bite and devour one another: a kingdom over which Christ presides Judge, Law Giver and King; considered an economical body; one family—they are all brethren, and should not fall out by the way, from the fact that a kingdom divided against itself cannot stand. This body is animated, quickened, and actuated by the one, same, and Holy Spirit, from the fact that it is one Spirit of whom the children are born a spiritual birth, by whom they are incorporated into one body, comforted and aided in their access to their heavenly Father through Christ, the consideration of which should engage all of them to unity, because a contrary conduct must grieve the spirit with which they are sealed, unto the day of redemption; unsuitable to the genuine fruit of the Spirit, and very unlike the true spirit of christianity. Again, one hope of calling to be realized by all in the destined haven of rest, that rest that remains for the people of God; all loved with an everlasting love; chosen in the same Head before the foundation of the world; secured in the same covenant which is ordered in all things and sure; being sanctified by God the Father, preserved in Jesus Christ and called; bought with the same price by the blood of Christ; justified by the same righteousness imputed to them; and through which they obtain the like precious faith, and all equally the sons of God,

therefore they are heirs of the same heavenly inheritance, made kings and priests unto God, and there is but one kingdom and one inheritance for all of them: their holiness and beatific vision will be alike, therefore they should be heartily affected towards each other, being brothers in tribulation in the kingdom and patience of Jesus Christ; also to be partners in glory to all eternity; having an equal part in the first resurrection, upon whom the second death hath no power; for nothing is more evidently taught in the scriptures, than that the saints of God will be raised, clothed in immortality; the bodies that die are the same that will be raised, for this corruption must put on incorruption, ect., Death swallowed up in victory, which God giveth us through our Lord Jesus Christ.

Since Christ and we are one,
Why should we doubt or fear?
If he in heaven has fixed his throne,
He'll fix his members there.

Brother Beebe, Please give your views also on 1 Cor. xv. from the 35th to the 38th verses, inclusive.

T.

FOR THE SIGNS OF THE TIMES.

Henry co., Va., Nov. 3, 1844.

BROTHER BEEBE:—In a short communication which I addressed to the Signs some time back, I discover a small typographical error which you will please rectify. Instead of Henry county, Ky., it should read Va. I took up my pen, however, to give you my views in relation to the everlasting covenant of grace made between God the Father, Son, and Holy Ghost, in eternity, and manifested to believers in time, for if this doctrine be true, the whole arminian system must fall to the ground: for if the covenant be confirmed by the oath and the promise of an immutable God, which cannot lie, then it can never be made null and void by all that men or devils can do, without convicting God of perjury. Now for the proof in the second book of Samuel, xxiii. 5: "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure." And again, in the 89th Psalm we have the most ample proof of the fact; read second verse; For I have said, Mercy shall be built up forever, thy faithfulness shalt thou establish in the very heavens. Third verse: I have made a covenant with my chosen, I have sworn unto David my servant: (fourth verse,) Thy seed will I establish forever, and build up thy throne to all generations. And again, 19th verse, Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty—I have exalted one chosen out of the people. 20th verse: I have found David my servant, with my holy oil have I anointed him: 21st verse, and on to the 29th and 37th verses.

Here it seems to me that we have in this Psalm a mass of evidence sufficient to satisfy any honest inquirer after truth. But the poor bewitched arminian endeavors to invalidate the force of all the testimony, by saying that the covenant here

spoken of was made with David as a temporal prince. But the absurdity of this reasoning I think will strike the mind of every man who will divest himself for a moment of his pre-conceived opinions upon the subject, and consider for a moment the phraseology of those different texts; for you know, brother Beebe, that David was an eminent type of Christ, and hence in many places in the book of Psalms he personates the Saviour in his sufferings; in some he personates him in his resurrection, in other places the glorious benefits and effects resulting from the sufferings, death, and resurrection of our blessed Saviour are prophetically yet sublimely and beautifully described by the royal Psalmist. Well, so in the 89th Psalm we have presented to our view the stability of the covenant of grace made with Christ, the great antitype, in the person of David, who was made use of as a figure or type of the same, for the language made use of will not apply to David as a temporal prince, for he says, I will make him, my first born, higher than the kings of the earth.—Well, David was already a king of the earth, consequently he could not be made higher than the kings of the earth. And again: How could he make David his first born, when hundreds and thousands had lived and died before his day?—And again, in 36th verse he says, His seed shall endure forever, and his throne as the sun before me: and you know David's throne as a temporal prince did not endure forever, and hence those texts which I have quoted will apply to no other person but the Lord Jesus Christ, in his character of Prophet, Priest, and King, for his kingdom is an everlasting kingdom, which shall never be destroyed; and Daniel says, (Dan. vii. 18,) But the saints of the Most High shall take the kingdom and shall possess it forever, even for ever and ever. This language, then, when applied to Christ, is perfectly plain and intelligible, but applied to David, it is inappropriate. And Paul, speaking no doubt of the same covenant, in the third chapter of his epistle to the Galatians, says, (verse 17) Now this I say, that the covenant that was confirmed before of God, in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. And again, in the 13th chapter of Hebrews, 20th verse: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant;" besides many other passages that might be adduced from the 17th of John, Paul's epistle to the church at Ephesus, 8th of Romans, all amounting to the same thing in substance.

Now of the things we have spoken this is the sum: Christ voluntarily became the representative or Surety of his people—of all that the Father loved in him—of all that were chosen in him—all that were elected in him before time began,—hence Paul says, He loved the church and gave himself for it, that he might present it to himself a glorious church, without spot or wrinkle, or any such thing, but that it should be holy and

without blemish; and I am persuaded, my dear brother, that every child of grace can unite with a devout and thankful heart in the song of redeeming grace, and say unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to him be glory and dominion forever and ever. Amen.

Your affectionate brother

In the bonds of the gospel,

JOHN R. MARTIN.

EDITORIAL.

New Vernon, Dec. 15, 1844.

End of the 12th Volume.

With this number we complete twelve years toil and labor in the publication of the Signs of the Times. To pretend that perfection has adorned our labors, or that we have nothing to regret of human frailty, in the discharge of our duty to our patrons, would be vain and presumptive; but, under all the circumstances connected, we have, as we believe, been able to give general satisfaction to our Old School Baptist brethren, for whose especial service this publication was first brought into being. A careful retrospect of the past, will show what service to the cause of truth has been rendered by the semi-monthly visits of our paper. Among those, not the least important, we may name the seeking out of our scattered brethren, and introduction of those residing far distant, to each other, and opening for them a convenient and cheap medium of correspondence. When we contemplate the pleasure of christian correspondence, how frequently the hearts of brethren and friends of Zion have been made glad by the reception of good news from a far country—the relief experienced by brethren and churches, placed in trying circumstances, from the condolence, advice, and hearty greeting of sympathising brethren and churches—the opportunity of setting forth gospel truth, and of defending the truth publicly from the foul aspersions of those who have publicly attacked it—the facility of increasing light, by a friendly and judicious discussion of difficult subjects, involving the doctrine, order and practice of the gospel, and the gospel church; and the opportunity afforded of warning the saints in all parts of the country of the movements of the *alien army*, we feel assured that our labors have not been altogether in vain.—We have made arrangements to commence our next volume, as usual, with the beginning of the new year; and we indulge the hope that our former patrons generally will favor us with a continuation of their subscriptions. Those who wish to discontinue, should give us notice immediately, by mail, and

(SEE THAT ALL ARREARAGES ARE PAID.)

They know this is essential to enable us to pay up the expenses we have incurred in the publication. We shall again be under the necessity of erasing

many names from our list, of persons from whom we have not heard for a long time. Should we, in doing this, drop the names of any who have paid, or *intend* to pay, we beg such to inform us of our mistake immediately, and we will reinsert them. Our indigent brethren and sisters who have hitherto been supplied gratuitously, so far as our ability extends, shall still be served; but we prefer that those who never intend to pay their subscriptions, should inform us, that we may not be misled to involve ourselves in vain expectations

To those of our friends who have thus far sustained us, we tender our warm and unfeigned gratitude: many of them have not only paid their own subscriptions punctually, but have also rendered us important service by procuring other subscribers. We also gratefully acknowledge our obligation to our correspondents who have made our paper interesting by their communications, and flatter ourself that they will not become weary in well doing.

Those who send their orders, either for new subscribers, for renewal of old ones, or for discontinuances, will oblige us by being very particular in stating the name of the post offices, where the papers, concerning which they write, have been, or are to be directed. Otherwise, it is very difficult, and in some cases impossible for us to find them. Very much trouble and vexation may be saved us, by a little care on the part of our agents and friends who favor us with their orders.

Money on all responsible Banks, current where it is sent from, may be sent to us by mail, at our risk, and at our expense.

THE SABBATH DAYS.

[CONTINUED FROM PAGE 183.]

Again,—Read Hebrews viii. 7—13: "For if that first covenant had been faultless, then should no place been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest: for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. In that he saith, *A new covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

We come now to examine the third and last proposition, viz:—

That the rulers of the gentiles are to enforce the religious observance of a sabbath. This, of all

other propositions, is the most important—involves consequences of the most momentous nature, as upon the establishment of this position, all constitutional rights to worship God according to the dictates of our own consciences, and as we understand the scriptures, must be at once relinquished. Col. ii. 14, "Let no man judge you," &c., in respect to "holy days, new moons, and sabbath days," must be disregarded, and the theory that it is right to obey man rather than God, established. The most plausible argument in support of the coercive imposition of this rule, which we have heard, is, that the law of the fourth commandment is *moral*, and if moral, alike obligatory on gentiles and Jews, and of perpetual duration. But, as we have already shown, this argument, if it proves any thing, proves too much, for the fourth command enjoins the seventh and not the first day, and it requires no less power to change a moral law, than to abrogate or abolish it. We have also made it appear by direct testimony from the Bible, that the fourth command required the observance of the seventh day, as God had instructed Israel, by cessation from all business, no kindling of fires—no going out of one's dwelling place, to meeting or elsewhere—no preaching—no praying or singing was required, but perfect inactivity and rest.

But upon the supposition that the rulers of the gentiles have a right to enforce the religious observance of a sabbath, the question arises, Are they to require such observance as the law of God directed, and enforce by such penalties, or are the rulers of the gentiles at liberty to alter the manner of regarding the day, and allow a commutation of the penalty of death, for that of a fine, imprisonment, or whipping? And have not the rulers of the gentiles the same authority to compel the people to pray, and perform other religious performances, as to establish for them a sabbath by arbitrary power? To say nothing of other nations, it is conceded that neither our federal or state governments have any power over the people, which has not been first given them by the people; when, where, and in what covenant have the people of these United States invested the Congress or the Legislatures of the states, or any executive officers, civil or ecclesiastical, with any power to lord it over their consciences, in this or any other matter, belonging between themselves and their God?

Our limits in this volume will not permit us to extend our remarks, but we shall probably resume the subject early in our next.

NATIONAL LORD'S DAY CONVENTION, AT BALTIMORE.—We have received copies of the Baltimore Sun, containing the proceedings of the church and state party, assembled in the New School Baptist meeting house in Sharp street, on Wednesday the 27th of November. Ex-president J. Q. Adams, was elected and served as President of the Convention, with the usual flourish of vice-presidents, committees, &c. The august assemblage of Doctors of Divinity, and of the Law, were

thrown into an awkward predicament, at an early stage of their business, by the very unreasonable, and almost irrational request of Messrs. Richard Lemmon of Baltimore, and a Mr. Magurder of Va., that the word of God should be given as a data for all that the Convention should say! Why, Mr. Lemmon could not have asked more if he had been addressing an assembly of humble christians; how extravagant to require such a body of divines to restrict themselves to scriptural data, as though this embodiment of national divinity were incompetent to act independently of the scriptures! Can it be wondered at, that so strange an appeal to what God had said on the subject, should have produced the *pious hissing* of all the *serpents* and *geese* who graced that assembly? The first and most important business, of course, was to silence, so far as practicable, those "pestilent fellows," who entertained more regard for the word of God than the decrees of men.

Rev. Doct. Eddy of New Jersey, said, "*The object of the Convention was to create public sentiment, and which, when created, would exercise upon the Halls of Congress infinitely more power than any action or remonstrance of this Convention.*" What could be less appropriate to the object of creating sentiment, to exercise infinite power upon Congress, than Bible data? The business of the Convention, after passing some twenty-five or thirty resolutions, was closed, with some sharp shooting—angry toned expressions—smoothly plastered over, in regard to the most appropriate manner of making known to Congress their resentment of the past sins of that body; but all was ultimately hushed up by the presentation of a resolution eulogising those members of Congress who have heretofore attempted to prevent desecration of the Lord's Day, by the unnecessary extension of legislative action into that sacred day, &c. We intend hereafter to review the resolutions and proceedings of this Convention.

Saluda, S. C., Nov. 23, 1844.

MR. G. BEEBE:—Please answer the following questions through the columns of your paper, viz: Are the heathen saved without the gospel? If they are, What use is the gospel? And, who are the Heathen?

Your opinion on the above questions will be most gratefully received by your unworthy friend,
JAMES C. ROWLAND.

REPLY.—1st. By the term *heathen* the Jews formerly designated the gentiles, without regard to their civilization, literature, or refinements: but in the modern use of the same word, the uncivilized and barbarous tribes of the earth are intended. In a spiritual sense, the term is applicable to the unregenerated, whether refined or rude.

2d. The gospel, in a scriptural sense, "is the power of God through faith unto salvation." The preaching of the gospel, is not what is intended by the term, as the *preaching* is one thing, and the thing *preached* is quite another.

To answer the questions stated above, intelli-

gibly, we have found this transposition of their order necessary. Although the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and he hath saved them, and called them with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began, yet it is not given to us to know any of them, only as it is his good pleasure to make them manifest by his power and grace, in quickening and regenerating their souls. We cannot say that the heathen are saved, either with or without the gospel; but this we know by revelation, that some of the heathen are saved through the gospel; that is, through Christ: but the salvation of no sinner can be dependent upon the *preaching* of the gospel, but on the gospel itself. If none are saved without the preaching of the gospel, all infants, idiots, and millions of pagans are without any provisions of mercy, and very few indeed, even in this boasted land of light and popular piety, can be saved; for there is but precious little gospel preached here. We therefore conclude that no sinner is saved but by the gospel, or power of God; but many sinners are, in our judgement, saved, who never heard the gospel preached by man.

"What use is the gospel?" God's people, are saved on this wise, spiritual life was given them in Christ, as the Head of the church, before the world began, as natural life was given to the human family in Adam their natural head, when God created him. In his relation to Adam, man transgressed and fell under the condemnation of the law of God, and from that condemnation they could not be saved, but by the blood of Christ. To provide this for them, Christ was made of a woman, made under the law to redeem them; and he has redeemed them, according to the provisions of grace and mercy treasured up for them in him before the world began. Being now redeemed by the blood of Christ, they are in due time quickened and made alive by the Holy Ghost; and that life which was given them in Christ, is by his Spirit communicated to them. Being quickened, they see and feel the impossibility of justification, and exemption from wrath and damnation by their personal obedience to the law, by what they can do, or by what men or angels can do for them. Now the use of preaching the gospel, is, that it brings glad tidings of great joy to their souls. It proclaims Christ, and him crucified, to every one that is called, both Jew and heathen, Christ the power of God and the wisdom of God. While it is impossible that the mere preaching of the gospel should produce upon the work-mongrel Jew, or the learned Greek, any other effect than to be to the former a stumbling block, and to the latter foolishness, it is Christ to quickened souls. Although preaching the gospel was never designed to quicken souls, it is designed to comfort those whom the Spirit has quickened; not only in the first stages of their experience, but so long as they shall require to live by faith upon the Son of God.

THANKSGIVING DAY.

According to the established law of her religious majesty, Tradition, Gov. Wm. C. Bouck, issued his proclamation on the 8th ult., setting apart Thursday, the 12th day of the present month, to be observed throughout this state, as a day of prayer, praise, and thanksgiving, &c.

In addition to the catalogue of stereotyped reasons for this interference with the consciences, religious rights, and devotional exercises of the people, over which he has no more constitutional right than the editor of this paper has over the affairs of the fabled man in the moon, are the following, viz:—

"And the blessed gospel has been gradually but surely extending its benign influence. Actuated by its diffusive benevolence, Christian Missionaries have not only labored among the waste and desolate places at home, but have gone forth to proclaim 'Christ and him crucified,' to the dark and benighted regions of the earth:—Education, in all its departments, is diffusing an increase of knowledge among all classes of the community:—Temperance, the hand maid of Religion, is making deeper and wider impressions," &c.

This is truly an important document, bearing the *privy seal* of the state of New York, and the official signet of the governor. Several important questions of a religious character are thus legally settled.

First, That the gospel is or has a progressive influence, which has gradually but slowly been extending the last year. There are thousands who can testify from personal experience, that the power of the gospel, before the commencement of the present year, extended effectually to secure the accomplishment of all that its divine Author had contemplated. Eighteen hundred years ago, it was the power of God unto salvation to all that believed. Will his Excellency inform us how much further it has extended, up to this date, and what it can do now that it could not then? And whether this extension of gospel influence is owing to the judicious manner in which his excellency has administered the government in this state?

Second, That the hirelings who have engaged in the Home, and the Foreign Mission speculations, are actuated by the diffusive benevolence of the gospel. Those who have had the opportunity of witnessing the avarice of the modern missionaries; heard their piteous appeals for *filthy lucre*—who have seen them lounging about the streets, and spending their time in idleness, waiting for funds, to indemnify them against loss of wages:—In short, those who have seen the poor robbed, and their scanty pittance extorted from them, under the false pretences of missionary agents, had need to be informed, by as high authority as that bearing the seal and signet of the state, that these mercenary hirelings were influenced by gospel benevolence, or otherwise we should never have found it out.

Third, That foreign missionaries have gone abroad to preach "Christ and him crucified." Of this fact, we did not feel altogether certain, without the official guarantee of the Executive of the state. Would it, even now, be unpardonable to doubt it?

Fourth, We did not know that *all the depart-*

ments of education, were diffused among all classes of community: there are several departments of education which are not taught in our common Prussians District Schools.

Fifth, That religion, like old Sarah, has a prolific hand maid! That Bible temperance is one of the essential principles of godliness, (not a hand maid,) we have long been fully satisfied. But the religion patronized by our government, regards Miss Temperance only as Sarah regarded Hagar. Both may produce Ishmaels, who will mock the sons of the free woman.

For and in consideration of these, together with other specific reasons urged, the Governor thinks that the people of this state ought to lay aside all secular engagements, and devote at least *one day* in thanksgiving; and he exhorts the people also to pray for a continuance of the innumerable blessings we enjoy. Now while we feel bound to give thanks to God *always*, and to pray without ceasing, and in all things and at all times to give thanks to God, we do not know of any authority, either in the Bible, or the Constitution of States or Nation, by which his Excellency is warranted to dictate, or even appoint, a time, a day, or a season, to be especially set apart for that purpose, or to designate the manner in which we are to worship God, or reasons for so doing.

DOCTOR E. NOTT, President of the Union College, Schenectady, N. Y., to which institution the Legislature of this state has given \$399,250, of the people's money, in his lecture before the National Institute at Washington, as reported in the National Intelligencer, "Urged the necessity of connecting *faith* with *science*; that it was idle to place the world on the back of a tortoise; that a striking agreement existed between geology and religion; and that geology and revelation moved hand in hand to certain extent; that when nature was fully understood, geology would speak truth; that an undevout geologist, like an undevout astronomer, was mad; and that a strong affinity existed between religion and geology."

Although the Doctor had previously shown, that by the testimony of geology the world existed some sixteen thousand years, before it was created, yet it seems he flatters himself that when it is understood it will speak truth. Query:—Would it not be well to defer the marriage of religion and geology until the latter ceases to lie—comes to be understood, and learns to speak truth—or does our law allow of marriage when the parties are not agreed? Doctor, *do tell*.

REPLY

TO THE SEVERAL QUERIES OF "T," as stated in his letter on page 188th of this number. Our querist will not expect from us a very elaborate reply to all the questions he has stated, when it is considered how much easier it is to ask questions, than to give judicious and satisfactory replies. But with such ability as we have, we will notice them severally in the order in which they are stated in the letter, deferring, however, the last,

on the subject of the resurrection, to a subsequent date, and perhaps to a more able expositor.

To the first question we answer, No: because the laws of the kingdom of Jesus Christ require that a brother being agrieved with a brother, should pursue a gospel course to secure gospel reconciliation with the offending brother. Besides it betrays a very unbecoming disposition towards the brother supposed to have trespassed, and looks more as though the *old man* was angry, than it does like an aggrieved spirit, because a loved one has erred; and another reason for our decision, is, that the brother will not be so likely to be reclaimed by such unkind treatment, as by the exercise of that rule of faithful, meek, long suffering and gentle treatment which the law of Christ enjoins.

2d. Query. If B makes public his private grievance occasioned by the supposed trespass of A, B is himself a transgressor of the laws of Christ; and for his transgression, A, or any other brother in Christ, who is spiritual, (that is, not moved by carnal, or fleshly feelings, but by love of the spirit and laws of the gospel,) is bound to labor with B to convince him that he has done injustice to A, and transgressed the order of a gospel church. We consider the rule laid down in Matthew 18th chapter, always applicable.

3d. Query. We answer, Yes; and for the same reasons given above.

4th. Query. Every organized gospel church has all ecclesiastical authority to administer the laws of Christ, over all the members of their body. Such churches are bound to take the rule set forth in the New Testament as the rule of their action, and have no right to claim to be a church of Christ unless they are governed by his laws.—Such church would err most egregiously, by introducing or adopting, or suffering to be introduced or adopted, any rule of action, however plausible, for any purpose or pretence, that is not clearly authorized in the New Testament.

5th. Query. This query involves some things which require more extensive examination.—There is no scriptural authority requiring a minority to submit to any unscriptural decisions of a majority; and when church members have entered into any such covenant one with the other, in their organization and social compact, it is perhaps universally, with the distinct and express agreement that the whole church agree to be bound by the scriptures in all things. When, therefore, a majority in a church departs from the New Testament as their only rule, the minority are released from such covenant engagements, as much so at least as the majority are released from the obligation to continue in church fellowship those who cease to walk according to the same rule.—It is impossible for a minority to continue in fellowship with a majority when they know they have departed from the faith and order of the gospel. When a church becomes divided, so that they can no longer walk together in love and fellowship, a division is rather advisable than otherwise; but in that event, the party which retains

the original elements of the church—the same faith and order, is the church, and should treat those who have departed from the faith and order as offenders, and if after making every gospel effort to reclaim them, they are unsuccessful, a separation is inevitable; and a simple separation in such a case is equivalent to exclusion in any other form; for it is an open avowal of disfellowship. In modern times it is no very uncommon thing to witness division of churches; and since the innovations of New Schoolism upon our order, it is not to be wondered at; and many disciples of Christ have been sadly perplexed to know how they ought to proceed. It is always distressing to the people of God to separate from those with whom they have taken sweet counsel, and regard them as heathen men and publicans; nevertheless the order of the house of God—the laws of Jesus, require that it should be done; and when they become fully satisfied of this, the next inquiry is, in what manner they are required to accomplish it. To us, however, the way seems very clear. If the party holding the truth, and walking in the order of the gospel, be the majority, they are required to expel the minority, by withdrawing fellowship from them; and if they be the minority, it is equally clear that they should come out and be separated from the disorderly majority, whom they have failed to reclaim by faithful exhortation, admonition, &c. Thus those who walk orderly, whether in a majority or minority, are required to withdraw from every brother that walks disorderly.

How to retain the fellowship of the union, is embraced in connection with our correspondent's fifth Query. We suppose by Union he intends the union of those Churches or Associations, with whom the divided church was in union prior to the separation. We are unable to prescribe any other rule, than to conform to the laws of the kingdom, live soberly, righteously, and godly, and those churches who hold like precious faith, will not be very likely to regard such as beyond their reach; and those churches who would disown such a body of brethren, for their strict adherence to the faith and order of the gospel, must themselves be out of the way. But whatever may be the consequence, it is our duty always to obey Christ, and leave him to dispose of the consequences.

But, after all, it is better to prevent the introduction of disorder and strife, than to quench the coals of discord when they are kindled. Much of the distress among our churches, has arisen from an undue anxiety for increased numbers. The portals of the church have not been very narrowly watched—Sarah has desired to vie with Hagar; and it has been *charitably* (?) hoped, that those who could only say Sibboleth, would soon learn to pronounce better.

THE MISTAKE in imposing the inside form of our last number of the Signs, was not observed until the whole were worked off. The 182d page is placed where the 178th should be; and the 183d page is where the 179th should be. The reader will be able to follow the order by observing the pages, without regard to their strange transposition.

INDEX TO VOLUME TWELVE.

This Index is divided into three parts :—First, The names of correspondents, alphabetically arranged, with reference to the page or pages on which their communications are commenced.—The second part gives an alphabetical table of editorial and extracted subjects, circulars and obituaries, &c., with direction to the pages where they may be found. The third part presents a table of first lines of poetry, opposite the number of the page where they may be found.

CORRESPONDENTS' NAMES.

Ashbrook, Elder Eli,	163
Buck, Elder Thomas,	2
Byram, S. C.,	53
Barton, Elder Thomas,	27
Boulware, Elder T.,	36 & 14
Barnes, Thomas and others,	7
Burritt, Elder Reed,	7
Burroughs, John,	9
Bennett, Eld. J.,	12
Cox, Elder H.,	4
Carpenter, Elder W. L.,	4
Culp, Elder Peter,	5
Caldwell, Samuel,	6
Connard, Elder Wm.,	10
Curtis, Elder Wm.,	10
Chamberlain, John,	10
Clark, David,	14
Clark, Nelson,	15
Clark, Elder John,	18
Duval, Elder James,	1
Davis, Elder Wm.,	12
Dudley, Elder T. P., to Eld. D. Benedict,	17
Earle, H.,	5
"E.,"	12
Flint, Elder Joseph H.,	14
"F.,"	16
Gammon, Elder John,	1
Graham, Miss Ann,	1
Goble, Elder James C.,	4
Guice, Elder Thomas,	107, 18
Greene, Miss F. L.,	123, 14
Gad,	13
Horton, Silas D.,	1
Hellings, Thomas,	1
Hare, Samuel,	80, 8
Hartwell, Elder P.,	13
Jacobs, Lewis,	44, 15
Kidwell, Lloyd,	9, 14
Kelley, N. R.,	2
Louthan, Elder H.,	35, 11
Leachman, Elder R. C.,	49, 154, & 18
Larue, R. A. J.,	5
M. S.,	1
Manser, James, Jr.,	12, 62, 91, & 13
Morris, John,	5
Merrit, Elder Charles,	8
Martin, John R.,	133, 18
Meaders, E. A.,	17
Nettle Creek Church, Ohio.,	1
P.,	10, 84, 1
Patterson, Col. Wm.,	37, 1
Philips, Alanson,	1
Riggs, Elder Ransom,	
Redding, Elder Felix,	52, 1
Raymond, Elder E. S.,	83, 139, 1
Richardson, A.,	85, 1
Sutch, John,	
Smith, Calvin,	1
Sperry, Isaac,	1
Saunders, I. T.,	1
Taylor, Elder Timothy,	4,
Threldkeld, Elder Thomas,	
Turner, Elder John W.,	
Trott, Elder S.,	25, 83, 57, 65, 89, 121, 1
	156, & 1
Thorp, G. B.,	

PART II.
EDITORIALS, EXTRACTS, OBITUARIES,
AND CIRCULARS.

Anecdote,	71
Awful Warning,	71
"A Dream! A Dream!"	140
Bible in Public Schools,	63
Beware of Dogs,	126
Cir. & Cor. letters of Salisbury Ass'n., Md.,	2
" " Lost River, O.,	53
" " Wabash District, Ill.,	74
" " Delaware, Del.,	91
" " Warwick, N. Y.,	98
" " Baltimore, Md.,	108
" " Chemung, N. Y.,	113
" " Northern Pa., Pa.,	114
" " Ketocton, Va.,	145
" " O. S. Predestinarian, Me.,	153
" " Cor., Bethlehem, Va.,	160
Common Schools,	86
Creeds and Confessions,	63, 103
Congregational Singing,	103
District School System,	13
Debate on Baptism,	123
Debate on School Laws, at Goshen,	143
Doctor Nott's Lecture,	191
End of the twelfth volume	183
Experience,	6
Extract from the Banner and Pioneer, and Reply	93, 94
" from Clarion on Common Schools,	94
" from Monitor,	94
" from Religious Herald, and Remarks,	111
" from a letter from a friend, & reply,	123
Editorial Correspondence,	153
Free Agency,	
Finchville School Convention,	127
History by Eld. D. Benedict, and Remarks,	127
Hamilton Student,	3
Introduction to volume xii.,	
Increase of Crime,	16
Leland's Works,	16
Leland's Sixteen Minutes Sermon,	16
Lord' Day National Convention, at Balt.,	178, 18
Moore's Letters, 7, 15, 23, 31, 46, 63, 71,	79, & 8
Ministerial Education, Extract & Remarks,	2
Mass Meetings at Goshen,	103, 14
Minutes of Primitive Baptists in Mich.	12
Nature and extent of the Sinai Law,	8
Ordination of Asa Ellis, Ohio,	
" of Joseph Purinton, Me.,	2
" of Joseph Smart, Del.,	16
Original Old School Address,	11
Operation of School Laws in New York,	17
Obituary of Wm. Thompson,	
" Miss Azuba Everett,	1
" Mrs. Margaret McCrone,	1
" Mrs. Elizabeth Carpenter,	1
" Mrs. Jane Moody,	1
" Mrs. Lucinda Harding,	2
" John Wells,	4
" Elder D. A. Carson,	4
" Wm. Wheat,	4
" Elder Wm. Gadsby,	47, 1
" Thomas Helling,	4
" Mrs. Mary Oakley	4
" Mrs. Amanda Ellis,	4

"	"	Mrs. Betsey Elliot,	104
"	"	Tellous Priest,	104
"	"	Mrs. M. R. Mackintosh,	136
"	"	Isaac W. Vaughn,	144
"	"	Mrs. Nancy Thompson,	152
"	"	Elder James Round,	152
"	"	Three children of A. Coulter,	180
"	"	Jefferson M. Stroud,	180
"	"	Gabriel Fox,	180
"	"	Jesse Moore,	168
"	"	Mrs. Nancy Woodburn,	176
"	"	Edward Grice,	184
"	"	Mrs. Richard Pearce,	184
Philadelphia Riots,			103, 125
Remarks on 1 Cor. i. 30,			39
Reply to Brother Buckley,			45
Religious Tea Parties,			70
Reply to A. Richardson,			85
Reply to brother Burroughs,			102
Rioters,			125
Reply to J. C. Rowland Esq.,			190
Reply to the queries of T.,			191
School Meeting at New Vernon,			54
"	"	" Goshen,	86
"	"	" Walkill,	94
"	"	" Finchville,	127
"	"	" Long Island,	167, 175
Strange Evolution,			101
Sabbath,		133, 182, &	189
"St. Mary,"			174
The School System,			86
The Rioters,			125
Tempest gathering in Europe,			159
Thanksgiving day,			190
Virginia Tract Society, &c.,			23
When Greek meets Greek, then comes the		lug of war,	20
What is truth?			22, 31
Who is like unto the Beast?			110

PART III.

TABLE OF FIRST LINES.

And must we say adieu ?	82
A monster on the earth appears,	176
A child is dead—a little child,	176
Because ye are the sons of God,	80
But there's the <i>gew-gaws</i> from the shelves,	155
Cling not to earth, there's nothing there,	56
Come ye that love and fear the Lord,	72
Come, christian reader, now with me,	168
Great things, O everlasting Son,	72
How death hath spoiled the pleasant frame,	96
How pleasant and glorious a sight to behold,	176
I would not live away,	8
I thirst, but not as once I did,	48
If in thy love, my God,	64
In Christ to die, in God to rest,	96
I asked amid the summer's heat,	120
In ancient days, on Shinar's fertile plains,	144
In Christ is grace and power to save,	144
Jesus, thou wast the sinner's Friend,	48
Jehovah, in counsel, resolved to fulfil,	68
Jesus, I would thy grace implore,	184
My dearest friends in cords of love,	40
My soul, behold the Lamb of God,	112
No other name on earth is given,	112
O ! what a blessed morn 'twill be,	72
Salvation is by sovereign grace,	40
Through troubles and sorrows I here have to go,	8
Thus saith the Lord who cannot lie,	32
The world for sale ! Hang out the sign,	48
There is a house not made with hands,	64
The one thing needful is to know,	80
Thus saith the Lord, I've set my King,	112
Traveller through this vale of tears,	136
Thy way, O God is in the sea,	144
Three little ones, and all beloved,	180
Thy children, dearest Lord,	184
When shall we all meet again,	24
What means yon apparition in the sky,	80
Why should we mortals fear to die,	108
What various trials here below,	180
With raptures of joy we enter this place,	95
Ye pilgrims of Zion, remember with heed,	128